MAQTAL AL-HUSAYN (A)

قتيل العبرة

THE MARTYR OF THE TEAR

لا يوم كيومك يا أبا عبد الله

Constructed From the Books of Shi'a Ahadith

AUTHORED BY
SHIACENTRAL

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Preface

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

The Maqtal of Imam al-Husayn (as) has been documented in great detail by early Muslim historians, and the account has largely been preserved through their historical works. This book, however, follows a different path. The purpose of constructing this Maqtal is to narrate the tragedy of Karbala and the suffering of Imam al-Husayn (as) exclusively through the ahadith of the Prophet and the Imams (as) preserved in the primary Shia hadith traditions itself, rather than the historical works upon which most Maqtal accounts have widely relied.

This approach answers a concern that has long been voiced regarding the perceived lack of authentic narratives surrounding the tragedy of Karbala. Too often, Maqtal literature is thought to rest upon weak or unverifiable narrations, frequently resorting to secondary and isolated reports. By returning directly to the books of hadith, this work seeks to narrate and learn the events of Karbala exactly as they were transmitted within the traditions of the Ahl al-Bayt, ensuring the highest possible degree of reliability for such a narrative.

The ahadith gathered here are drawn from a broad range of primary Shia sources. Foremost among them are al-Kafi of al-Kulayni; the Amali of al-Saduq, al-Mufid, and al-Tusi; and Kamil al-Ziyarat of Ibn Qulawayh al-Qummi. To these, I have added several further works by al-Saduq—Uyun Akhbar al-Ridha, al-Khisal, Ilal al-Shara'i, Kamal al-Din wa Tamam al-Ni'ma, and Thawab al-A'mal—alongside al-Barqi's al-Mahasin, Ibn Shu'ba al-Harrani's Tuhaf al-Uqul, al-Tusi's Misbah al-Mutahajjid, Rijal al-Kashshi, Jarir al-Tabari's Dalail al-Imamah, and al-Tabrisi's al-Ihtijaj. For further event details, I have used Abu al-Faraj al-Isfahani's Maqatil al-Talibiyyin and al-Fattal al-Naysaburi's Rawdhat al-Wa'izin where they preserve the chains of narration regarding specific events of Karbala. Throughout, I have sought to avoid repeating the same reports to maintain a focused and concise collection.

Each narration is presented in its original Arabic alongside the English translation. This is done, first, because some phrases carry more weight and are better understood in their original language; and second, so that readers versed in Arabic may independently verify the text and identify any translation errors that may have occurred.

Lastly, I dedicate and present this book to the Imam of our time, Saheb al-Zaman al-Mahdi (may Allah hasten his faraj), to my late father, Sayyid Saleh al-Naqavi, and to every believer who longs for the ziyarah of Aba Abdillah al-Husayn (as). May Allah (swt) grant them the honor of visiting the Imams and answer their supplications, for He has obligated His love to those who weep and who cause others to weep over the tragedy that befell the grandson of His Messenger (saw), Aba Abdillah al-Husayn ibn Ali ibn Abi Talib (as).

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From Al-Kafi

Imam al-Husayn's age at the time of his martyrdom

سَعْدٌ وَأَحْمَدُ بْنُ مُحَمَّدٍ جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلام) قَالَ قُبِضَ الْحُسَيْنُ بن علي (عَلَيْهما السَّلام) يَوْمَ عَاشُورَاءَ وَهُوَ ابْنُ سَبْعٍ وَخَمْسِينَ سَنَةً.

Sa'd and Ahmad ibn Muhammad together have narrated from Ibrahim ibn Mahziyar from his brother, Ali ibn Mahziyar from al-Husayn ibn Sa'id from Muhammad ibn Sinan from ibn Muskan from abu Basir from abu 'Abdallah (as) who has said the following. "Al-Husayn (as) passed away on the day of 'Ashura' and he was fifty seven years old."[1]

Prophet's will to al-Husayn about his Martyrdom

1. مُحَمَّدُ بْنُ يَحْيَى وَالْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَبِي جَمِيلَةَ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلام) قَالَ إِنَّ الْوَصِيَّةَ نَزَلَتْ مِنَ السَّمَاءِ عَلَى مُحَمَّدٍ كِتَاباً لَمْ يُنْزَلْ عَلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِه) كِتَابٌ مَخْتُومٌ إِلا الْوَصِيَّةُ فَقَالَ جَبْرَئِيلُ (عَلَيْهِ السَّلام) يَا مُحَمَّدُ هَذِهِ وَصِيَّتُكَ فِي أُمَّتِكَ عِنْدَ أَهْلِ بَيْتِكَ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِه) أَيُّ أَهْلِ بَيْتِي يَا جَبْرَئِيلُ قَالَ نَجِيبُ اللَّهِ مِنْهُمْ وَذُرِّيَّتُهُ لِيَرِثَكَ عِلْمَ النُّبُوَّةِ كَمَا وَرَّثَهُ إِبْرَاهِيمُ (عَلَيْهِ السَّلام) وَمِيرَاثُهُ لِعلي (عَلَيْهِ السَّلام) وَذُرِّيَّتِكَ مِنْ صُلْبِهِ قَالَ وَكَانَ عَلَيْهَا خَوَاتِيمُ قَالَ فَفَتَحَ علي (عَلَيْهِ السَّلام) الْخَاتَمَ الاوَّلَ وَمَضَى لِمَا فِيهَا ثُمَّ فَتَحَ الْحَسَنُ (عَلَيْهِ السَّلام) الْخَاتَمَ الثَّانِيَ وَمَضَى لِمَا أُمِرَ بِهِ فِيهَا فَلَمَّا تُوُفِّيَ الْحَسَنُ وَمَضَى فَتَحَ الْحُسَيْنُ (عَلَيْهِ السَّلام) الْخَاتَمَ الثَّالِثَ فَوَجَدَ فِيهَا أَنْ قَاتِلْ فَاقْتُلْ وَتُقْتَلُ وَاخْرُجْ بِأَقْوَامٍ لِلشَّهَادَةِ لا شَهَادَةَ لَهُمْ إِلا مَعَكَ قَالَ فَفَعَلَ (عَلَيْهِ السَّلام) فَلَمَّا مَضَى دَفَعَهَا إِلَى عَلِيِّ بن الحسين (عَلَيْهما السَّلام) قَبْلَ ذَلِكَ فَفَتَحَ الْخَاتَمَ الرَّابِعَ فَوَجَدَ فِيهَا أَنِ اصْمُتْ وَأَطْرِقْ لِمَا

[1] Al-Kāfi - Volume 1, The Birth of al-Husayn ibn Ali (as), Hadith #1

حُجِبَ الْعِلْمُ فَلَمَّا تُوُفِّيَ وَمَضَى دَفَعَهَا إِلَى مُحَمَّدِ بن علي (عَلَيْهِما السَّلام) فَفَتَحَ الْخَاتَمَ الْخَامِسَ فَوَجَدَ فِيهَا أَنْ فَسِّرْ كِتَابَ اللهِ تَعَالَى وَصَدِّقْ أَبَاكَ وَوَرِّثِ ابْنَكَ وَاصْطَنِعِ الامَّةَ وَقُمْ بِحَقِّ اللهِ عَزَّ وَجَلَّ وَقُلِ الْحَقَّ فِي الْخَوْفِ وَالامْنِ وَلا تَخْشَ إِلا اللهَ فَفَعَلَ ثُمَّ دَفَعَهَا إِلَى الَّذِي يَلِيهِ قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَأَنْتَ هُوَ قَالَ فَقَالَ مَا بِي إِلا أَنْ تَذْهَبَ يَا مُعَاذُ فَتَرْوِيَ عَلَيَّ قَالَ فَقُلْتُ أَسْأَلُ اللهَ الَّذِي رَزَقَكَ مِنْ آبَائِكَ هَذِهِ الْمَنْزِلَةَ أَنْ يَرْزُقَكَ مِنْ عَقِبِكَ مِثْلَهَا قَبْلَ الْمَمَاتِ قَالَ قَدْ فَعَلَ اللهُ ذَلِكَ يَا مُعَاذُ قَالَ فَقُلْتُ فَمَنْ هُوَ جُعِلْتُ فِدَاكَ قَالَ هَذَا الرَّاقِدُ وَأَشَارَ بِيَدِهِ إِلَى الْعَبْدِ الصَّالِحِ وَهُوَ رَاقِدٌ.

1. Muhammad ibn Yahya and al-Husayn ibn Muhammad have narrated from Ja‘far ibn Muhammad from Ali ibn al-Husayn ibn Ali from Isma‘il ibn Mihran from abu Jamilah from Mu‘adh ibn Kathir from abu ‘Abdallah (as) who has said the following: “The will came from the heavens to Muhammad (sw) in a book (written). Nothing came to Muhammad (sw) from heavens in a written sealed document form except the will. Jibril (as) said, “O Muhammad, this is your will about your followers with your family. The Messenger of Allah (sw) asked, “Which family of mine, O Jibril?” Jibril replied, “The noble of Allah among them, and his descendents, so they inherit your knowledge as Abraham (as) left it (knowledge) as his legacy. And his legacy (Abraham's) is for Ali (as) and your descendents from his lineage.” He (the Imam) said, “The document had several seals on it.” He further said, “Ali (as) opened the first seal and followed what the instructions therein. Then al-Hassan (as) opened the second seal and followed the commandments and instructions therein. When al-Hassan (as) passed away, al-Husayn (as) opened the third seal and found therein: “Fight, kill and you are to be killed. Rise up with some people towards martyrdom. They will not be martyred except with you.” He (the Imam) said, “He (Al-Husayn (as)) followed the instructions and when he left this world he delivered it, to Ali ibn al-Husayn (as) just before (his martyrdom). So he opened the fourth seal and found in it: 'Remain silent and gaze in your front because of the concealment of knowledge.' When he passed away and left (this world), he delivered it to Muhammad ibn Ali (as). So he opened the fifth seal and found therein: 'Interpret the book of Allah, the Most High, affirm veracity of your father and leave it as your legacy for your son. Do good to the ’Ummah (the Islamic nation), stand up for right of

Allah, the Most Holy, the Most High, say the truth in fear and in peace and do not be afraid of anyone except Allah.' He did as he was instructed and delivered it to the succeeding Imam." He (the narrator) said that he said to him (the Imam (as)), "May Allah take my soul in service for your cause, are you then the succeeding Imam?" He said that he (as) responded: "There is nothing wrong in a positive answer to your question except if then you would go, oh Mu'adh, and narrate things about me (to the public, which would harm me)." The narrator said that he then said to the Imam (as), "I pray to Allah who has granted you through your noble ancestors this high position to grant to your successor the same high position before you will die." He (as) replied, "Allah has already done so, oh Mu'adh." The narrator said that he then asked him (as), "Who is he then, may Allah take my soul in service for your cause?" He (as) replied, "This sleeping one." He pointed with his hand to the righteous servant of Allah who was asleep (Musa ibn Ja'far (as))."[2]

Birth of Imam Husayn and Jibraeel revealing to Prophet about his Martyrdom

4. مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو الزَّيَّاتِ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) قَالَ إِنَّ جَبْرَئِيلَ (عَلَيْهِ السَّلام) نَزَلَ عَلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِه) فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّ اللهَ يُبَشِّرُكَ بِمَوْلُودٍ يُولَدُ مِنْ فَاطِمَةَ تَقْتُلُهُ أُمَّتُكَ مِنْ بَعْدِكَ فَقَالَ يَا جَبْرَئِيلُ وَعَلَى رَبِّيَ السَّلامُ لا حَاجَةَ لِي فِي مَوْلُودٍ يُولَدُ مِنْ فَاطِمَةَ تَقْتُلُهُ أُمَّتِي مِنْ بَعْدِي فَعَرَجَ ثُمَّ هَبَطَ (عَلَيْهِ السَّلام) فَقَالَ لَهُ مِثْلَ ذَلِكَ فَقَالَ يَا جَبْرَئِيلُ وَعَلَى رَبِّيَ السَّلامُ لا حَاجَةَ لِي فِي مَوْلُودٍ تَقْتُلُهُ أُمَّتِي مِنْ بَعْدِي فَعَرَجَ جَبْرَئِيلُ (عَلَيْهِ السَّلام) إِلَى السَّمَاءِ ثُمَّ هَبَطَ فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُقْرِئُكَ السَّلامَ وَيُبَشِّرُكَ بِأَنَّهُ جَاعِلٌ فِي ذُرِّيَّتِهِ الامَامَةَ وَالْوَلايَةَ وَالْوَصِيَّةَ فَقَالَ قَدْ رَضِيتُ ثُمَّ أَرْسَلَ إِلَى فَاطِمَةَ أَنَّ اللهَ يُبَشِّرُنِي بِمَوْلُودٍ يُولَدُ لَكِ تَقْتُلُهُ أُمَّتِي مِنْ بَعْدِي فَأَرْسَلَتْ إِلَيْهِ لا حَاجَةَ لِي فِي مَوْلُودٍ مِنِّي تَقْتُلُهُ أُمَّتُكَ مِنْ بَعْدِكَ فَأَرْسَلَ إِلَيْهَا أَنَّ اللهَ قَدْ جَعَلَ فِي

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[2] Al-Kāfi - Volume 1, The Imams (as) never did and would not do anything except because of the covenant of Allah, the Most Holy, the Most High, and a command from Him and they did not go beyond such limits, Hadith #1

ذُرِّيَّتِهِ الامَامَةَ وَالْوَلايَةَ وَالْوَصِيَّةَ فَأَرْسَلَتْ إِلَيْهِ أَنِّي قَدْ رَضِيتُ فَ حَمَلَتْهُ أُمُّهُ كُرْهاً وَوَضَعَتْهُ كُرْهاً وَحَمْلُهُ وَفِصالُهُ ثَلاثُونَ شَهْراً حَتَّى إِذا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلى والِدَيَّ وَأَنْ أَعْمَلَ صالِحاً تَرْضاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي فَلَوْ لا أَنَّهُ قَالَ أَصْلِحْ لِي فِي ذُرِّيَّتِي لَكَانَتْ ذُرِّيَّتُهُ كُلُّهُمْ أَئِمَّةً وَلَمْ يَرْضَعِ الْحُسَيْنُ مِنْ فَاطِمَةَ (عليها السلام) وَلا مِنْ أُنْثَى كَانَ يُؤْتَى بِهِ النَّبِيَّ فَيَضَعُ إِبْهَامَهُ فِي فِيهِ فَيَمُصُّ مِنْهَا مَا يَكْفِيهَا الْيَوْمَيْنِ وَالثَّلاثَ فَنَبَتَ لَحْمُ الْحُسَيْنِ (عَلَيْهِ السَّلام) مِنْ لَحْمِ رَسُولِ اللَّهِ وَدَمِهِ وَلَمْ يُولَدْ لِسِتَّةِ أَشْهُرٍ إِلا عِيسَى ابْنُ مَرْيَمَ (عَلَيْهِ السَّلام) وَالْحُسَيْنُ بْنُ عَلِيٍّ (عَلَيْهما السَّلام) وَفِي رِوَايَةٍ أُخْرَى عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلام) أَنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِه) كَانَ يُؤْتَى بِهِ الْحُسَيْنُ فَيُلْقِمُهُ لِسَانَهُ فَيَمُصُّهُ فَيَجْتَزِئُ بِهِ وَلَمْ يَرْتَضِعْ مِنْ أُنْثَى.

Muhammad ibn Yahyah has narrated from Ali ibn ’Isma‘il from Muhammad ibn ‘Amr al-Zayyat from a man from our people from abu ‘Abdallah (as) who has said the following. “Once Jibril came to Muhammad (saw) and said to him, “O Muhammad, Allah gives you the glad news of the birth of a son from Fatima. Your ’Umma (followers) will kill this child after you will die.” He said, “O Jibril peace is from my Lord. I do not need a child from Fatima who will be killed by my ’Umma after I will die.” Jibril ascended and then descended back and said to him the same thing. He said, “O Jibril peace is from my Lord. I do not need a child who will be killed by my ’Umma after I will die.” Jibril ascended to the heavens and then descended back and said, “O Muhammad (saw), your Lord sends you greetings and gives you the glad news of His placing Imamat (Leadership with Divine Authority), the guardianship and the executor-ship of the will in the descendants of this child.” Then he said, “I agree and accept the deal.” He then sent the message of the glad news of the birth of a child from her who will be killed by his ’Umma. She returned the answer that she would not need a child who will be killed by your ’Umma after you will die. He then sent the message to her that Allah will place Imamat (Leadership with Divine Authority), Guardian-ship and the executor-ship of the will in the descendants of this child. She then sent back with the answer that she has agreed to the deal. “. . his mother bore him with hardship and delivered him while suffering a great deal of pain. The period in which his mother bore and weaned him lasted for thirty months. When he grew up to manhood and became forty years old, he

then said, “Lord, inspire me to give You thanks for the bounties you have granted to me and my parents, and to act righteously to please You. Lord, make (people of) my offspring virtuous.. .” (46:15). The Imam (as) said, “Had he not said, ‘. . Lord, make (people of) my offspring virtuous. .’(46:15) all of his offspring would have been Imams.” Al-Husayn (as) did not have any milk from Fatima (as) nor from other females. They would bring him to the Holy Prophet (saw) and he would place his thumb in his mouth and he would suck from it that much that would suffice him for three days. The flesh of al-Husayn (as) grew from that of the Holy Prophet (saw) and his blood from his blood. No one has ever been born after six months except Jesus son of Mary and al-Husayn ibn Ali (as).” In another hadith from abu al-Hassan al-Rida (as) it is said that the Holy Prophet (saw) would come to al-Husayn and would place his tongue in his mouth and it would suffice him (as food) and that he did not have any milk from any female.[3]

Al-Husayn (as) on his way to Karbala

2. عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللهِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الاحْمَرِ عَنْ عَبْدِ اللهِ بْنِ حَمَّادٍ عَنْ صَبَّاحٍ الْمُزَنِيِّ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ لَقِيَ رَجُلٌ الْحُسَيْنَ بن علي (عَلَيْهما السَّلام) بِالثَّعْلَبِيَّةِ وَهُوَ يُرِيدُ كَرْبَلاءَ فَدَخَلَ عَلَيْهِ فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ الْحُسَيْنُ (عَلَيْهِ السَّلام) مِنْ أَيِّ الْبِلادِ أَنْتَ قَالَ مِنْ أَهْلِ الْكُوفَةِ قَالَ أَمَا وَاللهِ يَا أَخَا أَهْلِ الْكُوفَةِ لَوْ لَقِيتُكَ بِالْمَدِينَةِ لارَيْتُكَ أَثَرَ جَبْرَئِيلَ (عَلَيْهِ السَّلام) مِنْ دَارِنَا وَنُزُولِهِ بِالْوَحْيِ عَلَى جَدِّي يَا أَخَا أَهْلِ الْكُوفَةِ أَ فَمُسْتَقَى النَّاسِ الْعِلْمَ مِنْ عِنْدِنَا فَعَلِمُوا وَجَهِلْنَا هَذَا مَا لا يَكُونُ.

2. Ali ibn Muhammad ibn ‘Abdallah has narrated from Ibrahim ibn Ishaq al-Ahmar from ‘Abdallah ibn Hammad from Sabbah al-Muzanni from al-Harith ibn Husayra from al-Hakam ibn ‘Utayba who has said the following. “A man met al-Husayn ibn Ali (as) at al-Tha‘laba on his way to Karbala. He came in his presence and offered Islamic greetings to him. Al-Husayn (as) asked, “Where are you from?” He replied, “I am from Kufa.” The Imam (as) said, “By Allah, O brethren from Kufa, if only I had a meeting with you in

[3] Al-Kāfi - Volume 1, The Birth of al-Husayn ibn Ali (as), Hadith #4

Madina, I could have shown you the marks of Jibril in and around our house and his coming with Divine message to my grandfather. O brethren from Kufa, how can it be true that we be the ones to make people quench their thirst for knowledge from us but they would learn and we remain ignorant. This can not happen.”[4]

Imam Husayn entrusting his Will to his daughter on the day of Ashura

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَأَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي الْجَارُودِ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ إِنَّ الْحُسَيْنَ بن علي (عَلَيْهما السَّلام) لَمَّا حَضَرَهُ الَّذِي حَضَرَهُ دَعَا ابْنَتَهُ الْكُبْرَى فَاطِمَةَ بِنْتَ الْحُسَيْنِ (عَلَيْهِ السَّلام) فَدَفَعَ إِلَيْهَا كِتَاباً مَلْفُوفاً وَوَصِيَّةً ظَاهِرَةً وَكَانَ عَلِيُّ بن الحسين (عَلَيْهما السَّلام) مَبْطُوناً مَعَهُمْ لا يَرَوْنَ إِلا أَنَّهُ لِمَا بِهِ فَدَفَعَتْ فَاطِمَةُ الْكِتَابَ إِلَى عَلِيِّ بن الحسين (عَلَيْهما السَّلام) ثُمَّ صَارَ وَاللهِ ذَلِكَ الْكِتَابُ إِلَيْنَا يَا زِيَادُ قَالَ قُلْتُ مَا فِي ذَلِكَ الْكِتَابِ جَعَلَنِيَ اللهُ فِدَاكَ قَالَ فِيهِ وَاللهِ مَا يَحْتَاجُ إِلَيْهِ وُلْدُ آدَمَ مُنْذُ خَلَقَ اللهُ آدَمَ إِلَى أَنْ تَفْنَى الدُّنْيَا وَاللهِ إِنَّ فِيهِ الْحُدُودَ حَتَّى أَنَّ فِيهِ أَرْشَ الْخَدْشِ.

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn and Ahmad ibn Muhammad from Muhammad ibn Isma‘il from Mansur ibn Yunus from abu al-Jarud from abu Ja‘far (as) who has said the following. “When al-Husayn ibn Ali (as) was about to leave this world he called his eldest daughter, Fatima and gave her a sealed document and openly before the people his directive will. Ali ibn al-Husayn (as) was ill with some internal illness and the people would see as dying. Fatima then gave the document to Ali ibn al-Husayn (as). Thereafter, that document, by Allah, came to us, O Ziyad.” The narrator has said that he asked the the Imam (as). “What is in that document, May Allah take my soul in service for your cause?” The Imam (as) said, “In it there is all that the children of Adam needed from the day Allah created Adam to the end of the world. In it

[4] Al-Kāfi - Volume 1, The fountain head of Knowledge is Ala Muhammad (as), Hadith #2

there is the law of penalties and even the rules of compensation for a scratch on a victim's body."[5]

Imam Husayn's Will to his son Al-Sajjad

5. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ عِيسَى بْنِ بَشِيرٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيهِ السَّلام) قَالَ لَمَّا حَضَرَ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيهِما السَّلام) الْوَفَاةُ ضَمَّنِي إِلَى صَدْرِهِ ثُمَّ قَالَ يَا بُنَيَّ أُوصِيكَ بِمَا أَوْصَانِي بِهِ أَبِي (عَلَيهِ السَّلام) حِينَ حَضَرَتْهُ الْوَفَاةُ وَبِمَا ذَكَرَ أَنَّ أَبَاهُ أَوْصَاهُ بِهِ قَالَ يَا بُنَيَّ إِيَّاكَ وَظُلْمَ مَنْ لا يَجِدُ عَلَيْكَ نَاصِراً إِلا اللهَ.

13. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ عِيسَى بْنِ بَشِيرٍ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيهِ السَّلام) لَمَّا حَضَرَتْ أَبِي عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيهِما السَّلام) الْوَفَاةُ ضَمَّنِي إِلَى صَدْرِهِ وَقَالَ يَا بُنَيَّ أُوصِيكَ بِمَا أَوْصَانِي بِهِ أَبِي حِينَ حَضَرَتْهُ الْوَفَاةُ وَبِمَا ذَكَرَ أَنَّ أَبَاهُ أَوْصَاهُ بِهِ يَا بُنَيَّ اصْبِرْ عَلَى الْحَقِّ وَإِنْ كَانَ مُرّاً.

5. A number of our people have narrated from Ahmad ibn abu 'Abd Allah from Isma'il ibn Mehran from Drust ibn abu Mansur from 'Isa ibn Bashir from abu Hamza al-Thumali from abu Ja'far (as) who has said the following: "When Ali ibn al-Husayn (as) was about to pass away he held me to his chest and then said, 'My son, I make my will to you as my father did to me when he was about to pass away and that which his father willed to him. ' He said, 'My son, beware of the kind of injustice against which the oppressed cannot find any support except Allah.'" [6]

In the next hadith he said, "O my son, hold to the truth with patience even if it is very bitter."[7]

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[5] Al-Kāfi - Volume 1, Tacit and Explicit Testimony as proof of Ali ibn al-Husayn's (as) Divine Authority over the people after al-Husayn (as), Hadith #1

[6] Al-Kāfi - Volume 2, Injustice, Oppression, Hadith #5

[7] Al-Kāfi - Volume 2, Patience, Hadith #13

The slaughter and looting of Imam Husayn (as) on Ashura

7. وَعَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبَانٍ عَنْ عَبْدِ الْمَلِكِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلاَم) عَنْ صَوْمِ تَاسُوعَاءَ وَعَاشُورَاءَ مِنْ شَهْرِ الْمُحَرَّمِ فَقَالَ تَاسُوعَاءُ يَوْمٌ حُوصِرَ فِيهِ الْحُسَيْنُ (عَلَيْهِ السَّلاَم) وَأَصْحَابُهُ رَضِيَ اللهُ عَنْهُمْ بِكَرْبَلاءَ وَاجْتَمَعَ عَلَيْهِ خَيْلُ أَهْلِ الشَّامِ وَأَنَاخُوا عَلَيْهِ وَفَرِحَ ابْنُ مَرْجَانَةَ وَعُمَرُ بْنُ سَعْدٍ بِتَوَافُرِ الْخَيْلِ وَكَثْرَتِهَا وَاسْتَضْعَفُوا فِيهِ الْحُسَيْنَ صَلَوَاتُ اللهِ عَلَيْهِ وَأَصْحَابَهُ رَضِيَ اللهُ عَنْهُمْ وَأَيْقَنُوا أَنْ لا يَأْتِيَ الْحُسَيْنَ (عَلَيْهِ السَّلاَم) نَاصِرٌ وَلا يُمِدَّهُ أَهْلُ الْعِرَاقِ بِأَبِي الْمُسْتَضْعَفُ الْغَرِيبُ ثُمَّ قَالَ وَأَمَّا يَوْمُ عَاشُورَاءَ فَيَوْمٌ أُصِيبَ فِيهِ الْحُسَيْنُ (عَلَيْهِ السَّلاَم) صَرِيعاً بَيْنَ أَصْحَابِهِ وَأَصْحَابُهُ صَرْعَى حَوْلَهُ عُرَاةً أَ فَصَوْمٌ يَكُونُ فِي ذَلِكَ الْيَوْمِ كَلاَّ وَرَبِّ الْبَيْتِ الْحَرَامِ مَا هُوَ يَوْمَ صَوْمٍ وَمَا هُوَ إِلاَّ يَوْمُ حُزْنٍ وَمُصِيبَةٍ دَخَلَتْ عَلَى أَهْلِ السَّمَاءِ وَأَهْلِ الأَرْضِ وَجَمِيعِ الْمُؤْمِنِينَ وَيَوْمُ فَرَحٍ وَسُرُورٍ لابْنِ مَرْجَانَةَ وَآلِ زِيَادٍ وَأَهْلِ الشَّامِ غَضِبَ اللهُ عَلَيْهِمْ وَعَلَى ذُرِّيَّاتِهِمْ وَذَلِكَ يَوْمٌ بَكَتْ عَلَيْهِ جَمِيعُ بِقَاعِ الأَرْضِ خَلا بُقْعَةِ الشَّامِ فَمَنْ صَامَهُ أَوْ تَبَرَّكَ بِهِ حَشَرَهُ اللهُ مَعَ آلِ زِيَادٍ مَمْسُوخُ الْقَلْبِ مَسْخُوطٌ عَلَيْهِ وَمَنِ ادَّخَرَ إِلَى مَنْزِلِهِ ذَخِيرَةً أَعْقَبَهُ اللهُ تَعَالَى نِفَاقاً فِي قَلْبِهِ إِلَى يَوْمِ يَلْقَاهُ وَانْتَزَعَ الْبَرَكَةَ عَنْهُ وَعَنْ أَهْلِ بَيْتِهِ وَوُلْدِهِ وَشَارَكَهُ الشَّيْطَانُ فِي جَمِيعِ ذَلِكَ.

7. It is narrated from him (narrator of previous Hadith) from Muhammad ibn al-Husayn from Muhammad ibn Sinan from Aban from ‘Abd al-Malik who has said the following: “I once asked abu ‘Abd Allah (as), about the fast on the day of ‘Ashura’ of the month of Muharram. He (the Imam) said, ‘Tasu‘a’ (ninth of Muharram) was the day when they had surrounded al-Husayn (as), and his friends, may Allah be pleased with them, in Karbala’. The horsemen of al-Sham had come together against him (as), and had taken him under siege. Ibn Marjanah and ‘Umar ibn Sa‘d were happy because of the huge number of horsemen on their side, and they made al-Husayn (as), and his friends, may Allah be pleased with them, very weak. They became certain that no one will come to help al-Husayn (as), and people of Iraq will not support him. I pray to Allah to keep my soul in service for the cause of my great-grandfather who had very few supporters.’ He (the Imam) then said, ‘The day of ‘Ashura’ is the day on which al-Husayn (as), was murdered and his friends around him were all murdered and looted. How can there be fast on that

day! No, by the Lord of the sacred house there is no fasting on such a day. It is only a day of mourning and lamentation that came upon the inhabitants of the sky and earth and all believing people. It is a day of happiness and joy for ibn Marjanah and family of Ziyad and people of al-Sham, may Allah subject them to His anger as well as their offspring. This was a day when all locations of earth wept except al-Sham. Those who fast on this day or take it for blessing will be raised, by Allah, with the family of Ziyad with their hearts metamorphosed and subjected to anger. Whoever seeks any saving for their homes on this day will be made by Allah as a seed of hypocrisy in his heart up to the Day of Judgment, blessing is removed thereof, from his family, and children. Satan will share him in all of such savings.'" [8]

Imam Husayn was given a choice of achieving Help but he chose Martyrdom

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ لَمَّا نَزَلَ النَّصْرُ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ حَتَّى كَانَ بَيْنَ السَّمَاءِ وَالارْضِ ثُمَّ خُيِّرَ النَّصْرَ أَوْ لِقَاءَ اللّٰه فَاخْتَارَ لِقَاءَ اللّٰه.

A number of our companions, from Ahmad bin Muhammad bin 'Isa, from Ali bin al-Hakam, from Sayf bin 'Amirah, from al-Malik bin A'yan, from abi Ja'far (as) who said: "When Victory came down upon al-Husayn ibn Ali until it was between the sky and the earth, he then was given the choice between Victory or meeting Allah, so he chose to meet Allah."[9]

8. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ عَنْ ابي جعفر (عَلَيْهِ السَّلام) قَالَ أَنْزَلَ اللّٰه تَعَالَى النَّصْرَ عَلَى الْحُسَيْنِ (عَلَيْهِ السَّلام) حَتَّى كَانَ مَا بَيْنَ السَّمَاءِ وَالارْضِ ثُمَّ خُيِّرَ النَّصْرَ أَوْ لِقَاءَ اللّٰه فَاخْتَارَ لِقَاءَ اللّٰه تَعَالَى.

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[8] Al-Kāfi - Volume 4, Fasting on Ninth of Dhul Hajjah and on Tenth of Muharram, Hadith #7
[9] Al-Kāfi - Volume 1, The Birth of al-Husayn ibn Ali (as), Hadith #7

A number of our people has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn ‘Umayra from ‘Abd al-Malik ibn A‘yan from abu Ja‘far (a.s.) who has said the following. “Allah, the Most Holy, the Most High, sent support for Imam al-Husayn (a.s.) up to the fill between the heavens and earth. Then he was let to choose either victory or meeting Allah. He, however, chose the meeting of Allah the Most High.”[10]

The number of wounds inflicted on Aba Abdillah (as)

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ (عليه السلام) وَ عَلَيْهِ جُبَّةُ خَزٍّ دَكْنَاءُ فَوَجَدُوا فِيهَا ثَلَاثَةً وَ سِتِّينَ مِنْ بَيْنِ ضَرْبَةٍ بِالسَّيْفِ وَ طَعْنَةٍ بِالرُّمْحِ أَوْ رَمْيَةٍ بِالسَّهْمِ .

عَنْهُ عَنْ أَبِيهِ عَنْ يُونُسَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْخِضَابِ بِالْوَسْمَةِ فَقَالَ لَا بَأْسَ قَدْ قُتِلَ الْحُسَيْنُ (عليه السلام) وَ هُوَ مُخْتَضِبٌ بِالْوَسْمَةِ .

9، Abu Ali al-Ash‘ariy has narrated from Muhammad ibn Salim from Ahmad ibn al-Nadr from ‘Amr ibn Shamir from Jabir who has said the following: “Abu Ja‘far (as), has said that when al-Husayn (as), was murdered, he wore a dark color Jubbah (gown) of al-Khazz (garments made of skin or fur of an animal that lives in water). They found thirty-three torn spots in it because of being hit with swords, spears or arrows.’” [11] It is also narrated, Imam Al-Sadiq (as) said, “At the time al-Husayn (as), was murdered he had applied hair dye with woad. 5 ”[12]

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[10] Al-Kāfi - Volume 1, The Imams (a.s.) know when they will die and they die voluntarily, Hadith #8
[11] Al-Kāfi - Volume 6, Wearing al-Khazz (fur or skin of an animal that lives in water), Hadith #9
[12] Al-Kāfi - Volume 6, The Black Dye and Woad, Hadith #6

When they beheaded al-Husayn (as)

عَلِيُّ بْنُ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللهِ بْنِ لَطِيفٍ التَّفْلِيسِيِّ عَنْ رَزِينٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلاَم) لَمَّا ضُرِبَ الْحُسَيْنُ بْنُ عَلِيٍّ (عَلَيْهِما السَّلاَم) بِالسَّيْفِ فَسَقَطَ رَأْسُهُ ثُمَّ ابْتُدِرَ لِيُقْطَعَ رَأْسُهُ نَادَى مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَلا أَيَّتُهَا الأُمَّةُ الْمُتَحَيِّرَةُ الضَّالَّةُ بَعْدَ نَبِيِّهَا لا وَفَّقَكُمُ اللهُ لأَضْحًى وَلا لِفِطْرٍ قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلاَم) فَلا جَرَمَ وَاللهِ مَا وُفِّقُوا وَلا يُوَفَّقُونَ حَتَّى يَثْأَرَ ثَائِرُ الْحُسَيْنِ ع.

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الرَّازِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي (عَلَيْهِ السَّلاَم) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي الصَّوْمِ فَإِنَّهُ قَدْ رُوِيَ أَنَّهُمْ لا يُوَفَّقُونَ لِصَوْمٍ فَقَالَ أَمَا إِنَّهُ قَدْ أُجِيبَتْ دَعْوَةُ الْمَلَكِ فِيهِمْ قَالَ فَقُلْتُ وَكَيْفَ ذَلِكَ جُعِلْتُ فِدَاكَ قَالَ إِنَّ النَّاسَ لَمَّا قَتَلُوا الْحُسَيْنَ صَلَوَاتُ اللهِ عَلَيْهِ أَمَرَ اللهُ تَبَارَكَ وَتَعَالَى مَلَكاً يُنَادِي أَيَّتُهَا الأُمَّةُ الظَّالِمَةُ الْقَاتِلَةُ عِتْرَةَ نَبِيِّهَا لا وَفَّقَكُمُ اللهُ لِصَوْمٍ وَلا لِفِطْرٍ.

Ali ibn Muhammad has narrated from those whom he has mentioned from Muhammad ibn Sulayman from ‘Abdullah ibn Latif al-Taflisiy from Razin who has said the following: “Abu ‘Abdillah (as), has said, ‘When al-Husayn ibn Ali (as) was hit with the sword and his head fell, and they were about to sever his head, an announcer announced from the depth of the Throne, “O straying nation in confusion after its Prophet, Allah will not unite you in al-Adha’ and in al-Fitr!” He (the narrator) said that abu ‘Abdillah (as) then said, ‘Thereafter, by Allah, they did not unite and will not unite until the avenger of al-Husayn (as) takes revenge.” [13]

1. Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from al-Sayyariy from Muhammad ibn Isma‘il al-Raziy who has said the following: “I once asked abu Ja‘far, the 2nd (a.s), ‘I pray to Allah to keep my soul in service for your cause, what do you say about fasting? It is narrated that they never unite in the matter of fasting? He (the Imam) said, ‘It is because the prayer of the angel is answered about them? I (the narrator) then asked, ‘How is that, I pray to Allah to keep my soul in service for your

[13] Al-Kāfi - Volume 4, Rare Ahadith, Hadith #3

cause?' He (the Imam) replied, 'When people murdered al-Husayn (a.s), Allah, the most Blessed, the most High, commanded an angel to announce, "O nation who has done injustice to itself, the killer of the descendents of its prophet, Allah will not unite you in the matter of fasting and al-Fitr""'[14]

The verse "whoever is killed unjustly" was revealed about Imam al-Husayn (as)

عَنْهُ عَنْ صَالِحٍ عَنِ الْحَجَّالِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ قُتِلَ مَظْلُوماً فَقَدْ جَعَلْنا لِوَلِيِّهِ سُلْطاناً فَلا يُسْرِفْ فِي الْقَتْلِ قَالَ نَزَلَتْ فِي الْحُسَيْنِ (عليه السلام) لَوْ قُتِلَ أَهْلُ الْأَرْضِ بِهِ مَا كَانَ سَرَفاً.

364. From him, from Salih, from Al-Hajjaal, from one of his companions, who has reported: I asked Abu Abdullah (a) about the Statement of Allah (azwj) Mighty and Majestic: "[17:33] and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying". He (a) said: 'It was Revealed regarding Al-Husayn (a). Even if all the people of the earth were to be killed for him [in retribution], it would not be excessive'.[15]

The Raj'ah of al-Husayn (as) with his 70 companions

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْبَطَلِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ تَعَالَى وَ قَضَيْنا إِلى بَنِي إِسْرائِيلَ فِي الْكِتابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ قَالَ قَتْلُ عَلِيِّ بْنِ أَبِي طَالِبٍ (عليه السلام) وَ طَعْنُ الْحَسَنِ (عليه السلام) وَ لَتَعْلُنَّ عُلُوًّا كَبِيراً قَالَ قَتْلُ الْحُسَيْنِ (عليه السلام) فَإِذا جاءَ وَعْدُ أُولاهُما فَإِذَا جَاءَ نَصْرُ دَمِ الْحُسَيْنِ (عليه السلام) بَعَثْنا عَلَيْكُمْ عِباداً لَنا أُولِي بَأْسٍ شَدِيدٍ فَجاسُوا خِلالَ الدِّيارِ قَوْمٌ

[14] Al-Kāfi - Volume 4, Rare Ahadith, Hadith #1
[15] Al-Kāfi Volume 8, Book 1, Chapter 364, Hadith #1

يَبْعَثُهُمُ اللَّهُ قَبْلَ خُرُوجِ الْقَائِمِ (عليه السلام) فَلَا يَدَعُونَ وَتْراً لِآلِ مُحَمَّدٍ إِلَّا قَتَلُوهُ وَ كانَ وَعْداً مَفْعُولًا خُرُوجُ الْقَائِمِ (عليه السلام) ثُمَّ رَدَدْنا لَكُمُ الْكَرَّةَ عَلَيْهِمْ خُرُوجُ الْحُسَيْنِ (عليه السلام) فِي سَبْعِينَ مِنْ أَصْحَابِهِ عَلَيْهِمُ الْبَيْضُ الْمُذَهَّبُ لِكُلِّ بَيْضَةٍ وَجْهَانِ الْمُؤَدُّونَ إِلَى النَّاسِ أَنَّ هَذَا الْحُسَيْنَ قَدْ خَرَجَ حَتَّى لَا يَشُكَّ الْمُؤْمِنُونَ فِيهِ وَ أَنَّهُ لَيْسَ بِدَجَّالٍ وَ لَا شَيْطَانٍ وَ الْحُجَّةُ الْقَائِمُ بَيْنَ أَظْهُرِهِمْ فَإِذَا اسْتَقَرَّتِ الْمَعْرِفَةُ فِي قُلُوبِ الْمُؤْمِنِينَ أَنَّهُ الْحُسَيْنُ (عليه السلام) جَاءَ الْحُجَّةَ الْمَوْتُ فَيَكُونُ الَّذِي يُغَسِّلُهُ وَ يُكَفِّنُهُ وَ يُحَنِّطُهُ وَ يَلْحَدُهُ فِي حُفْرَتِهِ الْحُسَيْنَ بْنَ عَلِيٍّ (عليه السلام) وَ لَا يَلِي الْوَصِيَّ إِلَّا الْوَصِيُّ.

A number of our companions, from Sahl ibn Ziyad, from Muhammad ibn al-Hasan ibn Shammon, from Abd Allah ibn Abd al-Rahman al-Asamm, from Abd Allah ibn al-Qasim al-Batal, from Abu Abdallah [Imam Ja'far al-Sadiq] (a). Regarding the words of Allah, the Exalted: "And We conveyed to the Children of Israel in the Scripture, 'You will surely cause corruption on the earth twice'" [Quran 17:4]

He [the Imam] said: "This refers to the killing of Ali ibn Abi Talib (a) and the stabbing of al-Hasan (a)." "And you will surely reach a degree of great haughtiness." [Quran 17:4]

He said: "This refers to the killing of al-Husayn (a)." "So when the promise of the first of the two came..." [Quran 17:5] He said: "When the time comes for the victory of the blood of al-Husayn (a)." "...We sent against you servants of Ours, those of great military might, and they probed [even] into the homes." [Quran 17:5] He said: "This is a group of people whom Allah will raise before the uprising of the Qa'im [Imam al-Mahdi] (a), and they will not leave a single person liable for the blood of the family of Muhammad except that they will kill him." "And it was a promise fulfilled." [Quran 17:5] He said: "This refers to the uprising of the Qa'im (a)." "Then We gave back to you a return victory over them..." [Quran 17:6] He said: "This refers to the emergence [the Return/Raj'ah] of al-Husayn (a) along with seventy of his companions. Upon them will be golden helmets, and every helmet will have two visors. They will announce to the people that this is indeed al-Husayn who has emerged, so that the believers will have no doubt about him, and [they will know] that he is neither a Dajjal (deceiver) nor a devil.

At that time, the Proof, the Qa'im (a), will still be present among them. Then, once the absolute certainty settles in the hearts of the believers that he is truly al-Husayn (a), death will come to the Proof [Imam al-Mahdi]. And the one who will perform his ritual washing (ghusl), shroud him, apply the embalming camphor (hanut), and place him into his grave will be al-Husayn ibn Ali (a). For a Wasi (Divine Successor) is never tended to [in death] except by a Wasi."[16]

Yazid (LA) killed Imam al-Husayn (a)

ابْنُ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ ثَلَاثٌ هُنَّ فَخْرُ الْمُؤْمِنِ وَ زَيْنُهُ فِي الدُّنْيَا وَ الْآخِرَةِ الصَّلَاةُ فِي آخِرِ اللَّيْلِ وَ يَأْسُهُ مِمَّا فِي أَيْدِي النَّاسِ وَ وَلَايَتُهُ الْإِمَامَ مِنْ آلِ مُحَمَّدٍ (عليهم السلام) قَالَ وَ ثَلَاثَةٌ هُمْ شِرَارُ الْخَلْقِ ابْتُلِيَ بِهِمْ خِيَارُ الْخَلْقِ أَبُو سُفْيَانَ أَحَدُهُمْ قَاتَلَ رَسُولَ اللَّهِ (صلى الله عليه وآله) وَ عَادَاهُ وَ مُعَاوِيَةُ قَاتَلَ عَلِيّاً (عليه السلام) وَ عَادَاهُ وَ يَزِيدُ بْنُ مُعَاوِيَةَ لَعَنَهُ اللَّهُ قَاتَلَ الْحُسَيْنَ بْنَ عَلِيٍّ (عليه السلام) وَ عَادَاهُ حَتَّى قَتَلَهُ.

Ibn Mahboub, from Abdullah Bin Sinan who said: I heard Abu Abdullah (AS) saying; ‘Three things are a matter of pride for the believer and an adornment of him in the world and the Hereafter: the prayer during the last part of the night, and his dejection from what is in the hands of the people, and his Wilayah of the Imam from the progeny of Muhammad (saw). And the three who are the most evil of creation by whom the best of creation was plagued are Abu Sufyan who fought against the Messenger of Allah (sw) and opposed him, and Muawiya who fought against Ali (AS) and opposed him, and Yazid bin Muawiya, may Allah curse him, who fought against Al-Husayn bin Ali (AS) and opposed him until he killed him’.[17]

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[16] Al-Kāfi Volume 8, Book 1, Chapter 250, Hadith #1
[17] Al-Kāfi - Volume 8, Three things are of the prestige of believers, Hadith #1

Trampling of the body of al-Husayn and how a Lion protected him

الْحُسَيْنُ بْنُ مُحَمَّدٍ قَالَ حَدَّثَنِي أَبُو كُرَيْبٍ وَأَبُو سَعِيدٍ الاشَجُّ قَالَ حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ أَبِيهِ إِدْرِيسَ بْنِ عَبْدِ اللهِ الاوْدِيِّ قَالَ لَمَّا قُتِلَ الْحُسَيْنُ (عَلَيْهِ السَّلام) أَرَادَ الْقَوْمُ أَنْ يُوطِئُوهُ الْخَيْلَ فَقَالَتْ فِضَّةُ لِزَيْنَبَ يَا سَيِّدَتِي إِنَّ سَفِينَةَ كُسِرَ بِهِ فِي الْبَحْرِ فَخَرَجَ إِلَى جَزِيرَةٍ فَإِذَا هُوَ بِأَسَدٍ فَقَالَ يَا أَبَا الْحَارِثِ أَنَا مَوْلَى رَسُولِ اللهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِه) فَهَمْهَمَ بَيْنَ يَدَيْهِ حَتَّى وَقَفَهُ عَلَى الطَّرِيقِ وَالاسَدُ رَابِضٌ فِي نَاحِيَةٍ فَدَعِينِي أَمْضِي إِلَيْهِ وَأُعْلِمُهُ مَا هُمْ صَانِعُونَ غداً قَالَ فَمَضَتْ إِلَيْهِ فَقَالَتْ يَا أَبَا الْحَارِثِ فَرَفَعَ رَأْسَهُ ثُمَّ قَالَتْ أَ تَدْرِي مَا يُرِيدُونَ أَنْ يَعْمَلُوا غداً بِأَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلام) يُرِيدُونَ أَنْ يُوطِئُوا الْخَيْلَ ظَهْرَهُ قَالَ فَمَشَى حَتَّى وَضَعَ يَدَيْهِ عَلَى جَسَدِ الْحُسَيْنِ (عَلَيْهِ السَّلام) فَأَقْبَلَتِ الْخَيْلُ فَلَمَّا نَظَرُوا إِلَيْهِ قَالَ لَهُمْ عُمَرُ بْنُ سَعْدٍ لَعَنَهُ اللهِ فِتْنَةٌ لا تُثِيرُوهَا انْصَرِفُوا فَانْصَرَفُوا.

Al-Husayn ibn Muhammad has said that Abu Kurayb and Abu Sa‘id al-Ashja‘ narrated to him that ‘Abdallah ibn Idris narrated to them his father, Idris ibn ‘Abdallah al-’Awi who said the following: "When al-Husayn (as) was murdered the people wanted to make the horses run over his (al-Husayn’s) body. Fizzah then told Zaynab, 'My lady, there was a shipwreck and Safina came out on an Island face-to-face with a lion. He said to the lion, 'O Abu al-Harith, I am the slave of the Messenger of Allah.' The lion murmured in front of him and showed him the way. There lives a lion in this area allow me to go and inform him of what the people intend to do to al-Husayn (as) tomorrow.' The narrator has said that she went to the lion and said, 'O Abu al-Harith and the lion raised his head and she said, 'Do you know what these people intend to do to Abu ‘Abdallah (as)? They intend to make the horses run over his body.' The narrator has said that the lion walked and placed both of his hands over the body of al-Husayn (as). When the horsemen came they found the lion in that condition and ‘Umar ibn Sa‘d (may Allah condemn him) told them, 'It is mischief. Do not bother and turn back,' thus they turned back.[18]

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[18] Al-Kāfi - Volume 1, The Birth of al-Husayn ibn Ali (as), Hadith #8

Lady Rabab's Mourning Gathering for Imam al-Husayn (a)

9- عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ يُونُسَ عَنْ مَصْقَلَةَ الطَّحَّانِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَمَّا قُتِلَ الْحُسَيْنُ ع أَقَامَتِ امْرَأَتُهُ الْكَلْبِيَّةُ عَلَيْهِ مَأْتَماً وَ بَكَتْ وَ بَكَيْنَ النِّسَاءُ وَ الْخَدَمُ حَتَّى جَفَّتْ دُمُوعُهُنَّ وَ ذَهَبَتْ فَبَيْنَا هِيَ كَذَلِكَ إِذَا رَأَتْ جَارِيَةً مِنْ جَوَارِيهَا تَبْكِي وَ دُمُوعُهَا تَسِيلُ فَدَعَتْهَا فَقَالَتْ لَهَا مَا لَكِ أَنْتِ مِنْ بَيْنِنَا تَسِيلُ دُمُوعُكِ قَالَتْ إِنِّي لَمَّا أَصَابَنِي الْجَهْدُ شَرِبْتُ شَرْبَةَ سَوِيقٍ قَالَ فَأَمَرَتْ بِالطَّعَامِ وَ الْأَسْوِقَةِ فَأَكَلَتْ وَ شَرِبَتْ وَ أَطْعَمَتْ وَ سَقَتْ وَ قَالَتْ إِنَّمَا نُرِيدُ بِذَلِكِ أَنْ نَتَقَوَّى عَلَى الْبُكَاءِ عَلَى الْحُسَيْنِ ع قَالَ وَ أُهْدِيَ إِلَى الْكَلْبِيَّةِ جُوناً[1] لِتَسْتَعِينَ بِهَا عَلَى مَأْتَمِ الْحُسَيْنِ ع فَلَمَّا رَأَتِ الْجُونَ قَالَتْ مَا هَذِهِ قَالُوا هَدِيَّةٌ أَهْدَاهَا فُلَانٌ لِتَسْتَعِينِي عَلَى مَأْتَمِ الْحُسَيْنِ فَقَالَتْ لَسْنَا فِي عُرْسٍ فَمَا نَصْنَعُ بِهَا ثُمَّ أَمَرَتْ بِهِنَّ فَأُخْرِجْنَ مِنَ الدَّارِ فَلَمَّا أُخْرِجْنَ مِنَ الدَّارِ لَمْ يُحَسَّ لَهَا حِسٌّ[2] كَأَنَّمَا طِرْنَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ لَمْ يُرَ لَهُنَّ بِهَا بَعْدَ خُرُوجِهِنَّ مِنَ الدَّارِ أَثَرٌ.

9 - Ali ibn Muhammad narrated from Sahl ibn Ziyad, from Muhammad ibn Ahmad, from al-Hasan ibn Ali, from Yunus, from Masqalah al-Tahhan, who said: I heard Abu Abdallah [Imam al-Sadiq] (a) say: When al-Husayn (a) was killed, his Kalbi wife [Lady Rubab bint Imra' al-Qays] established a mourning gathering for him. She wept, and the women and servants wept with her, until their tears dried up completely and ceased [from sheer exhaustion]. While she was in that state of profound grief, she noticed one of her maidservants still weeping, her tears flowing freely. She called her and asked, "Why is it that, out of all of us, your tears are still flowing?" The maidservant replied, "When extreme exhaustion overtook me, I drank a sip of sawiq [a nourishing drink made of roasted grain]."

He [the Imam] said: She then ordered for food and sawiq beverages to be brought. She ate and drank, and she fed the others and gave them drink. She said, "We only intend by doing this to gather our strength so that we may continue to weep for al-Husayn (a)." He [the Imam] continued: Later, some Jun [a luxurious gift, likely referring to containers of perfume or fine birds] were presented to al-Kalbiyyah so that she might use them for

the mourning gathering of al-Husayn (a). When she saw the Jun, she asked, "What are these?"

They replied, "It is a gift presented by so-and-so to assist you in the mourning of al-Husayn." She replied, "We are not at a wedding celebration, so what are we to do with these?" Then she ordered for them to be removed, and they were taken out of the house. When they were taken out, no sound or trace of them was ever perceived again, as though they had flown away between the heavens and the earth, and no sign of them was seen anywhere after their exit from the house [leaving it a mystery whether the bearers of the gift were miraculous, or perhaps unseen spirits who had come to offer consolation].[19]

Pigeons cursing the Killers of Imam Husayn

عَنْهُ عَنِ الْجَامُورَانِيِّ عَنِ ابْنِ أَبِي حَمْزَةَ عَنْ صَنْدَلٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ كُنْتُ جَالِساً فِي بَيْتِ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَنَظَرْتُ إِلَى حَمَامٍ رَاعِبِيٍّ يُقَرْقِرُ طَوِيلًا فَنَظَرَ إِلَيَّ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَقَالَ يَا دَاوُدُ تَدْرِي مَا يَقُولُ هَذَا الطَّيْرُ قُلْتُ لَا وَ اللَّهِ جُعِلْتُ فِدَاكَ قَالَ يَدْعُو عَلَى قَتَلَةِ الْحُسَيْنِ (عليه السلام) فَاتَّخِذُوا فِي مَنَازِلِكُمْ .عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اتَّخِذُوا الْحَمَامَ الرَّاعِبِيَّةَ فِي بُيُوتِكُمْ فَإِنَّهَا تَلْعَنُ قَتَلَةَ الْحُسَيْنِ بْنِ عَلِيٍّ (عليه السلام) وَ لَعَنَ اللَّهُ قَاتِلَهُ .

10. It is narrated from the narrator of the previous Hadith from al-Jamuraniy from ibn abu Hamzah from Sandal from Dawud ibn Farqad who has said the following: "I once was sitting in the house of abu 'Abd Allah (as), and I looked at a pigeon of Ra''ibiy kind (name of a place) that made a long sound. Abu 'Abd Allah (as), looked at me and asked, 'O Dawud, do you know what this bird says?' I said, 'No, I pray to Allah to keep my soul in service for your cause.' He (the Imam) said, 'It prays against the people who murdered al- Husayn (as), so you must keep it in your homes.'" [20]

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[19] Al-Kāfi - Volume 1, The Birth of al-Husayn ibn Ali (as), Hadith #9
[20] Al-Kāfi - Volume 6, The Pigeons, Hadith #10

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following: “Abu ‘Abd Allah (as), has said, ‘You must keep al-Ra’‘ibiy pigeon in your homes because it curses the murderers of al-Husayn ibn Ali, ‘Alayhim al-Salam, and Allah has cursed his killer.’” [21]

Ziyarat of Imam Husayn (a)

1. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ نُعَيْمِ بْنِ الْوَلِيدِ عَنْ يُونُسَ الْكُنَاسِيِّ عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلاَم) قَالَ إِذَا أَتَيْتَ قَبْرَ الْحُسَيْنِ (عَلَيْهِ السَّلاَم) فَائْتِ الْفُرَاتَ وَاغْتَسِلْ بِحِيَالِ قَبْرِهِ وَتَوَجَّهْ إِلَيْهِ وَعَلَيْكَ السَّكِينَةَ وَالْوَقَارَ حَتَّى تَدْخُلَ إِلَى الْقَبْرِ مِنَ الْجَانِبِ الشَّرْقِيِّ وَقُلْ حِينَ تَدْخُلُهُ السَّلامُ عَلَى مَلائِكَةِ اللهِ الْمُنْزَلِينَ السَّلامُ عَلَى مَلائِكَةِ اللهِ الْمُرْدِفِينَ السَّلامُ عَلَى مَلائِكَةِ اللهِ الْمُسَوِّمِينَ السَّلامُ عَلَى مَلائِكَةِ اللهِ الَّذِينَ هُمْ فِي هَذَا الْحَرَمِ مُقِيمُونَ فَإِذَا اسْتَقْبَلْتَ قَبْرَ الْحُسَيْنِ (عَلَيْهِ السَّلاَم) فَقُلِ السَّلامُ عَلَى رَسُولِ اللهِ السَّلامُ عَلَى أَمِينِ اللهِ عَلَى رُسُلِهِ وَعَزَائِمِ أَمْرِهِ وَالْخَاتِمِ لِمَا سَبَقَ وَالْفَاتِحِ لِمَا اسْتَقْبَلَ وَالْمُهَيْمِنِ عَلَى ذَلِكَ كُلِّهِ وَالسَّلامُ عَلَيْهِ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ ثُمَّ تَقُولُ اللهمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَأَخِي رَسُولِكَ الَّذِي انْتَجَبْتَهُ بِعِلْمِكَ وَجَعَلْتَهُ هَادِياً لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَالدَّلِيلِ عَلَى مَنْ بَعَثْتَهُ بِرِسَالاتِكَ وَدَيَّانِ الدِّينِ بِعَدْلِكَ وَفَصْلِ قَضَائِكَ بَيْنَ خَلْقِكَ وَالْمُهَيْمِنِ عَلَى ذَلِكَ كُلِّهِ وَالسَّلامُ عَلَيْهِ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ اللهمَّ صَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ عَبْدِكَ وَابْنِ الَّذِي انْتَجَبْتَهُ بِعِلْمِكَ وَجَعَلْتَهُ هَادِياً لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَالدَّلِيلِ عَلَى مَنْ بَعَثْتَهُ بِرِسَالاتِكَ وَدَيَّانِ الدِّينِ بِعَدْلِكَ وَفَصْلِ قَضَائِكَ بَيْنَ خَلْقِكَ وَالْمُهَيْمِنِ عَلَى ذَلِكَ كُلِّهِ وَالسَّلامُ عَلَيْهِ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ ثُمَّ تُصَلِّي عَلَى الْحُسَيْنِ وَسَائِرِ الأَئِمَّةِ (عَلَيْهِم السَّلاَم) كَمَا صَلَّيْتَ وَسَلَّمْتَ عَلَى الْحَسَنِ (عَلَيْهِ السَّلاَم) ثُمَّ تَأْتِي قَبْرَ الْحُسَيْنِ (عَلَيْهِ السَّلاَم) فَتَقُولُ السَّلامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللهِ السَّلامُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ صَلَّى اللهُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ أَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ عَنِ اللهِ عَزَّ وَجَلَّ مَا أُمِرْتَ بِهِ وَلَمْ تَخْشَ أَحَداً غَيْرَهُ وَجَاهَدْتَ فِي سَبِيلِهِ وَعَبَدْتَهُ صَادِقاً حَتَّى أَتَاكَ الْيَقِينُ أَشْهَدُ أَنَّكَ كَلِمَةُ التَّقْوَى وَبَابُ الْهُدَى وَالْعُرْوَةُ الْوُثْقَى وَالْحُجَّةُ عَلَى مَنْ يَبْقَى وَمَنْ تَحْتَ الثَّرَى أَشْهَدُ أَنَّ ذَلِكَ سَابِقٌ فِيمَا مَضَى وَذَلِكَ لَكُمْ فَاتِحٌ فِيمَا بَقِيَ أَشْهَدُ أَنَّ أَرْوَاحَكُمْ وَطِينَتَكُمْ طَيِّبَةٌ طَابَتْ وَطَهُرَتْ هِيَ بَعْضُهَا مِنْ بَعْضٍ مَنّاً مِنَ اللهِ وَرَحْمَةً وَأُشْهِدُ

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[21] Al-Kāfi - Volume 6, The Pigeons, Hadith #13

اللهِ وَأُشهِدُكُمْ أَنِّي بِكُمْ مُؤمِنٌ وَلَكُمْ تَابِعٌ فِي ذَاتِ نَفْسِي وَشَرَائِعِ دِينِي وَخَاتِمَةِ عَمَلِي وَمُنْقَلَبِي وَمَثْوَايَ وَأَسْأَلُ اللهَ الْبَرَّ الرَّحِيمَ أَنْ يُتِمَّ ذَلِكَ لِي أَشْهَدُ أَنَّكُمْ قَدْ بَلَّغْتُمْ عَنِ اللهِ مَا أَمَرَكُمْ بِهِ وَلَنْ تَخْشَوْا أَحَداً غَيْرَهُ وَجَاهَدْتُمْ فِي سَبِيلِهِ وَعَبَدْتُمُوهُ حَتَّى أَتَاكُمُ الْيَقِينُ لَعَنَ اللهُ مَنْ قَتَلَكُمْ وَلَعَنَ اللهُ مَنْ أَمَرَ بِهِ وَلَعَنَ اللهُ مَنْ بَلَغَهُ ذَلِكَ مِنْهُمْ فَرَضِيَ بِهِ أَشْهَدُ أَنَّ الَّذِينَ انْتَهَكُوا حُرْمَتَكُمْ وَسَفَكُوا دَمَكُمْ مَلْعُونُونَ عَلَى لِسَانِ النَّبِيِّ الأُمِّيِّ (صلَّى اللهُ عَلَيْهِ وَآلِه) ثُمَّ تَقُولُ اللهمَّ الْعَنِ الَّذِينَ بَدَّلُوا نِعْمَتَكَ وَخَالَفُوا مِلَّتَكَ وَرَغِبُوا عَنْ أَمْرِكَ وَاتَّهَمُوا رَسُولَكَ وَصَدُّوا عَنْ سَبِيلِكَ اللهمَّ احْشُ قُبُورَهُمْ نَاراً وَأَجْوَافَهُمْ نَاراً وَاحْشُرْهُمْ وَأَشْيَاعَهُمْ إِلَى جَهَنَّمَ زُرْقاً اللهمَّ الْعَنْهُمْ لَعْناً يَلْعَنُهُمْ بِهِ كُلُّ مَلَكٍ مُقَرَّبٍ وَكُلُّ نَبِيٍّ مُرْسَلٍ وَكُلُّ عَبْدٍ مُؤْمِنٍ امْتَحَنْتَ قَلْبَهُ لِلإِيمَانِ اللهمَّ الْعَنْهُمْ فِي مُسْتَسِرِّ السِّرِّ وَفِي ظَاهِرِ الْعَلانِيَةِ اللهمَّ الْعَنْ جَوَابِيتَ هَذِهِ الأُمَّةِ وَالْعَنْ طَوَاغِيتَهَا وَالْعَنْ فَرَاعِنَتَهَا وَالْعَنْ قَتَلَةَ أَمِيرِ الْمُؤْمِنِينَ وَالْعَنْ قَتَلَةَ الْحُسَيْنِ وَعَذِّبْهُمْ عَذَاباً لا تُعَذِّبُ بِهِ أَحَداً مِنَ الْعَالَمِينَ اللهمَّ اجْعَلْنَا مِمَّنْ يَنْصُرُهُ وَتَنْتَصِرُ بِهِ وَتَمُنُّ عَلَيْهِ بِنَصْرِكَ لِدِينِكَ فِي الدُّنْيَا وَالآخِرَةِ ثُمَّ اجْلِسْ عِنْدَ رَأْسِهِ فَقُلْ صَلَّى اللهُ عَلَيْكَ أَشْهَدُ أَنَّكَ عَبْدُ اللهِ وَأَمِينُهُ بَلَّغْتَ نَاصِحاً وَأَدَّيْتَ أَمِيناً وَقُتِلْتَ صِدِّيقاً وَمَضَيْتَ عَلَى يَقِينٍ لَمْ تُؤْثِرْ عَمًى عَلَى هُدًى وَلَمْ تَمِلْ مِنْ حَقٍّ. إِلَى بَاطِلٍ أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلاةَ وَآتَيْتَ الزَّكَاةَ وَأَمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ وَاتَّبَعْتَ الرَّسُولَ وَتَلَوْتَ الْكِتَابَ حَقَّ تِلاوَتِهِ وَدَعَوْتَ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ تَسْلِيماً وَجَزَاكَ اللهُ مِنْ صِدِّيقٍ خَيْراً عَنْ رَعِيَّتِكَ وَأَشْهَدُ أَنَّ الْجِهَادَ مَعَكَ جِهَادٌ وَأَنَّ الْحَقَّ مَعَكَ وَإِلَيْكَ وَأَنْتَ أَهْلُهُ وَمَعْدِنُهُ وَمِيرَاثَ النُّبُوَّةِ عِنْدَكَ وَعِنْدَ أَهْلِ بَيْتِكَ صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ تَسْلِيماً أَشْهَدُ أَنَّكَ صِدِّيقُ اللهِ وَحُجَّتُهُ عَلَى خَلْقِهِ وَأَشْهَدُ أَنَّ دَعْوَتَكَ حَقٌّ وَكُلَّ دَاعٍ مَنْصُوبٍ غَيْرَكَ فَهُوَ بَاطِلٌ مَدْحُوضٌ وَأَشْهَدُ أَنَّ اللهَ هُوَ الْحَقُّ الْمُبِينُ ثُمَّ تَحَوَّلُ عِنْدَ رِجْلَيْهِ وَتَخَيَّرُ مِنَ الدُّعَاءِ وَتَدْعُو لِنَفْسِكَ ثُمَّ تَحَوَّلُ عِنْدَ رَأْسِ عَلِيِّ بْنِ الْحُسَيْنِ (عَلَيْهِما السَّلاَم) وَتَقُولُ سَلامُ اللهِ وَسَلامُ مَلائِكَتِهِ الْمُقَرَّبِينَ وَأَنْبِيَائِهِ الْمُرْسَلِينَ يَا مَوْلايَ وَابْنَ مَوْلايَ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ عَلَيْكَ صَلَّى اللهُ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ وَعِتْرَةِ آبَائِكَ الأَخْيَارِ الأَبْرَارِ الَّذِينَ أَذْهَبَ اللهُ عَنْهُمُ الرِّجْسَ وَطَهَّرَهُمْ تَطْهِيراً ثُمَّ تَأْتِي قُبُورَ الشُّهَدَاءِ وَتُسَلِّمُ عَلَيْهِمْ وَتَقُولُ السَّلامُ عَلَيْكُمْ أَيُّهَا الرَّبَّانِيُّونَ أَنْتُمْ لَنَا فَرَطٌ وَنَحْنُ لَكُمْ تَبَعٌ وَنَحْنُ لَكُمْ خَلَفٌ وَأَنْصَارٌ أَشْهَدُ أَنَّكُمْ أَنْصَارُ اللهِ وَسَادَةُ الشُّهَدَاءِ فِي الدُّنْيَا وَالآخِرَةِ فَإِنَّكُمْ أَنْصَارُ اللهِ كَمَا قَالَ اللهُ عَزَّ وَجَلَّ وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَمَا ضَعُفْتُمْ وَمَا اسْتَكَنْتُمْ حَتَّى لَقِيتُمُ اللهَ عَلَى سَبِيلِ الْحَقِّ وَنُصْرَةِ كَلِمَةِ اللهِ التَّامَّةِ صَلَّى اللهُ عَلَى أَرْوَاحِكُمْ وَأَبْدَانِكُمْ وَسَلَّمَ تَسْلِيماً أَبْشِرُوا بِمَوْعِدِ اللهِ الَّذِي لا خُلْفَ لَهُ إِنَّهُ لا يُخْلِفُ الْمِيعَادَ وَاللهِ

مُدْرِكٌ لَكُمْ بِثَارِ مَا وَعَدَكُمْ أَنْتُمْ سَادَةُ الشُّهَدَاءِ فِي الدُّنْيَا وَالآخِرَةِ أَنْتُمُ السَّابِقُونَ وَالْمُهَاجِرُونَ وَالأَنْصَارُ أَشْهَدُ أَنَّكُمْ قَدْ جَاهَدْتُمْ فِي سَبِيلِ اللهِ وَقُتِلْتُمْ عَلَى مِنْهَاجِ رَسُولِ اللهِ (صلَّى اللهُ عَلَيْهِ وَآلِه) وَابْنِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ تَسْلِيماً الْحَمْدُ لله الَّذِي صَدَقَكُمْ وَعْدَهُ وَأَرَاكُمْ مَا تُحِبُّونَ ثُمَّ تَرْجِعُ إِلَى الْقَبْرِ وَتَقُولُ أَتَيْتُكَ يَا حَبِيبَ رَسُولِ اللهِ وَابْنَ رَسُولِهِ وَإِنِّي بِكَ عَارِفٌ وَبِحَقِّكَ مُقِرٌّ بِفَضْلِكَ مُسْتَبْصِرٌ بِضَلالَةِ مَنْ خَالَفَكَ عَارِفٌ بِالْهُدَى الَّذِي أَنْتُمْ عَلَيْهِ بِأَبِي أَنْتَ وَأُمِّي وَنَفْسِي اللهمَّ إِنِّي أُصَلِّي عَلَيْهِ كَمَا صَلَّيْتَ عَلَيْهِ أَنْتَ وَرَسُولُكَ وَأَمِيرُ الْمُؤْمِنِينَ صَلاةً مُتَتَابِعَةً مُتَوَاصِلَةً مُتَرَادِفَةً تَتْبَعُ بَعْضُهَا بَعْضاً لا انْقِطَاعَ لَهَا وَلا أَمَدَ وَلا أَجَلَ فِي مَحْضَرِنَا هَذَا وَإِذَا غِبْنَا وَشَهِدْنَا وَالسَّلامُ عَلَيْكَ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ وَإِذَا أَرَدْتَ أَنْ تُوَدِّعَهُ فَقُلِ السَّلامُ عَلَيْكَ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ أَسْتَوْدِعُكَ اللهَ وَأَقْرَأُ عَلَيْكَ السَّلامَ آمَنَّا بِالله وَبِالرَّسُولِ وَبِمَا جِئْتَ بِهِ وَدَلَلْتَ عَلَيْهِ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ اللهمَّ لا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنَّا وَمِنْهُ اللهمَّ إِنِّي أَسْأَلُكَ أَنْ تَنْفَعَنَا بِحُبِّهِ اللهمَّ ابْعَثْهُ مَقَاماً مَحْمُوداً تَنْصُرُ بِهِ دِينَكَ وَتَقْتُلُ بِهِ عَدُوَّكَ وَتُبِيرُ بِهِ مَنْ نَصَبَ حَرْباً لآلِ مُحَمَّدٍ فَإِنَّكَ وَعَدْتَ ذَلِكَ وَأَنْتَ لا تُخْلِفُ الْمِيعَادَ السَّلامُ عَلَيْكَ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ أَشْهَدُ أَنَّكُمْ شُهَدَاءُ نُجَبَاءُ جَاهَدْتُمْ فِي سَبِيلِ اللهِ وَقُتِلْتُمْ عَلَى مِنْهَاجِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ تَسْلِيماً كَثِيراً.

1. A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Fadalah ibn Ayyub from Nu'aym ibn al-Walid from Yunus al-Kunasiy who has said the following: "Abu ' Abd Allah (as), has said that when you decide to visit the gravesite of al-Husayn (as), go to al-Furat and take a bath near his gravesite; then move toward him in a serene and dignified manner until you enter the shrine from its east side. During entering say, 'I offer greeting of peace to the descending angels of Allah. I offer greeting of peace to the substituting angels of Allah. I offer greeting of peace to the marking angels of Allah. I offer greeting of peace to the angel of Allah who live in this sacred place.' When you are in front of the gravesite of Al-Husayn (as), you should say, '(I hereby declare, affirm and acknowledge the divine authority of and my) submission to (the commandments of) the Messenger of Allah. (I hereby declare, affirm and acknowledge the divine authority of the trustee of Allah over His messengers and His decisive commandments, the seal of that which were before and the opening of that which is to come and the dominant over all of the affairs. May Allah grant him

protection, kindness and blessings.' Then you should say, £ 0 Allah, I appeal before You to grant salawat (favors and compensation) to 'Amir al- Mu'minin, Ali, Your servant, brother of Your messenger, whom You have chosen through Your knowledge and have made a guide for whomever of Your creatures You wanted and a vanguard for those whom You have sent with Your messages. He is the one provider and facilitator of the system of justice of Your religion according to Your justice, a differentiator in the issuance of Your judgment among Your creatures and the dominant over all such affairs. O Allah, grant him protection, kindness and blessing. O Allah, I appeal before You to grant salawat (favors and compensation to al-Hassan ibn Ali, worthy of his services to Your cause). He is Your servant and the son of the one whom You have chosen through Your knowledge and have appointed a guide for whomever You wanted of Your creatures, a vanguard for those whom You have sent with Your messages. He is the one provider and facilitator of the system of justice of Your religion according to Your justice, a differentiator in the issuance of Your judgment among Your creatures and the dominant over all such affairs. O Allah grant him protection, kindness and blessing.' Then say salawat al-Salam for al-Husayn and all other 'A'immah, 'Alayhim al-Salam, just as you said for (Imam) al-Hassan (as). Thereafter go near the gravesite of al-Husayn (as), and say, '(I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salam and my) submission to (your commandments) O grandson of the Messenger of Allah. (I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salam and my) submission to (your commandments) O son of 'Amir al-Mu'minin. I appeal before Allah to grant salawat (favors and compensation to you worthy of Your services to His cause) O abu 'Abd Allah. I testify that you completed the task Allah, the Most Majestic, the Most Glorious, had commanded you to accomplish. You were not afraid of anyone other than Allah, strove hard for His cause, worshipped Him a true worshipping until the time of your martyrdom. I testify that you are the words of piety, the gateway of guidance, the unbreakable safety ring, the authority of Allah over the living and those under the earth. I testify that such qualities existed with you in the past and they are means of victory and triumph in future. I testify that your spirits and your clay

(substance of your bodies) are clean, pure and cleansed. The substances of you ('A'immah) bodies were one from the other. It was a favor and great kindness for us from Allah. I designate Allah as my witness and I designate you as my witness that I believe in your (divine authority), I am your follower in my soul, in the rules of my religion, in the consequences of my deeds, in my return and my place of rest. I appeal before Allah, Honorable and Merciful to complete it for me. I testify that you accomplished all that Allah had commanded you to do and in so doing you were not afraid of anyone other than Allah. You strove hard for His cause, worshipped Him until the time of your death. I appeal before Allah to condemn those who murdered you, those who commanded your murderer and those condoned with the plan of your murderers. I testify that the statements of the Holy Prophet condemned those who violated your sanctity and spilled your blood.' "Thereafter say, 'O Allah, condemn those who have misrepresented Your bounty, opposed Your institution, turned away from Your command, accused Your messenger and created obstacles in Your path. O Allah, fill their graves with fire as well as their bellies and drive them and their followers to hell with their eyes turned blue. O Allah, condemn them with such condemnation with which the prominent angels, every messenger-prophet and every believing person whose faith is tested for its strength will condemn. O Allah, condemn them in most secrecy and concealment as well as openly in public manner. O Allah, condemn Jawabit (pi. of Jibt, devil) of this nation as well as its Tawaghit (pi. of taghut, transgressors), condemn its Pharaohs, condemn the murderers of 'Amir al-Mu'minin, the murderers of al-Husayn and punish them with such punishment which no one in the world is punished with. O Allah, make us of those who support him, of those whom You use for support and You grant them Your support for the cause of Your religion in this world as well as in the next world.' "Then sit down near his head and say, I appeal before Allah to grant salawat (favors and compensation to you worthy of Your services to His cause). I testify that you are a servant of Allah, His trustee who has accomplished with wisdom the task of trustworthiness, spoke as truthful person and passed away with certainty. You did not accept blindness in place of guidance and never deviated from truth to falsehood. I

testify that you performed salat (prayer), paid zakat, commanded people to do good and forbade them from doing evil deeds, followed the Messenger, recited the book in the true way of recitation and called people to the path of your Lord with wisdom and good advice. I appeal before Allah to grant salawat (favors and compensation to you worthy of Your services to His cause), with safety and protection. I appeal before Allah to reward you as with the reward of a truthful one's good rewards for his services to his people. I testify that Jihad (striving for the cause of Allah) in your support is the true Jihad. I testify that truth is on your side, it belongs to you, you are of the people of truth, the source of truth and that the legacy of prophet-hood is with you and with the people of your family. I appeal before Allah to grant salawat (favors and compensation to you worthy of Your services to His cause), with peace and protection. I testify that you are Allah's truthful servant and His authority over his creatures. I testify that your call is truthful call and every caller appointed beside you is false and invalid. I testify that Allah is the clear truth.' "Thereafter you should go toward his feet and pray for yourself as you may choose. 'Then you should go toward the head of Ali ibn al-Husayn and say, 'I appeal before Allah to grant you His protection and peace and the greeting of peace of His prominent angels and prophets who were sent as messengers. You are my master and the son of my master. I appeal before Allah to bless you with His kindness and blessings. I appeal before Allah to grant compensation and reward to you, your family and the offspring of your noble and chosen ancestors from whom Allah has decided to remove all rijs (all filthy matters) and purify in a through purification.' "Thereafter you should go to the gravesites of the martyrs and offer them your greetings of peace and say, I appeal before Allah to grant you peace and protection, O believers in the Lord, you have proceeded and we follow you. We are your followers and supporters. I testify that you are supporters of Allah, the masters of the martyrs in this world and in the next life. You are supporters of Allah as Allah, the Most Majestic, the Most Glorious, has said, "There were many prophets on whose side people believing in the Lord were fighting. They did not show any lack of responsibility even though they were hurt for the cause of Allah, nor showed any weakness or compromise with the enemy." (3:146)

You indeed did not show any weakness or compromise with the enemy, until you went before Allah on the path of the truth, supporting the perfect words of Allah. I appeal before Allah to grant favors and compensation to your spirits and bodies worthy of your services to His cause, with peace and protection. There is good news for you through the promise of Allah, which does not change, because He does not change His promises. Allah will accomplish His granting what He has promised to you, the masters of the martyrs, in this world and in the next life. You are the first al-Muhajirun (immigrants (to Allah)) and al- Ansar (the helpers). I testify that you did Jihad (strove hard) for the cause of Allah and you were murdered while protecting the institution of the Messenger of Allah and the son (the child) of the Messenger of Allah, I appeal before Allah to grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause) with peace and protection. All praise belongs to Allah who made His promise with you to come true and showed you what you loved.' "Then return to the gravesite and say, 'I have come to you, O beloved of the Messenger of Allah, the son (child) of the Messenger of Allah. I am aware of your status and I acknowledge your rights. I am aware of your merits and the straying of those who opposed you. I have knowledge of the guidance you follow. I pray to Allah to keep my soul and the souls of my parents in service for your cause. O Allah, I appeal before You to grant salawat (favors and compensation to you worthy of Your services to His cause) just as You have granted favors and compensation worthy of his services to Your cause, and as Your messenger and 'Amir al-Mu'minin have appealed before You to grant compensation to him worthy of his services to Your cause. Grant him a continuous salat, connected, substituted one, following the other without break in time or point of time at this time and when we are here or not here. (I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salam and my) submission to (your commandments) and appeal before Allah to grant you protection, kindness and blessings'. "When you decide to say farewell to him say, '(I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salam and my) submission to (your commandments) and appeal before Allah to grant you protection and kindness and blessings. I leave you in the protection of Allah and offer

you my greeting of peace. We believe in Allah, the Messenger of Allah and in what you have brought and guided to. We have followed the messenger, so list us among the witnesses. O Allah, do not make this the last chance for me to visit him and his seeing us. O Allah, I appeal before You to make us benefit from our love for him. O Allah, raise him to the praiseworthy position whereby You support through him Your religion, eliminate Your enemies, destroy those who commence a war against the family of Muhammad (as); You have promised so and You do not change Your promise. (I hereby declare, affirm and acknowledge that you are a ‘Alayhi al-Salam and my) submission to (your commandments and I appeal before Allah to grant you protection, kindness and blessings. I testify that you are noble martyrs who strove hard for the cause of Allah and were murdered while protecting the institution of the Messenger of Allah, O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause) with protection and safety a great deal.'" [22]

Everything wept for Aba Abdillah on his Martyrdom except three (and method of his Ziyarah)

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنِ الْحُسَيْنِ بْنِ ثُوَيْرٍ قَالَ كُنْتُ أَنَا وَيُونُسُ بْنُ ظَبْيَانَ وَالْمُفَضَّلُ بْنُ عُمَرَ وَأَبُو سَلَمَةَ السَّرَّاجُ جُلُوساً عِنْدَ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلَامِ) وَكَانَ الْمُتَكَلِّمُ مِنَّا يُونُسَ وَكَانَ أَكْبَرَنَا سِنّاً فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي أَحْضُرُ مَجْلِسَ هَؤُلَاءِ الْقَوْمِ يَعْنِي وُلْدَ الْعَبَّاسِ فَمَا أَقُولُ فَقَالَ إِذَا حَضَرْتَ فَذَكَرْتَنَا فَقُلِ اللهمَّ أَرِنَا الرَّخَاءَ وَالسُّرُورَ فَإِنَّكَ تَأْتِي عَلَى مَا تُرِيدُ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي كَثِيراً مَا أَذْكُرُ الْحُسَيْنَ (عَلَيْهِ السَّلَامِ) فَأَيَّ شَيْءٍ أَقُولُ فَقَالَ قُلْ صَلَّى اللهُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ تُعِيدُ ذَلِكَ ثَلَاثاً فَإِنَّ السَّلَامَ يَصِلُ إِلَيْهِ مِنْ قَرِيبٍ وَمِنْ بَعِيدٍ ثُمَّ قَالَ إِنَّ أَبَا عَبْدِ اللهِ الْحُسَيْنَ (عَلَيْهِ السَّلَامِ) لَمَّا قَضَى بَكَتْ عَلَيْهِ السَّمَاوَاتُ السَّبْعُ وَالْأَرَضُونَ السَّبْعُ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَنْ يَنْقَلِبُ فِي الْجَنَّةِ وَالنَّارِ مِنْ خَلْقِ رَبِّنَا وَمَا يُرَى وَمَا لَا يُرَى بَكَى عَلَى أَبِي عَبْدِ اللهِ الْحُسَيْنِ (عَلَيْهِ السَّلَامِ) إِلَّا ثَلَاثَةَ أَشْيَاءَ لَمْ تَبْكِ عَلَيْهِ قُلْتُ جُعِلْتُ فِدَاكَ وَمَا هَذِهِ الثَّلَاثَةُ الْأَشْيَاءِ قَالَ لَمْ تَبْكِ عَلَيْهِ

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[22] Al-Kāfi - Volume 4, Visiting the Gravesite of abu ‘Abd Allah, al-Husayn ibn Ali, ‘Alayhi al-Salam, Hadith #1

الْبَصْرَةُ وَلا دِمَشْقُ وَلا آلُ عُثْمَانَ عَلَيْهِمْ لَعْنَةُ اللهِ قُلْتُ جُعِلْتُ فِدَاكَ إِنِّي أُرِيدُ أَنْ أَزُورَهُ فَكَيْفَ أَقُولُ وَكَيْفَ أَصْنَعُ قَالَ إِذَا أَتَيْتَ أَبَا عَبْدِ اللهِ (عَلَيْهِ السَّلَام) فَاغْتَسِلْ عَلَى شَاطِئِ الْفُرَاتِ ثُمَّ الْبَسْ ثِيَابَكَ الطَّاهِرَةَ ثُمَّ امْشِ حَافِياً فَإِنَّكَ فِي حَرَمٍ مِنْ حَرَمِ اللهِ وَحَرَمِ رَسُولِهِ وَعَلَيْكَ بِالتَّكْبِيرِ وَالتَّهْلِيلِ وَالتَّسْبِيحِ وَالتَّحْمِيدِ وَالتَّعْظِيمِ لله عَزَّ وَجَلَّ كَثِيراً وَالصَّلاةِ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ حَتَّى تَصِيرَ إِلَى بَابِ الْحَيْرِ ثُمَّ تَقُولُ السَّلامُ عَلَيْكَ يَا حُجَّةَ اللهِ وَابْنَ حُجَّتِهِ السَّلامُ عَلَيْكُمْ يَا مَلائِكَةَ اللهِ وَزُوَّارَ قَبْرِ ابْنِ نَبِيِّ اللهِ ثُمَّ اخْطُ عَشْرَ خُطُوَاتٍ ثُمَّ قِفْ وَكَبِّرْ ثَلاثِينَ تَكْبِيرَةً ثُمَّ امْشِ إِلَيْهِ حَتَّى تَأْتِيَهُ مِنْ قِبَلِ وَجْهِهِ فَاسْتَقْبِلْ وَجْهَكَ بِوَجْهِهِ وَتَجْعَلُ الْقِبْلَةَ بَيْنَ كَتِفَيْكَ ثُمَّ قُلِ السَّلامُ عَلَيْكَ يَا حُجَّةَ اللهِ وَابْنَ حُجَّتِهِ السَّلامُ عَلَيْكَ يَا قَتِيلَ اللهِ وَابْنَ قَتِيلِهِ السَّلامُ عَلَيْكَ يَا ثَارَ اللهِ وَابْنَ ثَارِهِ السَّلامُ عَلَيْكَ يَا وَتْرَ اللهِ الْمَوْتُورَ فِي السَّمَاوَاتِ وَالأَرْضِ أَشْهَدُ أَنَّ دَمَكَ سكَنَ فِي الْخُلْدِ وَاقْشَعَرَّتْ لَهُ أَظِلَّةُ الْعَرْشِ وَبَكَى لَهُ جَمِيعُ الْخَلائِقِ وَبَكَتْ لَهُ السَّمَاوَاتُ السَّبْعُ وَالأَرَضُونَ السَّبْعُ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَنْ يَتَقَلَّبُ فِي الْجَنَّةِ وَالنَّارِ مِنْ خَلْقِ رَبِّنَا وَمَا يُرَى وَمَا لا يُرَى أَشْهَدُ أَنَّكَ حُجَّةُ اللهِ وَابْنُ حُجَّتِهِ وَأَشْهَدُ أَنَّكَ قَتِيلُ اللهِ وَابْنُ قَتِيلِهِ وَأَشْهَدُ أَنَّكَ ثَائِرُ اللهِ وَابْنُ ثَائِرِهِ وَأَشْهَدُ أَنَّكَ وَتْرُ اللهِ الْمَوْتُورُ فِي السَّمَاوَاتِ وَالأَرْضِ وَأَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَنَصَحْتَ وَوَفَيْتَ وَأَوْفَيْتَ وَجَاهَدْتَ فِي سَبِيلِ اللهِ وَمَضَيْتَ لِلَّذِي كُنْتَ عَلَيْهِ شَهِيداً وَمُسْتَشْهَداً وَشَاهِداً وَمَشْهُوداً أَنَا عَبْدُ اللهِ وَمَوْلاكَ وَفِي طَاعَتِكَ وَالْوَافِدُ إِلَيْكَ أَلْتَمِسُ كَمَالَ الْمَنْزِلَةِ عِنْدَ اللهِ وَثَبَاتَ الْقَدَمِ فِي الْهِجْرَةِ إِلَيْكَ وَالسَّبِيلَ الَّذِي لا يُخْتَلَجُ دُونَكَ مِنَ الدُّخُولِ فِي كَفَالَتِكَ الَّتِي أُمِرْتَ بِهَا مَنْ أَرَادَ اللهَ بَدَأَ بِكُمْ بِكُمْ يُبَيِّنُ اللهُ الْكَذِبَ وَبِكُمْ يُبَاعِدُ اللهُ الزَّمَانَ الْكَلِبَ وَبِكُمْ فَتَحَ اللهُ وَبِكُمْ يَخْتِمُ اللهُ وَبِكُمْ يَمْحُو مَا يَشَاءُ وَبِكُمْ يُثْبِتُ وَبِكُمْ يَفُكُّ الذُّلَّ مِنْ رِقَابِنَا وَبِكُمْ يُدْرِكُ اللهُ تِرَةَ كُلِّ مُؤْمِنٍ يُطْلَبُ بِهَا وَبِكُمْ تُنْبِتُ الأَرْضُ أَشْجَارَهَا وَبِكُمْ تُخْرِجُ الأَشْجَارُ أَثْمَارَهَا وَبِكُمْ تُنْزِلُ السَّمَاءُ قَطْرَهَا وَرِزْقَهَا وَ. بِكُمْ يَكْشِفُ اللهُ الْكَرْبَ وَبِكُمْ يُنَزِّلُ اللهُ الْغَيْثَ وَبِكُمْ تَسِيخُ الأَرْضُ الَّتِي تَحْمِلُ أَبْدَانَكُمْ وَتَسْتَقِرُّ جِبَالُهَا عَنْ مَرَاسِيهَا إِرَادَةُ الرَّبِّ فِي مَقَادِيرِ أُمُورِهِ تَهْبِطُ إِلَيْكُمْ وَتَصْدُرُ مِنْ بُيُوتِكُمْ وَالصَّادِرُ عَمَّا فَصَلَ مِنْ أَحْكَامِ الْعِبَادِ لُعِنَتْ أُمَّةٌ قَتَلَتْكُمْ وَأُمَّةٌ خَالَفَتْكُمْ وَأُمَّةٌ جَحَدَتْ وَلايَتَكُمْ وَأُمَّةٌ ظَاهَرَتْ عَلَيْكُمْ وَأُمَّةٌ شَهِدَتْ وَلَمْ تُسْتَشْهَدْ الْحَمْدُ لله الَّذِي جَعَلَ النَّارَ مَثْوَاهُمْ وَبِئْسَ وِرْدُ الْوَارِدِينَ وَبِئْسَ الْوِرْدُ الْمَوْرُودُ وَالْحَمْدُ لله رَبِّ الْعَالَمِينَ وَصَلَّى اللهُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ أَنَا إِلَى اللهِ مِمَّنْ خَالَفَكَ بَرِيءٌ ثَلاثاً ثُمَّ تَقُومُ فَتَأْتِي ابْنَهُ عَلِيّاً (عَلَيْهِ السَّلَام) وَهُوَ عِنْدَ رِجْلَيْهِ فَتَقُولُ السَّلامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللهِ السَّلامُ عَلَيْكَ يَا ابْنَ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ السَّلامُ عَلَيْكَ يَا ابْنَ الْحَسَنِ وَالْحُسَيْنِ السَّلامُ عَلَيْكَ يَا ابْنَ خَدِيجَةَ وَفَاطِمَةَ صَلَّى اللهُ عَلَيْكَ لَعَنَ اللهُ مَنْ قَتَلَكَ تَقُولُهَا ثَلاثاً أَنَا إِلَى اللهِ مِنْهُمْ بَرِيءٌ ثَلاثاً

ثُمَّ تَقُومُ فَتُومِئُ بِيَدِكَ إِلَى الشُّهَدَاءِ وَتَقُولُ السَّلامُ عَلَيْكُمْ ثَلاثاً فُزْتُمْ وَاللهِ فُزْتُمْ وَاللهِ فَلَيْتَ أَنِّي مَعَكُمْ فَأَفُوزَ فَوْزاً عَظِيماً ثُمَّ تَدُورُ فَتَجْعَلُ قَبْرَ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلامُ) بَيْنَ يَدَيْكَ فَصَلِّ سِتَّ رَكَعَاتٍ وَقَدْ تَمَّتْ زِيَارَتُكَ فَإِنْ شِئْتَ فَانْصَرِفْ.

2. A number of our people have narrated from Ahmad ibn Muhammad from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid from al-Husayn ibn Thuwayr who has said the following: "Once Yunus ibn Zabayan, al-Mufaddal ibn 'Umar, abu Salmah al-Sarraj and I were sitting in the presence of abu 'Abd Allah (as). Among us Yunus, who was the eldest did the speaking and he said, 'I pray to Allah to keep my soul in service for your cause, I sometimes attend the meeting of these people, meaning children of al-'Abbas, what should I say?' He (the Imam) said, 'When you are in their meeting and you speak of us then say, "O Allah, show us comfort and happiness," in saying this you come up with what you want.' I then said, 'I pray to Allah to keep my soul in service for your cause, I very often speak of al-Husayn (as), what I should say?' He (the Imam) said, 'Say, 'Sala' Allah 'Alayka O abu 'Abd Allah, I appeal before Allah to grant you salawat (favors and compensation to you worthy of Your services to His cause), three times. Al-Salam reaches him from nearby as well as distant places.' He (the Imam) then said, 'When abu 'Abd Allah (as), passed away, the seven heavens and the seven earths wept. Everything between them, those who move in paradise and in hell, all that our Creator has created, all that can be seen and those that cannot be seen wept for abu 'Abd Allah, al-Husayn 'Alayhi al-Salam. Only three things did not weep.' I then asked, 'I pray to Allah to keep my soul in service for your cause, what are these three things?' He (the Imam) said, 'Things that did not weep were al-Basrah, Damascus and Ale 'Uthman who did not weep, may Allah's condemnation be upon them.' I then said, 'I want to visit him. What should I do?' He (the Imam) said, 'When you want to visit abu 'Abd Allah (as), take a bath in al- Furat canal, then dress up in clean cloths, walk bare-foot; you are in a sacred location of Allah and the sacred locations of His Messenger. You must say Takhir (Allah is great beyond description), Tahlil (no one deserves worship except Allah). Tasbih, (Allah is free of all defects), Tahmid (all praise belongs to Allah) and Ta'zim (Allah the

most great is free of all defects) of Allah, the Most Majestic, the Most Glorious, a great deal as well as saying, O Allah, grant salawat (favors and compensation to Muhammad and his family worthy of their services to Your cause). When you arrive at the door of al- Hayr then say, '(I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salam and my) submission to (your commandments) O the one who possesses authority from Allah, and son of the one who possesses authority from Allah. I offer greeting of peace to you, O angels of Allah, and visitors of the gravesite of the grandchild of the prophet of Allah.' Then take ten steps forward, then stand up and say Takhir (Allah is great beyond description) thirty times. Then move forward until you reach in front of him. Turn your face toward his face and your back toward the direction of Ka'bah, then say, '(I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salam and my) submission to (your commandments), O Tha'ra Allah (wergild for whom belongs to Allah) son of Tha'ra Allah. (I hereby declare, affirm and acknowledge that you are a 'Alayhi al-Salam and my) submission to (your commandments) O Watru (the oppressed one who belong to the side of Allah) Allah al-Mawtur in heavens and on earth. I testify that your blood lives in eternity because of which the shadows of the Throne shudder, for which all creatures in all seven heavens, seven earths, all that is between them, all that moves in paradise and in hell of the creatures of our Lord, things that can be seen and those that cannot be seen weep. I testify that you possess authority from Allah and you are the son of one who possesses authority from Allah. I testify that you were murdered and your father was murdered as well. I testify that you are Tha'ra Allah son of Tha'ra Allah. I testify that you are watru Allah al-Mawtur in the heaves and on earth. I testify that you preached, gave good advice, remained loyal, accomplished the task assigned to you and strove hard for the cause of Allah and passed away for the cause, which you cherished, as a martyr seeking martyrdom, and a witness and witnessed to. I am a servant of Allah under your guardianship, obedient to your commandments, and one of your visitors who seek perfect position before Allah and steadfastness in migrating toward you and in the way without wavering toward you until arriving in your custodianship, which you maintain

and you are commanded to maintain. Whomever Allah wants He begins with you. Through you, falsehood becomes clear where falsehood is, through you Allah keeps away the difficult times, through you Allah commences and with you Allah ends a task. Through you Allah deletes whatever He wills and through you He establishes whatever He wills. Through you He opens up humiliation from around our necks and through you Allah brings to justice the murderers of every believer. Through you the earth grows its trees. Through you the trees yield their fruits. Through you Allah sends down rain and sustenance from the sky. Through you Allah removes hardship and through you Allah sends down heavy rain. Through you the earth, which carries your bodies, stands solid and mountains remain firm against swirling. The will of the Lord about the measurements of affairs descends before you and comes out from your homes as well as the decisions about rules dealing with affairs of servants (of Allah). Condemned is the group who murdered you and the group who opposed you, the group who rejected your divine authority, the group who came against you openly and the group who witnessed but did not seek martyrdom. All praise belongs to Allah who has made hellfire their dwelling, which is the worst place in which to disembark and the worst place for the arriving ones and a worst arrival place. All praise belongs to Allah, Lord of the worlds. I appeal before Allah to grant salawat (favors and compensation to you worthy of your services to His cause), O abu ‘ Abd Allah. We before Allah denounce all of those who opposed you’ - three times. ‘Then stand up and go to his son, Ali who is near his feet, and say, “I offer to you my greeting of peace, O son of the grandson of the Messenger of Allah. I offer you my greeting of peace, O grandson of ’Amir al-Mu’minin Ali. I offer you my greeting of peace, O child of al-Hassan and al-Husayn. I offer you my greeting of peace, O great grandson of Khadijah and Fatimah. I appeal before Allah to grant you favors worthy of your services to His cause. Allah has condemned those who murdered you”- say it three times. “I, before Allah denounce them”- three times. Then say, making a hand gesture toward the martyrs, “I offer you my greeting of peace”- three times. “(I am certain that), by Allah, you have achieved success and you have become successful. I wish I was with you and gained a great success.” Then you should go around keeping

the gravesite of abu ‘Abd Allah before you, then perform six Rak‘at salat (prayer). Your visit is complete and you may leave if you wish.’”[23]

Yazid (la) mocked Imam al-Sajjad (as)

3ـ عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ قَالَ لَمَّا حُمِلَ عَلِيُّ بْنُ الْحُسَيْنِ (صَلَّى اللهُ عَلَيْهِ وآلِه) إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ فَأُوقِفَ بَيْنَ يَدَيْهِ قَالَ يَزِيدُ لَعَنَهُ اللهُ وَما أَصابَكُمْ مِنْ مُصِيبَةٍ فَبِما كَسَبَتْ أَيْدِيكُمْ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيهِما السَّلام) لَيْسَتْ هَذِهِ الآيَةُ فِينَا إِنَّ فِينَا قَوْلَ اللهِ عَزَّ وَجَلَّ ما أَصابَ مِنْ مُصِيبَةٍ فِي الأَرْضِ وَلا فِي أَنْفُسِكُمْ إِلا فِي كِتابٍ مِنْ قَبْلِ أَنْ نَبْرَأَها إِنَّ ذلِكَ عَلَى اللهِ يَسِيرٌ.

3. Ali ibn Ibrahim has narrated in a marfu’ manner has narrated from Abu ‘Abd Allah (a.s.) who has said the following: “When Ali ibn al-Husayn (a.s.) was taken as a captive to Damascus and was made to stand before Yazid ibn Mu’awiyah, he, (Yazid) may Allah condemn him, read this verse: ‘Whatever affliction befalls you is because of what your hands have obtained,’ (42:30) Ali ibn al-Husayn (a.s.) said, ‘This verse is not about us. What applies to us are the words of Allah, the Most Majestic, the Most Holy, ‘Whatever hardships you face on earth and in your souls, were written in the Book before the creation of souls. This is certainly easy for Allah.’” (57:22) [24]

Yazid (la) threatened to kill Imam al-Sajjad (a)

ابْنُ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ يَزِيدَ بْنَ مُعَاوِيَةَ دَخَلَ الْمَدِينَةَ وَ هُوَ يُرِيدُ الْحَجَّ فَبَعَثَ إِلَى رَجُلٍ مِنْ قُرَيْشٍ فَأَتَاهُ فَقَالَ لَهُ يَزِيدُ أَ تُقِرُّ لِي أَنَّكَ عَبْدٌ لِي إِنْ شِئْتُ بِعْتُكَ وَ إِنْ شِئْتُ اسْتَرْقَيْتُكَ فَقَالَ لَهُ الرَّجُلُ وَ اللَّهِ يَا يَزِيدُ مَا أَنْتَ بِأَكْرَمَ مِنِّي فِي قُرَيْشٍ حَسَباً وَ لَا كَانَ أَبُوكَ أَفْضَلَ مِنْ أَبِي فِي الْجَاهِلِيَّةِ وَ الْإِسْلَامِ وَ مَا أَنْتَ بِأَفْضَلَ مِنِّي فِي الدِّينِ وَ لَا بِخَيْرٍ مِنِّي فَكَيْفَ أُقِرُّ لَكَ بِمَا سَأَلْتَ فَقَالَ لَهُ يَزِيدُ إِنْ لَمْ تُقِرَّ لِي وَ اللَّهِ قَتَلْتُكَ فَقَالَ لَهُ الرَّجُلُ لَيْسَ قَتْلُكَ إِيَّايَ بِأَعْظَمَ

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[23] Al-Kāfi - Volume 4, Visiting the Gravesite of abu ‘Abd Allah, al-Husayn ibn Ali, ‘Alayhi al-Salam, Hadith #2
[24] Al-Kāfi - Volume 2, Other Rare Ahadith, Hadith #3

مِنْ قَتْلِكَ الْحُسَيْنَ بْنَ عَلِيٍّ (عليه السلام) ابْنَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَمَرَ بِهِ فَقُتِلَ لَعَنَهُ اللَّهُ ثُمَّ أَرْسَلَ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) فَقَالَ لَهُ مِثْلَ مَقَالَتِهِ لِلْقُرَشِيِّ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) أَ رَأَيْتَ إِنْ لَمْ أُقِرَّ لَكَ أَ لَيْسَ تَقْتُلُنِي كَمَا قَتَلْتَ الرَّجُلَ بِالْأَمْسِ فَقَالَ لَهُ يَزِيدُ لَعَنَهُ اللَّهُ بَلَى فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) قَدْ أَقْرَرْتُ لَكَ بِمَا سَأَلْتَ أَنَا عَبْدٌ مُكْرَهٌ فَإِنْ شِئْتَ فَأَمْسِكْ وَ إِنْ شِئْتَ فَبِعْ فَقَالَ لَهُ يَزِيدُ لَعَنَهُ اللَّهُ أَوْلَى لَكَ حَقَنْتَ دَمَكَ وَ لَمْ يَنْقُصْكَ ذَلِكَ مِنْ شَرَفِكَ.

313. Ibn Mahbub, from Abu Ayyub, from Burayd Bin Muawiya who said: I heard Abu Ja'far (a.s.) saying that: 'Yazid Ibn Muawiya (la) entered Al-Medina and he wanted to perform the Pilgrimage. So he sent for a man from Quraysh who came to him. So Yazid (la) said to him, 'Do you accept that you are my slave, and if I wish I can sell you, and if I wish I can promote you?' So the man said to him (la), 'You are no more prestigious than me among the Quraysh in nobility, nor was your father more preferable than my father during the era of ignorance and Al-Islam, and neither are you (la) more preferable than me in the Religion, nor better than me. So how can I accept what you are asking of me?' So Yazid (la) said to him, 'By Allah (azwj)! If you do not accept me, I shall kill you'. So the man said to him (la), 'Your killing me would not be greater than your killing of Al-Husayn Ibn Ali (a.s.) the so of Rasulallah (s.w)'. So he ordered that he be killed, may Allah Curse him. Then he sent for Ali Ibn Al-Husayn (a.s.). So he said to him similar to what he had said to the Qurayshi. Ali Ibn Al-Husayn (a.s) said to him: 'Do you see that if I do not accept you, you kill me just as you (la) killed the man yesterday?' Yazid (la) said to him, 'Yes'. So Ali Ibn Al-Husayn (a.s.) said to him: 'I acknowledge to you what you have asked. I am a coerced slave (under duress), so if you wish, captivate me, or if you wish, release me'. So Yazid (la) said to him, 'It is of a higher level (referring to the one whom he had killed the day before) even if I (kill) or spare your blood it would not reduce your nobility.'"[25]

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[25] Al-Kāfi Volume 8, Book 1, Chapter 313, Hadith 1

Head of al Husayn is in Najaf

1. عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ يَزِيدَ بْنِ عُمَرَ بْنِ طَلْحَةَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَهُوَ بِالْحِيرَةِ أَ مَا تُرِيدُ مَا وَعَدْتُكَ قُلْتُ بَلَى يَعْنِي الذَّهَابَ إِلَى قَبْرِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ فَرَكِبَ وَرَكِبَ إِسْمَاعِيلُ وَرَكِبْتُ مَعَهُمَا حَتَّى إِذَا جَازَ الثُّوَيَّةَ وَكَانَ بَيْنَ الْحِيرَةِ وَالنَّجَفِ عِنْدَ ذَكَوَاتٍ بِيضٍ نَزَلَ وَنَزَلَ إِسْمَاعِيلُ وَنَزَلْتُ مَعَهُمَا فَصَلَّى وَصَلَّى إِسْمَاعِيلُ وَصَلَّيْتُ فَقَالَ لِإِسْمَاعِيلَ قُمْ فَسَلِّمْ عَلَى جَدِّكَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) فَقُلْتُ جُعِلْتُ فِدَاكَ أَ لَيْسَ الْحُسَيْنُ بِكَرْبَلَاءَ فَقَالَ نَعَمْ وَلَكِنْ لَمَّا حُمِلَ رَأْسُهُ إِلَى الشَّامِ سَرَقَهُ مَوْلًى لَنَا فَدَفَنَهُ بِجَنْبِ أَمِيرِ الْمُؤْمِنِينَ ع.

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنِ الْحَسَنِ الْخَزَّازِ عَنِ الْوَشَّاءِ أَبِي الْفَرَجِ عَنْ أَبَانِ بْنِ تَغْلِبَ قَالَ كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَمَرَّ بِظَهْرِ الْكُوفَةِ فَنَزَلَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ تَقَدَّمَ قَلِيلاً فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَارَ قَلِيلاً فَنَزَلَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ قَالَ هَذَا مَوْضِعُ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) قُلْتُ جُعِلْتُ فِدَاكَ وَالْمَوْضِعَيْنِ اللَّذَيْنِ صَلَّيْتَ فِيهِمَا قَالَ مَوْضِعُ رَأْسِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) وَمَوْضِعُ مَنْزِلِ الْقَائِمِ ع.

1. Ali ibn Ibrahim has narrated from his father from Yahya ibn Zakariya from Yazid ibn ‘Umar ibn Talhah who has said the following: “Abu ‘ Abd Allah (as), once said to me, when he was in al-Hirah, ’Do you want to have what I had promised you?’ I said, ‘Yes, I do want to have it,’ meaning visiting the gravesite of ’Amir al-Mu’minin. He (the narrator) has said, ‘He, Isma‘il and I embarked with them and we moved until we passed al-Thuwayyah (a place near al-Kufah). Between al-Hirah and al-Najaf there were white pieces of stones. He (the Imam) disembarked so also did Isma‘il and I. He (the Imam) performed salat (prayer) so also did Isma‘il and I also performed salat (prayer). He (the Imam) said to Isma‘il, ‘Stand up and offer al-Salam to your great grandfather, al-Husayn (as) .’ I then asked, ‘I pray to Allah to keep my soul in service for your cause, is not al-Husayn (as), in Karbala?’ He (the Imam) replied, ‘That is true but when they were taking his head to the Levant one of our friends stealthily took the head away from them and buried it beside ’Amir al-Mu’minin (as).’” [26]

[26] Al-Kāfi - Volume 4, The Place of the Head of Imam al-Husayn, ‘Alayhi al-Salam, Hadith #1

2. A number of our people have narrated from Sahl ibn Ziyad from Ibrahim ibn ‘Uqbah from al-Hassan al-Khazzaz from al-Washsha’ Abu al-Faraj from Aban ibn Taghlib who has said the following: “I once was with Abu ‘Abd Allah (as), when he passed by the backside of al-Kufah. He disembarked for two Rak‘at salat (prayer), then he moved forward a little and performed two Rak‘at salat (prayer), then he moved a little, then disembarked and performed two Rak‘at salat (prayer), then he said, ‘This is the gravesite of ’Amir al-Mu’minin (as).’ I then asked, ‘I pray to Allah to keep my soul in service for Your cause, what about the other two places where you performed salat (prayer). He (the Imam) replied, ‘One was the place of the head of (Imam) al-Husayn (as), and the place of the house of al-Qa'im (as).’” [27]

Visit al Husayn during Hardships

2. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلاَمِ) قَالَ إِذَا أَرَدْتَ زِيَارَةَ الْحُسَيْنِ (عَلَيْهِ السَّلاَمِ) فَزُرْهُ وَأَنْتَ حَزِينٌ مَكْرُوبٌ شَعِثٌ مُغْبَرٌّ جَائِعٌ عَطْشَانُ وَسَلْهُ الْحَوَائِجَ وَانْصَرِفْ عَنْهُ وَلا تَتَّخِذْهُ وَطَناً.

2. A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from certain individuals of our people who has said the following: “Abu ‘Abd Allah (as) has said that if you wish to visit al-Husayn (as), you should visit him when you feel sad, faced with hardship, in an untidy physical condition, hungry and thirsty. Ask him to help you for your wishes, then move away and do not adopt it as your place of residence.” [28]

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[27] Al-Kāfi - Volume 4, The Place of the Head of Imam al-Husayn, ‘Alayhi al-Salam, Hadith #2
[28] Al-Kāfi - Volume 4, The Rare Ahadith, Hadith #2

Ahadith on Khak e Shifa (soil of Karbala) for Shafa’

3. أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ كَرَّامٍ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ قُلْتُ لأَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلاَمِ) يَأْخُذُ الإِنْسَانُ مِنْ طِينِ قَبْرِ الْحُسَيْنِ (عَلَيْهِ السَّلاَمِ) فَيَنْتَفِعُ بِهِ وَيَأْخُذُ غَيْرُهُ وَلا يَنْتَفِعُ بِهِ فَقَالَ لا وَاللهِ الَّذِي لا إِلَهَ إِلاَّ هُوَ مَا يَأْخُذُهُ أَحَدٌ وَهُوَ يَرَى أَنَّ اللهَ يَنْفَعُهُ بِهِ إِلاَّ نَفَعَهُ بِهِ.

3. Ahmad ibn Muhammad has narrated from ibn Faddal from Karram from ibn abu Ya’fur who has said the following: “I once said to abu ‘Abd Allah (as), ‘How is it that certain people take some soil from the gravesite of al-Husayn (as), and benefit thereby, but others do not benefit thereby?’ He (the Imam) said, ‘No, by Allah, beside whom no one deserves worship, that is not the case. If one takes such soil with belief that Allah will benefit him thereby, He will certainly benefit him thereby.’” [29]

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4. أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ يُونُسَ بْنِ الرَّبِيعِ عَنْ أَبِي عَبْدِ اللهِ قَالَ إِنَّ عِنْدَ رَأْسِ الْحُسَيْنِ (عَلَيْهِ السَّلاَمِ) لَتُرْبَةً حَمْرَاءَ فِيهَا شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلاَّ السَّامَ قَالَ فَأَتَيْنَا الْقَبْرَ بَعْدَ مَا سَمِعْنَا هَذَا الْحَدِيثَ فَاحْتَفَرْنَا عِنْدَ رَأْسِ الْقَبْرِ فَلَمَّا حَفَرْنَا قَدْرَ ذِرَاعٍ ابْتَدَرَتْ عَلَيْنَا مِنْ رَأْسِ الْقَبْرِ مِثْلُ السِّهْلَةِ حَمْرَاءَ قَدْرَ الدِّرْهَمِ فَحَمَلْنَاهَا إِلَى الْكُوفَةِ فَمَزَجْنَاهُ وَأَقْبَلْنَا نُعْطِي النَّاسَ يَتَدَاوَوْنَ بِهَا.

4. Ahmad ibn Muhammad has narrated from Al-Husayn ibn Ali from Yunus ibn al-Rabi’ who has said the following: “Abu ‘Abd Allah (as), has said that near the head of al-Husayn (as), there is red soil. It is cure for all kinds of illnesses except al-Sam. He (the narrator) has said, ‘We then went to the grave after hearing this Hadith. We dug near the head about a yard from the head of the grave and some red sand appeared. It was of the size of a dirham. We took it to al-Kufa and mixed it with other soil. We would give to people who used it as curing medicine.’” [30]

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[29] Al-Kāfi - Volume 4, The Rare Ahadith, Hadith #3
[30] Al-Kāfi - Volume 4, The Rare Ahadith, Hadith #4

6. عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَأَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُهُ يَقُولُ لِمَوْضِعِ قَبْرِ الْحُسَيْنِ (عَلَيْهِ السَّلاَم) حُرْمَةٌ مَعْلُومَةٌ مَنْ عَرَفَهَا وَاسْتَجَارَ بِهَا أُجِيرَ قُلْتُ صِفْ لِي مَوْضِعَهَا قَالَ امْسَحْ مِنْ مَوْضِعِ قَبْرِهِ الْيَوْمَ خَمْسَةً وَعِشْرِينَ ذِرَاعاً مِنْ قُدَّامِهِ وَخَمْسَةً وَعِشْرِينَ ذِرَاعاً عِنْدَ رَأْسِهِ وَخَمْسَةً وَعِشْرِينَ ذِرَاعاً مِنْ نَاحِيَةِ رِجْلَيْهِ وَخَمْسَةً وَعِشْرِينَ ذِرَاعاً مِنْ خَلْفِهِ وَمَوْضِعُ قَبْرِهِ مِنْ يَوْمَ دُفِنَ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمِنْهُ مِعْرَاجٌ يُعْرَجُ مِنْهُ بِأَعْمَالِ زُوَّارِهِ إِلَى السَّمَاءِ وَلَيْسَ مِنْ مَلَكٍ وَلا نَبِيٍّ فِي السَّمَاوَاتِ إِلاَّ وَهُمْ يَسْأَلُونَ اللهَ أَنْ يَأْذَنَ لَهُمْ فِي زِيَارَةِ قَبْرِ الْحُسَيْنِ (عَلَيْهِ السَّلاَم) فَفَوْجٌ يَنْزِلُ وَفَوْجٌ يَعْرُجُ.

6. A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Ishaq ibn ‘Ammar who has said the following: “I heard him (the Imam) (as), say, ‘The clay of the grave of al-Husayn (as), has a well-known sanctity. One who with proper understanding seeks refuge therein, he receives protection thereby.’ I then asked him (the Imam) to identify for me its location. He said, ‘From the location of his grave today, measure twenty- five yards from its front side, twenty- five yards from the side of his head, twenty-five yards from the side of his feet, twenty-five yards from the side of his back. The location of his grave from the day he was buried is a garden of the gardens of paradise. It is an ascending place. From this place the deeds of his visitors are taken to the heaven. There is no angel or prophet in the heaven who do not ask Allah for permission to visit al-Husayn (as). Thus, one group descends down and the other group ascends up.”’ [31]

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7. عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ قَالَ قَالَ الْخَتْمُ عَلَى طِينِ قَبْرِ الْحُسَيْنِ (عَلَيْهِ السَّلاَم) أَنْ يُقْرَأَ عَلَيْهِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَرُوِيَ إِذَا أَخَذْتَهُ فَقُلْ بِسْمِ اللهِ اللهمَّ بِحَقِّ هَذِهِ التُّرْبَةِ الطَّاهِرَةِ وَبِحَقِّ الْبُقْعَةِ الطَّيِّبَةِ وَبِحَقِّ الْوَصِيِّ الَّذِي تُوَارِيهِ وَبِحَقِّ جَدِّهِ وَأَبِيهِ وَأُمِّهِ وَأَخِيهِ وَالْمَلائِكَةِ الَّذِينَ يَحُفُّونَ بِهِ وَالْمَلائِكَةِ الْعُكُوفِ عَلَى قَبْرِ وَلِيِّكَ يَنْتَظِرُونَ نَصْرَهُ صَلَّى اللهُ عَلَيْهِمْ أَجْمَعِينَ اجْعَلْ لِي فِيهِ شِفَاءً مِنْ كُلِّ دَاءٍ وَأَمَاناً مِنْ كُلِّ خَوْفٍ وَعِزّاً مِنْ كُلِّ ذُلٍّ وَأَوْسِعْ بِهِ عَلَيَّ فِي رِزْقِي وَأَصِحَّ بِهِ جِسْمِي.

[31] Al-Kāfi - Volume 4, The Rare Ahadith, Hadith #6

7. Ali ibn Muhammad in a marfu‘ manners, has narrated the following: “He (the Imam) (as), has said, ‘The benefit of the clay from the grave of al-Husayn (as), is complete when thereupon Chapter 97 of the Holy Quran is read.” “It is narrated that when you take the clay say, ‘I begin this task in the name of Allah. O Allah, I appeal before You through this clean soil, this marvelous location, through the rights of the executor of the will whom You have concealed here. I appeal before You through the rights of his grandfather, his father, his mother and his brother. (I appeal before You) through the angels who surround it, the angels who are assigned to the grave of the one who possesses Your authority, who wait to support him, grant salawat (favors and compensation) to all of them. I appeal before You to place cure in it for me for all illnesses. Make it a protection against all frightening matters and strength against all weakness. Increase my sustenance and grant me good health thereby.’” [32]

Earnest Recommendation of Visiting Aba Abdillah (a) Frequently

8. مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللهِ بْنِ الْخَطَّابِ عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مِسْمَعٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ حَنَانٍ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلَامِ) يَا سَدِيرُ تَزُورُ قَبْرَ الْحُسَيْنِ (عَلَيْهِ السَّلَامِ) فِي كُلِّ يَوْمٍ قُلْتُ جُعِلْتُ فِدَاكَ لا قَالَ فَمَا أَجْفَاكُمْ قَالَ فَتَزُورُونَهُ فِي كُلِّ جُمْعَةٍ قُلْتُ لا قَالَ فَتَزُورُونَهُ فِي كُلِّ شَهْرٍ قُلْتُ لا قَالَ فَتَزُورُونَهُ فِي كُلِّ سَنَةٍ قُلْتُ قَدْ يَكُونُ ذَلِكَ قَالَ يَا سَدِيرُ مَا أَجْفَاكُمْ لِلْحُسَيْنِ (عَلَيْهِ السَّلَامِ) أَ مَا عَلِمْتَ أَنَّ لله عَزَّ وَجَلَّ أَلْفَيْ أَلْفِ مَلَكٍ شُعْثٌ غُبْرٌ يَبْكُونَ وَيَزُورُونَ لا يَفْتُرُونَ وَمَا عَلَيْكَ يَا سَدِيرُ أَنْ تَزُورَ قَبْرَ الْحُسَيْنِ (عَلَيْهِ السَّلَامِ) فِي كُلِّ جُمْعَةٍ خَمْسَ مَرَّاتٍ وَفِي كُلِّ يَوْمٍ مَرَّةً قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ بَيْنَنَا وَبَيْنَهُ فَرَاسِخَ كَثِيرَةً فَقَالَ لِي اصْعَدْ فَوْقَ سَطْحِكَ ثُمَّ تَلْتَفِتُ يُمْنَةً وَيُسْرَةً ثُمَّ تَرْفَعُ رَأْسَكَ إِلَى السَّمَاءِ ثُمَّ انْحُ نَحْوَ الْقَبْرِ وَتَقُولُ السَّلامُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ السَّلامُ عَلَيْكَ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ تُكْتَبُ لَكَ زَوْرَةٌ وَالزَّوْرَةُ حَجَّةٌ وَعُمْرَةٌ قَالَ سَدِيرٌ فَرُبَّمَا فَعَلْتُ فِي الشَّهْرِ أَكْثَرَ مِنْ عِشْرِينَ مَرَّةً.

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[32] Al-Kāfi - Volume 4, The Rare Ahadith, Hadith #7

8. Muhammad ibn Yahya has narrated from Saimah ibn ai-Khattab from ‘ Abd Allah ibn al-Khattab from ‘ Abd Allah ibn Muhammad ibn Sinan from Misma’ from Yunus ibn ‘Abd al-Rahman from Hanan from his father who has said the following: “Abu ‘Abd Allah (as), once said, ‘O Sadir, do you visit the grave of al-Husayn (as), every day?’ I replied, ‘I pray to Allah to keep my soul in service for your cause, no, I do not visit every day.’ He (the Imam) said, ‘How harsh are your manners toward him!’ He (the Imam) then asked, ‘Do you visit him every Friday?’ I replied, ‘No; we do not visit him every Friday.’ He (the Imam) asked, ‘Do you visit him every month?’ I replied, ‘No, we do not visit him every month.’ He (the Imam) asked, ‘Do you visit him every year?’ I replied, ‘Sometimes we do and sometimes we do not visit him once every year.’ He (the Imam) said, ‘How harsh have you been toward al-Husayn (as), O Sadir! Do you not know that Allah, the Most Majestic, the Most Glorious, has assigned a million angels to the grave of al-Husayn (as) ? These angels are sad, sorrowful and in an untidy physical condition and they mourn for him. They visit him tirelessly. It is not difficult, O Sadir, if you visit al-Husayn five times every week, once every day.’ I then said, ‘I pray to Allah to keep my soul in service for your cause, there are many miles between our location and the grave of al-Husayn (as) .’ He (the Imam) said to me, ‘You can climb on the roof of your house, then turn right and left, then raise your head toward the sky, then turn toward the direction of the grave and say, ‘(I hereby declare, affirm and acknowledge that you are a ‘Alayhi al-Salam and my) submission to (your commandments), O abu ‘Abd Allah. (I hereby declare, affirm and acknowledge that you are a ‘Alayhi al-Salam and my) submission to (your commandments) and appeal to Allah to grant you kindness and blessings. For this much one Zawrah will be written for you. One zawrah is equal to one al-Hajj and al-‘Umrah.’ Sadir has said, ‘I thereafter would do so, more than twenty times every month.” [33]

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[33] Al-Kāfi - Volume 4, The Rare Ahadith, Hadith #8

Imam Mahdi ajtfs will avenge the blood of Al-Husayn and Angel wept over Aba Abdillah

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللهِ (عَلَيْهِ السَّلام) لَمَّا كَانَ مِنْ أَمْرِ الْحُسَيْنِ (عَلَيْهِ السَّلام) مَا كَانَ ضَجَّتِ الْمَلائِكَةُ إِلَى اللهِ بِالْبُكَاءِ وَقَالَتْ يُفْعَلُ هَذَا بِالْحُسَيْنِ صَفِيِّكَ وَابْنِ نَبِيِّكَ قَالَ فَأَقَامَ اللهُ لَهُمْ ظِلَّ الْقَائِمِ (عَلَيْهِ السَّلام) وَقَالَ بِهَذَا أَنْتَقِمُ لِهَذَا.

Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from Muhammad ibn ‘Isa ibn ‘Ubayd from Ali ibn Asbat from Sayf ibn ‘Amira from Muhammad ibn Humran who has said the following. “Abu ‘Abdallah (as) has said, ‘When all that happened to al-Husayn had happened, the angels wept and cried before Allah and said, “How such a thing would happen to al-Husayn Your chosen one and the grandson of Your Prophet?” The Imam (as) has said that Allah then showed to them the shadow of Al-Qa’im (the one who will rise with Divine Authority) and said, “Through him I will take My revenge.”[34]

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[34] Al-Kāfi - Volume 1, The Birth of al-Husayn ibn Ali (as), Hadith #6

From Amali of Saduq

Introduction to Muharram

حدثنا جعفر بن محمد بن مسرور (رحمه الله)، قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله بن عامر، عن إبراهيم بن أبي محمود، قال: قال الرضا (عليه السلام): إن المحرم شهر كان أهل الجاهلية يحرمون فيه القتال، فاستحلت فيه دماؤنا، وهتكت فيه حرمتنا، وسبي فيه ذرارينا ونساؤنا، وأضرمت النيران في مضاربنا، وانتهب ما فيها من ثقلنا، ولم ترع لرسول الله (صلى الله عليه وآله) حرمة في أمرنا. إن يوم الحسين أقرح جفوننا، وأسبل دموعنا، وأذل عزيزنا، بأرض (2) كرب وبلاء، أورثتنا الكرب والبلاء، إلى يوم الانقضاء، فعلى مثل الحسين فليبك الباكون، فإن البكاء يحط الذنوب العظام. ثم قال (عليه السلام): كان أبي (صلوات الله عليه) إذا دخل شهر المحرم لا يرى ضاحكا، وكانت الكآبة تغلب عليه حتى يمضي منه عشرة أيام، فإذا كان يوم العاشر كان ذلك اليوم يوم مصيبته وحزنه وبكائه، ويقول: هو اليوم الذي قتل فيه الحسين (صلوات الله عليه).

Ja'far b. Muhammad b. Masrur (rh) narrated to us. He said: al-Husayn b. Muhammad b. 'Amer narrated to us from his uncle 'Abdullah b. 'Amer from Ibrahim b. Abi Mahmud. He said: al-Rida (as) said: Muharram is the month in which the people of the Jahiliyya would prohibit fighting, but our blood was deemed lawful in it, our sanctity was violated in it, our offspring and our women were made captives in it, fire was ignited in our marquees and what was in them of our provision was plundered. And (despite our relationship) to the Messenger of Allah (s), the sanctity in our affair was not observed. Surely, on the day of Husayn, our eyelids were wounded, our tears made to flow, our beloved abased in the land of suffering and affliction. Suffering and affliction were rained down on us. So, those who lament should lament on the like of Husayn till the day of termination (i.e. the last day of this world), for surely the crying diminishes the great sins. Then, he (as) said: When the month of Muharram would enter, my father (as) would not be seen laughing, and intense grief would overcome him until ten days had passed from it. So, when it would be the tenth day, that day would be the day of his

affliction and his mourning and his lamenting. And he would say: This is the day on which Husayn (as) was killed.[35]

Intro to Muharram "O Son of Shabib"

202 / 5 - حدثنا محمد بن علي ماجيلويه (رحمه الله)، قال: حدثنا علي بن إبراهيم، عن أبيه، عن الريان بن شبيب، قال: دخلت على الرضا (عليه السلام) في أول يوم من المحرم، فقال لي: يا بن شبيب، أصائم أنت؟ فقلت: لا. فقال: إن هذا اليوم هو اليوم الذي دعا فيه زكريا (عليه السلام) ربه عز وجل، فقال: (رب هب لى من لدنك ذرية طيبة إنك سميع الدعاء) فاستجاب به، وأمر الملائكة فنادت زكريا وهو قائم يصلي في المحراب: (أن الله يبشرك بيحيى) فمن صام هذا اليوم ثم دعا الله عز وجل استجاب الله له، كما استجاب لزكريا (عليه السلام). ثم قال: يا بن شبيب، إن المحرم هو الشهر الذي كان أهل الجاهلية فيما مضى يحرمون فيه الظلم والقتال لحرمته، فما عرفت هذه الامة حرمة شهرها ولا حرمة نبيها (صلى الله عليه وآله)، لقد قتلوا في هذا الشهر ذريته، وسبوا نساءه، وانتهبوا ثقله، فلا غفر الله لهم ذلك أبدا. يا بن شبيب، إن كنت باكيا لشئ، فابك للحسين بن علي بن أبي طالب (عليه السلام)، فإنه ذبح كما يذبح الكبش، وقتل معه من أهل بيته ثمانية عشر رجلا ما لهم في الارض شبيه، ولقد بكت السماوات السبع والارضون لقتله، ولقد نزل إلى الارض من الملائكة أربعة آلاف لنصره فوجدوه قد قتل، فهم عند قبره شعث غبر إلى أن يقوم القائم، فيكونون من أنصاره، وشعارهم: يا لثارات الحسين. يا بن شبيب، لقد حدثني أبي، عن أبيه، عن جده (عليه السلام): أنه لما قتل جدي الحسين (صلوات الله عليه)، مطرت السماء دما وترابا أحمر. يا بن شبيب، إن بكيت على الحسين (عليه السلام) حتى تصير دموعك على خديك غفر الله لك كل ذنب أذنبته، صغيرا كان أو كبيرا، قليلا كان أو كثيرا. يا بن شبيب، إن سرك أن تلقى الله عز وجل ولا ذنب عليك، فزر الحسين (عليه السلام). يا بن شبيب، إن سرك أن تسكن الغرف المبنية في الجنة مع النبي وآله (صلوات الله عليهم)، فالعن قتلة الحسين. يا بن شبيب، إن سرك أن يكون لك من الثواب مثل ما لمن استشهد مع الحسين (عليه السلام) فقل متى ما ذكرته: يا ليتني كنت معهم فأفوز فوزا عظيما. يا بن شبيب، إن سرك أن

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[35] Al-Amali, The Twenty-Seventh Assembly, which is Friday, the First of Muharram, 367 AH. He delivered it after he returned from the Shrine of al-Rida (as), Hadith #2

تكون معنا في الدرجاب العلى من الجنان، فاحزن لحزننا وافرح لفرحنا، وعليك بولايتنا، فلو أن رجلا تولى حجرا لحشره الله معه يوم القيامة.

Muhammad b. 'Ali Majiluwayh (rh) said: 'Ali b. Ibrahim narrated to us from his father from al Rayyan b. Shabib. He said: I came into the presence of al-Rida (as) on the first day of Muharram. He said to me: O son of Shabib! Are you fasting? I said: No. So, he said: Verily this day is the day on which Zakariyya (as) called upon his Lord. He said: "My Lord! Grant me good offspring from you; surely You are the Hearer of prayers" (3:38). So, Allah answered him and ordered the angels to call out to Zakariyya while he was standing in the prayer-niche, that "Surely, Allah gives you the glad-tidings of Yahya" (3:39). Whoever fasts this day and then calls out to Allah, Allah will respond to him like He responded to Zakariyya. Then he said: O son of Shabib! Muharram is the month in which the people of the Jahiliyya from the past would prohibit oppression and fighting due to its sanctity, but this Nation did not recognize the sanctity of its month nor the sanctity of its Prophet (s). They killed his offspring in this month and captured his women and plundered his provisions. So, Allah will not forgive them of that, ever. O son of Shabib! If you were to cry over anything, then cry over Husayn b. 'Ali b. Abi Talib (as), for he was slaughtered like the ram is slaughtered. Eighteen men from the people of his house, the like of whom are not to be found on the earth, were murdered with him. The seven heavens and the Earths wailed over his killing. Four thousand angels descended toward the Earth, but they found that he had been murdered. So, they shall remain dishevelled and dusty till the Qa'im rises; then they will be from his helpers. And their slogan is: "Vengeance for the blood of Husayn!" O son of Shabib! My father narrated to me from his father from his grandfather (as): Surely, when my grandfather Husayn (s) was killed, the sky rained down blood and red dust. O son of Shabib! If you wept over Husayn (as) to the extent that your tears came onto your cheeks, Allah will forgive all of your sins which you have committed, minor or major, little or excessive. O son of Shabib! If you take pleasure in meeting Allah while there is no sin over you, then visit Husayn (as). O son of Shabib! If you take pleasure in residing

in the erected chamber in Paradise along with the Prophet and his progeny (s), then curse the murderer of Husayn. O son of Shabib! If you take pleasure in having a like of the reward of the one who was martyred with Husayn (as), then whenever you mention him, say: “How I wish I was with them! I would have attained a great victory!” O son of Shabib! If you take pleasure in being with us in the highest stages of the Gardens, then grieve over our sorrow and be happy in our happiness. And, you must keep to our wilaya, for surely, were a man to befriend a stone, Allah will raise him with it on the Day of Resurrection.[36]

Ashura is the day of Mourning and Crying

201 / 4 - حدثنا محمد بن إبراهيم بن إسحاق (رحمه الله)، قال: أخبرنا أحمد بن محمد الهمداني، عن علي بن الحسن بن علي بن فضال، عن أبيه، عن أبي الحسن علي بن موسى الرضا (عليه السلام)، قال: من ترك السعي في حوائجه يوم عاشورا قضى الله له حوائج الدنيا والآخرة، ومن كان يوم عاشورا يوم مصيبة وحزنه وبكائه جعل الله عز وجل يوم القيامة يوم فرحه وسروره، وقرت بنا في الجنان عينه، ومن سمى يوم عاشوراء يوم بركة وادخر فيه لمنزله شيئا لم يبارك له فيما ادخر، وحشر يوم القيامة مع يزيد وعبيد الله بن زياد وعمر بن سعد (لعنهم الله) إلى أسفل درك من النار (3).

Muhammad b. Ibrahim b. Ishaq (rh) narrated to us. He said: Ahmad b. Muhammad al Hamadani informed us from 'Ali b. al-Hasan b. 'Ali b. Faddal from his father from Abu ‘l Hasan 'Ali b. Musa al-Rida (as). He said: Whoever shuns striving for his needs on the day of 'Ashura’, Allah will meet his needs of this world and the Hereafter. Whoever spends the day of 'Ashura’ as a day of his adversity and his grief and his lamentation, Allah will make the Day of Resurrection as a day of his happiness and his delight, and his eye shall be cooled due to us in the Gardens. But, whoever calls the day of 'Ashura’ as a day of blessing and stores anything in his lodging on it, whatever he has stored on that day will not be blessed; and on the Day of Resurrection, he will be gathered with

[36] Al-Amali, The Twenty-Seventh Assembly, which is Friday, the First of Muharram, 367 AH. He delivered it after he returned from the Shrine of al-Rida (as), Hadith #5

Yazid, 'Ubaydullah b. Ziyad, and 'Umar b. Sa'd (la) in the lowermost of the lowest pit of the Fire.[37]

Prophet narrated to Umm Salama the Martyrdom of Husayn

219 / 3 - حدثنا أبي (رحمه الله)، قال: حدثنا حبيب بن الحسين التغلبي، قال: حدثنا عباد بن يعقوب، عن عمرو بن ثابت، عن أبي الجارود، عن أبي جعفر (عليه السلام)، قال: كان النبي (صلى الله عليه وآله) في بيت أم سلمة (رضي الله عنه)، فقال لها: لا يدخل علي أحد. فجاء الحسين (عليه السلام) وهو طفل، فما ملكت معه شيئا حتى دخل على النبي (صلى الله عليه وآله)، فدخلت أم سلمة على أثره، فإذا الحسين على صدره، وإذا النبي (صلى الله عليه وآله) يبكي، وإذا في يده شئ يقلبه، فقال النبي (صلى الله عليه وآله): يا أم سلمة، إن هذا جبرئيل يخبرني أن هذا مقتول، وهذه التربة التي يقتل عليها، فضعيها عندك، فإذا صارت دما فقد قتل حبيبي، فقالت أم سلمة: يا رسول الله، سل الله أن يدفع ذلك عنه. قال: قد فعلت، فأوحى الله عز وجل إلي: أن له درجة لا ينالها أحد من المخلوقين، وأن له شيعة يشفعون فيشفعون، وأن المهدي من ولده، فطوبى لمن كان من أولياء الحسين، وشيعته هم والله الفائزون يوم القيامة (2).

My father (rh) narrated to us. He said: Habib b. al-Husayn al-Taghlubi narrated to us. He said: 'Ibad b. Ya'qub narrated to us from 'Amr b. Thabit from Abu'l Jarud from Abu Ja'far (as). He said: The Prophet (s) was in the house of Umm Salama (ra), when he said to her: Do not let anyone enter. Al-Husayn (as) came and was a small child (then). She could not hold anything against him to the point that he visited the Prophet (s). So, Umm Salama entered, following him. And when al-Husayn was upon his chest, the Prophet (s) was weeping and in his hand was a thing which he turned over/examined. Then the Prophet (s) said: O Umm Salama! This Jibra'il has informed me that this [one] shall be killed. And this is the soil which he will be killed upon. So, keep it with you. When it turns into blood, my beloved would have been killed. So, Umm Salama said: O

[37] Al-Amali, The Twenty-Seventh Assembly, which is Friday, the First of Muharram, 367 AH. He delivered it after he returned from the Shrine of al-Rida (as), Hadith #4

Messenger of Allah! Ask Allah to repel that from him. He said: I had done so. And Allah revealed to me: That for him is a rank which none from the creatures shall attain and that for his Shi'a is that they will intercede, and they will receive intercession. And that the Mahdi is from his offspring. So, blessed is one who is from the friends of al-Husayn. And his Shi'a are, by Allah, the successful ones on the Day of Resurrection.[38]

Prophet cursed the enemies of al-Husayn (as)

212 / 6 - قال: وحدثنا أحمد بن الحسن بهذا الاسناد، عن صفية بنت عبد المطلب، قالت: لما سقط الحسين (عليه السلام) من بطن أمه، فدفعته إلى النبي (صلى الله عليه وآله)، فوضع النبي لسانه في فيه، وأقبل الحسين على لسان رسول الله يمصه، فما كنت أحسب رسول الله يغذوه إلا لبنا أو عسلا. قالت: فبال الحسين (عليه السلام)، فقبل النبي بين عينيه، ثم دفعه إلي، وهو يبكي ويقول: لعن الله قوما هم قاتلوك يا بني. يقولها ثلاثا، قالت: فقلت: فداك أبي وامي، ومن يقتله؟ قال: بقية الفئة الباغية من بني أمية (لعنهم الله) (2).

He said: And Ahmad b. al-Hasan narrated to us by this chain from Safiyya b. 'Abd al-Muttalib. She said: When Husayn (as) was delivered from his mother's womb and I handed him over to the Prophet (saw), the Prophet placed his tongue in his mouth and al-Husayn took to the tongue of the Messenger of Allah, sucking on it. I reckoned that the Messenger of Allah was feeding him either milk or honey. She said: Then, al-Husayn (as) passed urine and the Prophet kissed him between his eyes. Then he handed him over to me while he was weeping and saying: Curse of Allah be on the nation that will kill you, O my son! He stated this thrice. She said: So, I said: May my father and my mother be ransomed for you! Who shall kill him? He said: A remnant of the party of aggressors from the Bani Umayyah (curse of Allah be on them).[39]

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[38]Al-Amali, The Twenty-Ninth Assembly, the Gathering on Friday, the Eighth of Muharram, 368 AH., Hadith #3

[39] Al-Amālī, The Twenty-Eighth Assembly, which is Tuesday, the 5th of Muharram, 368 AH, after he returned from the Shrine of al-Rida (as)., Hadith #6

The prophecy of Muslim ibn Aqil's martyrdom

200 / 3 - حدثنا الحسين بن أحمد بن إدريس (رحمه الله)، قال: حدثنا أبي، عن جعفر بن محمد بن مالك، قال حدثني محمد بن الحسين بن زيد، قال: حدثنا أبو أحمد محمد بن زياد، قال: حدثنا زياد بن المنذر، عن سعيد بن جبير، عن ابن عباس، قال: قال علي (عليه السلام) لرسول الله (صلى الله عليه وآله): يا رسول الله، إنك لتحب عقيلا؟ قال: إي والله إني لاحبه حبين: حبا له، وحبا لحب أبي طالب له، وإن ولده لمقتول في محبة ولدك، فتدمع عليه عيون المؤمنين، وتصلي عليه الملائكة المقربون. ثم بكى رسول الله (صلى الله عليه وآله) حتى جرت دموعه على صدره، ثم قال: إلى الله أشكو ما تلقى عترتي من بعدي .

Al-Husayn b. Ahmad b. Idris (rh) said: My father narrated to us from Ja'far b. Muhammad b. Malik. He said: Muhammad b. al-Husayn b. Zaid narrated to me. He said: Abu Ahmad Muhammad b. Ziyad narrated to us. He said: Ziyad b. al Mundhir narrated to us from Sa'id b. Jubayr from Ibn 'Abbas. He said: 'Ali (as) said to the Messenger of Allah (s): O Messenger of Allah! Surely, do you love 'Aqil a lot? He said: Yes, by Allah! I love him with two loves – out of love for him and out of love for the love of Abu Talib for him. Surely, his son shall be killed in the love of your son. The eyes of the believers shall shed tears over him and the angels made proximate shall pray over him. Then, the Messenger of Allah (s) wept until his tears flowed onto his chest. Then, he said: I complain to Allah regarding that which my progeny shall encounter after me.[40]

Maytham al-Tammar's Prophecy about Karbala narrated from Imam Ali

حدثنا الشيخ الجليل أبو جعفر محمد بن علي بن الحسين بن موسى ابن بابويه القمي (رضي الله عنه)، قال: حدثنا الحسين بن أحمد بن إدريس (رحمه الله)، قال: حدثنا أبي، عن محمد بن الحسين بن أبي الخطاب، عن نصر بن مزاحم، عن عمر بن سعد، عن أرطاة بن حبيب، عن فضيل

[40] Al-Amālī, The Twenty-Seventh Assembly, which is Friday, the First of Muharram, 367 AH. He delivered it after he returned from the Shrine of al-Rida (as), Hadith #3

الرسان، عن جبلة المكية، قالت: سمعت ميثما التمار (قدس الله روحه) يقول: والله لتقتلن هذه الامة ابن نبيها في المحرم لعشر يمضين منه، وليتخذن أعداء الله ذلك اليوم يوم بركة، وإن ذلك لكائن، قد سبق في علم الله تعالى ذكره، أعلم ذلك بعهد عهده إلي مولاي أمير المؤمنين (صلوات الله عليه)، ولقد أخبرني أنه يبكي عليه كل شئ حتى الوحوش في الفلوات، والحيتان في البحار، والطير في جو السماء، وتبكي عليه الشمس والقمر والنجوم والسماء والارض، ومؤمنو الانس والجن، وجميع ملائكة السماوات، ورضوان ومالك وحملة العرش، وتمطر السماء دما ورمادا. ثم قال: وجبت لعنة الله على قتلة الحسين (عليه السلام)، كما وجبت على المشركين الذين يجعلون مع الله إلها آخر، وكما وجبت على اليهود والنصارى والمجوس. قالت جبلة: فقلت له: يا ميثم، وكيف يتخذ الناس ذلك اليوم الذي يقتل فيه الحسين بن علي (عليهما السلام) يوم بركة! فبكى ميثم (رضي الله عنه)، ثم قال سيزعمون بحديث يضعونه أنه اليوم الذي تاب الله فيه على آدم (عليه السلام)، وإنما تاب الله على آدم (عليه السلام) في ذي الحجة، ويزعمون أنه اليوم الذي قبل الله فيه توبة داود (عليه السلام)، وإنما قبل الله توبته في ذي الحجة، ويزعمون أنه اليوم الذي أخرج الله فيه يونس (عليه السلام) من بطن الحوت، وإنما أخرجه الله تعالى من بطن الحوت في ذي القعدة، ويزعمون أنه اليوم الذي استوت فيه سفينة نوح (عليه السلام) على الجودي، وإنما استوت على الجودي يوم الثامن عشر من ذي الحجة، ويزعمون أنه اليوم الذي فلق الله فيه البحر لبني إسرائيل، وإنما كان ذلك في ربيع الاول. ثم قال ميثم: يا جبلة، اعلمي أن الحسين بن علي (عليهما السلام) سيد الشهداء يوم القيامة، ولاصحابه على سائر الشهداء درجة. يا جبلة، إذا نظرت إلى الشمس حمراء كأنها دم عبيط، فاعلمي أن سيدك الحسين قد قتل. قالت جبلة: فخرجت ذات يوم، فرأيت الشمس على الحيطان كأنها الملاحف المعصفرة، فصحت حينئذ وبكيت، وقلت: قد والله قتل سيدنا الحسين بن علي (عليهما السلام).

Abu Ja'far Muhammad b. 'Ali b. al-Husayn b. Musa b. Babuwayh al-Qummi (ra) narrated to us. He said: al-Husayn b. Ahmad b. Idris (rh) narrated to us. He said: My father narrated to us from Muhammad b. al-Husayn b. Abu'l Khattab from Nasr b. Mazahim from 'Umar b. Sa'd from Arta'ah b. Habib from Fudayl al-Rassan from Jabala al-Makkiyyah. She said: I heard Maytham al Tammar (qr) say: By Allah! This nation will kill the son of its Prophet in Muharram, when ten days have passed from it. The enemies of Allah shall take that day to be a day of blessing, and it shall be. Its mention

has preceded [its occurrence] in the knowledge of Allah. I know that due to the knowledge vested in my Master, Amir al-Mu'minin (as) and he has informed me that everything shall weep over him – even the wild beasts in the deserts, the fish in the seas, the birds [suspended] in the middle of the sky. The Sun, the Moon, the stars, the heaven, the Earth, the believing men and jinn, all of the angels of the heavens, Ridwan and Malik and the bearers of the Throne shall weep over him, and heaven shall rain blood and ashes. Then, he said: Allah has made the damnation of the murderer of Husayn (as) obligatory just as He made [His damnation] obligatory on the pagans, those who appointed another god with Allah, the Jews, the Christians, and the Zoroastrians. Jabala said: Then I said to him: O Maytham! How will the people take that day on which Husayn b. 'Ali (as) shall be killed to be a day of blessing?! Maytham (ra) wept and said: People will claim through a hadith which they have invented that it is the day on which Allah forgave Adam (as) while He forgave Adam (as) in Dhu'l Hijjah. And they claim that it is the day on which Allah accepted the repentance of Dawud (as) while He accepted his repentance in Dhu'l Hijjah. And they claim that it is the day on which Allah brought forth Yunus (as) from the belly of the whale while Allah brought him forth from the belly of the whale in Dhu'l Qi'dah. And they claim that it is the day on which the Ark of Nuh (as) came to a rest on Mount Judi while it came to a rest on Mount Judi on the eighteenth day of Dhu'l Hijjah. And they claim that it is the day on which Allah split open the sea for the Children of Israel while that was in Rabi' al-Awwal. Then Maytham said: O Jabala! Know that Husayn b. 'Ali (as) is the Master of the martyrs on the Day of Resurrection and his companions are a degree above the rest of the martyrs. O Jabala! When you see the Sun [turn] red as if it was fresh blood, then know that your master, Husayn, has been killed. Jabala said: I went out one day and I saw the Sun upon the walls (i.e. its rays) as if it were a blanket dyed in safflower. So, I shrieked at that time and wept, and I said: By Allah! Surely, our Master Husayn b. 'Ali (as) has been killed![41]

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[41]Al-Amali, The Twenty-Seventh Assembly, which is Friday, the First of Muharram, 367 AH. He delivered it after he returned from the Shrine of al-Rida (as), Hadith #1

Ka'b al-Ahbar foretells the martyrdom of Husayn (as)

220 / 4 - حدثنا محمد بن موسى بن المتوكل (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا أحمد بن محمد بن عيسى، عن علي بن الحكم، عن عمر ابن حفص، عن زياد بن المنذر، عن سالم بن أبي جعدة (3)، قال: سمعت كعب الاحبار يقول: إن في كتابنا: أن رجلا من ولد محمد رسول الله (صلى الله عليه وآله) يقتل، ولا يجف عرق دواب أصحابه حتى يدخلوا الجنة، فيعانقوا الحور العين، فمر بنا الحسن (عليه السلام)، فقلنا: هو هذا؟ قال: لا. فمر بنا الحسين (عليه السلام)، فقلنا: هو هذا؟ قال: نعم (1).

Muhammad b. Musa b. al-Mutawakkil (rh) narrated to us. He said: Muhammad b. Yahya al-'Attar narrated to us. He said: Ahmad b. Muhammad b. 'Isa narrated to us from 'Ali b. al Hakam from 'Umar b. Hafs from Ziyad b. al-Mundhir from Salim b. Abu Ja'dah. he said: I heard Ka'b al Ahbar say: It is in our book that a man from the offspring of Muhammad, the Messenger of Allah (s) will be killed and the sweat of the riding animals of his companions shall not dry until they have entered Paradise and been embraced by the dark-eyed beauties. Then al-Hasan (as) passed by us and we said: Is he this [one]? He said: No. Then al-Husayn (as) passed by us and we said: Is he this [one]? He said: Yes.[42]

Imam Ali (a) about Sa'd bin Abi Waqas (LA) and his son (LA)

207 / 1 - حدثنا الشيخ الفقيه أبو جعفر محمد بن علي بن الحسين بن موسى ابن بابويه القمي (رحمه الله)، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا علي بن موسى بن جعفر بن أبي جعفر الكمنداني (1)، قال: حدثنا أحمد بن محمد بن عيسى، عن عبد الرحمن بن أبي نجران، عن جعفر بن محمد الكوفي، عن عبيد الله (2) السمين، عن سعد بن طريف، عن الاصبغ بن نباتة، قال: بينا أمير المؤمنين (عليه السلام) يخطب الناس وهو يقول: سلوني قبل أن تفقدوني، فو الله لا تسألوني عن شئ مضى ولا عن شئ يكون إلا أنبأتكم به. فقام إليه سعد بن أبي وقاص، فقال: يا أمير المؤمنين، أخبرني كم في رأسي ولحيتي من شعرة؟ فقال له: أما والله لقد سألتني عن مسألة حدثني خليلي رسول الله (صلى الله

[42] Al-Amālī, The Twenty-Ninth Assembly, the Gathering on Friday, the Eighth of Muharram, 368 AH., Hadith #4

عليه وآله) أنك ستسألني عنها، وما في رأسك ولحيتك من شعرة إلا وفي أصلها شيطان جالس، وإن في بيتك لسخلا يقتل الحسين ابني، وعمر بن سعد يومئذ يدرج بين يديه (1).

Abu Ja'far Muhammad b. 'Ali b. al-Husayn b. Musa b. Babuyeh al Qummi (rh) narrated to us. He said: My father (ra) said: 'Ali b. Musa b. Ja'far b. Abu Ja'far al Kamandani narrated to us. He said: Ahmad b. Muhammad b. 'Isa narrated to us from 'Abd al Rahman b. Abu Najran from Ja'far b. Muhammad al-Kufi from 'Ubaydullah al-Simeen from Sa'd b. Turayf from al-Asbagh b. Nabatah. He said: Amir al-Mu'minin (as) said, while addressing the people publicly: Ask me before you lose me, for, by Allah, there is not a thing from the past nor a thing present which you ask of me but that I can inform you about it. Sa'd b. Abi Waqqas stood up before him and said: O Amir al-Mu'minin! Tell me how many hairs there are on my head and in my beard. So, he said to him: Surely, by Allah, you have asked me regarding an issue which my friend, the Messenger of Allah (s) had told me about – that you shall surely ask regarding it. There is not a hair on your head nor in your beard but that at its root, is a devil, seated. There is an infant in your house who shall kill al-Husayn, my son. 'Umar b. Sa'd was at that time a toddler, walking upon his hands [and knees].[43]

The Ancient Prophecy in the Roman Church about the Martyrdom of Aba Abdillah

203 / 6 - حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله قال: حدثنا محمد ابن الحسين بن أبي الخطاب، عن نصر بن مزاحم المنقري، عن عمر بن سعد، عن أبي شعيب التغلبي، عن يحيى بن يمان، عن إمام لبني سليم، عن أشياخ لهم، قالوا: غزونا بلاد الروم، فدخلنا كنيسة من كنائسهم، فوجدنا فيها مكتوبا: أيرجو معشر قتلوا حسينا * شفاعة جده يوم الحساب قالوا فسألنا منذ كم هذا في كنيستكم؟ فقالوا: قبل أن يبعث نبيكم بثلاثمائة عام (2).

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[43] Al-Amali, The Twenty-Eighth Assembly, which is Tuesday, the 5th of Muharram, 368 AH, after he returned from the Shrine of al-Rida (as)., Hadith #1

My father (ra) narrated to us. He said: Sa'd b. 'Abdullah narrated to us. He said: Muhammad b. al-Husayn b. Abu'l Khattab narrated to us from Nasr b. Mazahim al-Munqari from 'Umar b. Sa'd from Abu Shu'ayb al-Taghlabi from Yahya b. Yaman from a leader of Banu Sulaym from their elders. They said: We invaded the cities of Rome and entered a church from their churches. We found written therein: Does the congregation that killed Husayn hope [for the] intercession of his grandfather on the Day of Reckoning? They said: So, we asked: Since when has this been in your church? They said: Three hundred years prior to the raising of your Prophet.[44]

The Inscription on the ring of Al-Husayn

204 / 7 - حدثنا علي بن أحمد بن موسى الدقاق (رحمه الله)، قال: حدثنا محمد ابن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن الحسن بن علي بن سالم، عن أبيه، عن الصادق جعفر بن محمد، عن أبيه (عليه السلام)، قال: كان للحسين بن علي (عليه السلام) خاتمان، نقش أحدهما: لا إله إلا الله، عدة للقاء الله. ونقش الآخر: إن الله بالغ أمره، وكان نقش خاتم علي بن الحسين (عليهما السلام): خزي وشقي قاتل الحسين بن علي (عليهما السلام) (1).

'Ali b. Ahmad b. Musa al-Daqqaq (ra) narrated to us. He said: Muhammad b. Abu 'Abdillah al-Kufi narrated to us. He said: Musa b. 'Imran al-Nakha'i narrated to us from his uncle al-Husayn b. Yazid from al-Hasan b. 'Ali b. Salim from his father from al-Sadiq Ja'far b. Muhammad from his father (as). He said: There were two rings for al-Husayn b. 'Ali (as). The inscription on one of them was: "There is no god but Allah, prepare for the meeting with Allah" (La ilaha illa 'llah, 'uddatu liliqaa'illah), and the inscription on the other was: "Surely, Allah brings about His order (Innallaha balighu amrih)." And the

[44]Al-Amali, The Twenty-Seventh Assembly, which is Friday, the First of Muharram, 367 AH. He delivered it after he returned from the Shrine of al-Rida (as), Hadith #6

inscription on the ring of 'Ali b. al-Husayn (as) was: Debased and wretched is the murderer of al-Husayn b. 'Ali (as) (Khizi wa shaqi qatil al-Husayn b. 'Ali).[45]

Story of Fitrus

215 / 9 - حدثنا أحمد بن محمد بن يحيى العطار (رحمه الله)، قال: حدثنا أبي، عن محمد بن أحمد بن يحيى بن عمران الاشعري، قال: حدثنا موسى بن عمر، عن عبد الله بن صباح (3) المزني، عن إبراهيم بن شعيب الميثمي، قال: سمعت الصادق أبا عبد الله (عليه السلام) يقول: إن الحسين بن علي (عليهما السلام) لما ولد أمر الله عز وجل جبرئيل أن يهبط في ألف من الملائكة فيهنئ رسول الله (صلى الله عليه وآله) من الله ومن جبرئيل، قال: فهبط جبرئيل، فمر على جزيرة في البحر فيها ملك يقال له: فطرس، كان من الحملة، بعثه الله عز وجل في شئ فابطأ عليه، فكسر جناحه وألقاه في تلك الجزيرة، فعبد الله تبارك وتعالى فيها سبعمائة عام حتى ولد الحسين بن علي (عليهما السلام)، فقال الملك لجبرئيل: يا جبرئيل، أين تريد؟ قال: إن الله عز وجل أنعم على محمد بنعمة، فبعثت أهنئه من الله ومني، فقال: يا جبرئيل، احملني معك، لعل محمدا (صلى الله عليه وآله) يدعو لي. قال: فحمله، قال: فلما دخل جبرئيل على النبي (صلى الله عليه وآله) هنأه من الله عز وجل ومنه، وأخبره بحال فطرس، فقال النبي (صلى الله عليه وآله): قل له: تمسح بهذا المولود وعد إلى مكانك، قال: فتمسح فطرس بالحسين بن علي (عليهما السلام) وارتفع، فقال: يا رسول الله، أما إن امتك ستقتله، وله علي مكافاة، ألا يزوره زائر إلا أبلغته عنه، ولا يسلم عليه مسلم إلا أبلغته سلامه، ولا يصلي عليه مصل إلا أبلغته صلاته، ثم ارتفع (1).

Ahmad b. Muhammad b. Yahya al-'Attar (rh) narrated to us. He said: My father narrated to us from Muhammad b. Ahmad b. Yahya b. 'Imran al-Ash'ari. He said: Musa b. 'Umar narrated to us from 'Abdullah b. Sabah al-Muzanni from Ibrahim b. Shu'aib al Maythami. He said: I heard al-Sadiq Abu 'Abdillah (as) say: When al-Husayn b. 'Ali (as) was born, Allah ordered Jibra'il that he descend with a thousand angels and offer congratulations to the Messenger of Allah (s) from Allah and from Jibra'il. He said: So

[45] Al-Amali, The Twenty-Seventh Assembly, which is Friday, the First of Muharram, 367 AH. He delivered it after he returned from the Shrine of al-Rida (as), Hadith #7

Jibra'il descended and he passed by an island in the sea wherein was an angel, named Futrus, who was from the bearers (of the Throne). Allah had dispatched him for something and he had delayed it. So, He broke his wings and banished him to that island. He worshipped Allah therein for seven hundred years until al-Husayn b. 'Ali (as) was born. The angel said to Jibra'il: O Jibra'il! Where do you intend (i.e. to go)? He said: Allah has bestowed a bounty on Muhammad. So, I have been sent to offer him congratulations from Allah and myself. He said: O Jibra'il! Carry me with you; perhaps Muhammad (s) will pray for me. He said: So, he carried him. He said: When Jibra'il entered the Prophet's presence, he conveyed to him the congratulations from Allah and himself and informed him about the state of Futrus. The Prophet (s) said: Say to him: Rub (yourself) against this newborn and revert to your abode. He said: So Futrus rubbed (himself) against al-Husayn b. 'Ali (as) and he ascended. He said: O Messenger of Allah! Your Nation will certainly kill him soon, and upon me is the remuneration for him. A visitor shall not visit him but that I will notify him and a Muslim shall not send his salutation upon him but that I will convey to him his salaam. A praying one shall not say a prayer (benediction of Allah) upon him but that I will convey to him his prayer. Then he ascended.[46]

Husayn the Martyr of Tear

214 / 8 - حدثنا الحسين بن أحمد بن إدريس (رحمه الله)، قال: حدثنا أبي، عن محمد بن الحسين بن أبي الخطاب، عن الحكم بن مسكين الثقفي، عن أبي بصير، عن الصادق جعفر بن محمد، عن آبائه (عليهم السلام)، قال: قال أبو عبد الله الحسين بن علي (عليهما السلام): أنا قتيل العبرة، لا يذكرني مؤمن إلا استعبر (2).

Al-Husayn b. Ahmad b. Idris (rh) narrated to us. He said: My father narrated to us from Muhammad b. al-Husayn b. Abu'l Khattab from al-Hakam b. Miskin al-Thaqafi from

[46]Al-Amali, The Twenty-Eighth Assembly, which is Tuesday, the 5th of Muharram, 368 AH, after he returned from the Shrine of al-Rida (as)., Hadith #9

Abu Basir from al-Sadiq Ja'far b. Muhammad from his fathers (as). He said: Abu 'Abdillah al-Husayn b. 'Ali (as) said: I am the martyr of the tear. No believer shall mention me but that he shall shed tears.[47]

There is no day like your day, O Aba Abdillah

3 - حدثنا أحمد بن هارون الفامي (رضي الله عنه)، قال: حدثنا محمد بن عبد الله بن جعفر بن جامع الحميري، قال: حدثنا أبي، عن أحمد بن محمد بن يحيى (3)، عن محمد بن سنان، عن المفضل بن عمر، عن الصادق جعفر بن محمد، عن أبيه، عن جده (عليهم السلام): أن الحسين بن علي بن أبي طالب (عليه السلام) دخل يوما إلى الحسن (عليه السلام)، فلما نظر إليه بكى، فقال له: ما يبكيك يا أبا عبد الله؟ قال: أبكى لما يصنع بك. فقال له الحسن (عليه السلام): إن الذي يؤتى إلي سم يدس إلي فاقتل به، ولكن لا يوم كيومك يا أبا عبد الله، يزدلف إليك ثلاثون ألف رجل، يدعون أنهم من أمة جدنا محمد (صلى الله عليه وآله)، وينتحلون دين الاسلام، فيجتمعون على قتلك، وسفك دمك، وانتهاك حرمتك، وسبي ذراريك ونسائك، وانتهاب ثقلك، فعندها تحل ببني أمية اللعنة، وتمطر السماء رمادا ودما، ويبكي عليك كل شئ حتى الوحوش في الفلوات، والحيتان في البحار (1).

Ahmad b. Harun (ra) narrated to us. He said: Muhammad b. 'Abdullah b. Ja'far b. Jami' al-Himyari narrated to us. He said: My father narrated to us from Ahmad b. Muhammad b. Yahya from Muhammad b. Sinan from al-Mufaddal b. 'Umar from al-Sadiq Ja'far b. Muhammad from his father from his grandfather (as). One day, al-Husayn b. 'Ali b. Abi Talib (as) visited al-Hasan (as). When he saw him, he wept. So, he said to him: What makes you weep, O Aba 'Abdillah? He said: I weep over what will happen to you. So, al-Hasan (as) said to him: When poison comes to me, I will be killed by it. However, there is no day like your day, O Aba 'Abdillah. Thirty thousand men who claim that they are from the Nation of our grandfather, Muhammad (s), and who disguise [themselves with] the religion of Islam will gather to kill you, shed your blood, desecrate your sanctity, take your offspring and your women captive, and pillage your belongings. At

[47]Al-Amali, The Twenty-Eighth Assembly, which is Tuesday, the 5th of Muharram, 368 AH, after he returned from the Shrine of al-Rida (as)., Hadith #8

that, damnation will fall on the Umayyads and the sky will rain ashes and blood. Everything will weep for you, even the beasts in the wastelands and the whales in the oceans.[48]

Umm Salamah heard a Jinniyyah weeping for Al-Husayn

218 / 2 - حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن نصر بن مزاحم، عن عمر بن سعد، عن عمرو بن ثابت، عن حبيب بن أبي ثابت، عن أم سلمة زوجة النبي (صلى الله عليه وآله)، قالت: ما سمعت نوح الجن منذ قبض النبي (صلى الله عليه وآله) إلا الليلة، ولا أراني إلا وقد أصبت بابني. قالت: وجاءت الجنية منهم تقول: ألا يا عين فانهملي بجهد * * فمن يبكي على الشهداء بعدي على رهط تقودهم المنايا * * إلى متجبر في ملك عبد (1)

Muhammad b. al-Hasan b. Ahmad b. al-Walid (ra) narrated to us. He said: Muhammad b. al-Hasan al-Saffar narrated to us. He said: Muhammad b. al-Husayn b. Abu'l Khattab narrated to us from Nasr b. Mazahim from 'Umar b. Sa'd from 'Amr b. Thabit from Habib b. Abu Thabit from Umm Salama, wife of the Prophet (s). She said: I had not heard the wailing of the jinn since the Prophet (sw) was taken until this night and I didn't see it except due to what has afflicted my son. She said: A jinniyyah (female jinn) from among them came saying: 'O eye! Now shed tears strenuously, for who shall weep over the martyrs after me over a clan whom death is leading, towards a despot in the kingdom of a slave'.[49]

Imam Sajjad's weeping over al-Husayn for 40 years

221 / 5 - حدثنا الحسين بن أحمد بن إدريس (رحمه الله)، قال: حدثنا أبي، قال: حدثنا أحمد بن محمد بن عيسى، قال: حدثنا العباس بن معروف، عن محمد بن سهل البحراني (2)، رفعه إلى أبي

[48] Al-Amali, The Twenty-Fourth Assembly, Wednesday, the Fourth of Shawwal, 367 AH., Hadith #3
[49] Al-Amali, The Twenty-Ninth Assembly, the Gathering on Friday, the Eighth of Muharram, 368 AH., Hadith #2

عبد الله الصادق جعفر بن محمد (عليه السلام)، قال: البكاءون خمسة: آدم، ويعقوب، ويوسف، وفاطمة بنت محمد (صلى الله عليه وآله)، وعلي ابن الحسين (عليهما السلام). فأما آدم فبكى على الجنة حتى صار في خديه أمثال الاودية، وأما يعقوب فبكى على يوسف حتى ذهب بصره، وحتى قيل له (تالله تفتؤا تذكر يوسف حتى تكون حرضا أو تكون من الهالكين) (3). وأما يوسف فبكى على يعقوب حتى تأذى به أهل السجن، فقالوا: إما أن تبكي بالنهار وتسكت بالليل، وإما أنا تبكي بالليل وتسكت بالنهار، فصالحهم على واحد منهما. وأما فاطمة بنت محمد (صلى الله عليه وآله)، فبكت على رسول الله (صلى الله عليه وآله) حتى تأذى بها أهل المدينة، وقالوا لها: قد آذيتنا بكثرة بكائك، فكانت تخرج إلى المقابر مقابر الشهداء فتبكي حتى تقضي حاجتها ثم تنصرف، وأما علي بن الحسين فبكى على الحسين (عليهما السلام) عشرين سنة أو أربعين سنة، وما وضع بين يديه طعام إلا بكى، حتى قال له مولى له: جعلت فداك يا بن رسول الله، إني أخاف عليك أن تكون من الهالكين. قال: إنما أشكو بثي وحزني إلى الله، وأعلم من الله مالا تعلمون، إني لم أذكر مصرع بني فاطمة إلا خنقتني لذلك عبرة (4).

Al-Husayn b. Ahmad b. Idris (rh) narrated to us. He said: My father narrated to us. He said: Ahmad b. Muhammad b. 'Isa narrated to us. He said: al-'Abbas b. Ma'ruf narrated to us from Muhammad b. Sahl al-Bahrani, who traced it to Abu 'Abdillah al-Sadiq Ja'far b. Muhammad (as). He said: Those who have wept [excessively] are five – Adam, Ya'qub, Yusuf, Fatima bt. Muhammad (s) and 'Ali b. al-Husayn (as). As to Adam, he wept over Paradise until his cheeks became like valleys (i.e. curved, sunk in). As to Ya'qub, he wept over Yusuf until his vision left and until he was told: "By Allah! You shall not cease to remember Yusuf until you become sick to the hilt or you are of those who perish" (12:85). As to Yusuf, he wept over Ya'qub until the inhabitants of the prison were hurt by it and they said: Either you weep by day and be silent at night or that you weep by night and be silent in the daytime. So, he agreed to one of those two with them. As to Fatima bt. Muhammad (s), she wept over the Messenger of Allah (s) until the people of Medina were troubled due to it. And they said to her: "You give us trouble through the excess of your crying." So, she went out towards the graves of the martyrs and wept until her need was accomplished; then she would depart. And as to 'Ali b. al-Husayn, he

wept over al-Husayn (as) for twenty years or forty years. And food would not be placed in front of him, but he would weep until a retainer of his said to him: "May I be ransomed for you, O son of the Messenger of Allah! I fear for you lest you be of those who perish (i.e. due to the excessive crying and lack of nutrition)." He said: "I only complain of my sorrow and my grief to Allah, and I know from Allah what you know not. Surely, I do not remember the perdition of the children of Fatima but that I am choked with tears because of that."[50]

Prophet described the martyrdom of Imam Husayn (and Ahlul Kisa)

2 - حدثنا علي بن أحمد بن موسى الدقاق (رحمه الله)، قال: حدثنا محمد ابن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن سعيد بن جبير، عن ابن عباس، قال: إن رسول الله (صلى الله عليه وآله) كان جالسا ذات يوم إذ أقبل الحسن (عليه السلام)، فلما رآه بكى، ثم قال: إلي يا بني، فما زال يدنيه حتى أجلسه على فخذه اليمنى، ثم أقبل الحسين (عليه السلام)، فلما رآه بكى، ثم قال: إلي يا بني، فما زال يدنيه حتى أجلسه على فخذه اليسرى، ثم أقبلت فاطمة (عليها السلام)، فلما رآها بكى، ثم قال: إلى يا بنية، فأجلسها بين يديه، ثم أقبل أمير المؤمنين (عليه السلام)، فلما رآه بكى، ثم قال: إلي يا أخي، فما زال يدنيه حتى أجلسه إلى جنبه الايمن، فقال له أصحابه: يا رسول الله، ما ترى واحدا من هؤلاء إلا بكيت، أو ما فيهم من تسر برؤيته! فقال (صلى الله عليه وآله): والذي بعثني بالنبوة، واصطفاني على جميع البرية، إني وإياهم لاكرم الخلق على الله عزوجل، وما على وجه الارض نسمة أحب إلي منهم. أما علي بن أبي طالب فإنه أخي وشفيقي، وصاحب الامر بعدي، وصاحب لوائي في الدنيا والآخرة، وصاحب حوضي وشفاعتي، وهو مولى كل مسلم، وإمام كل مؤمن، وقائد كل تقي، وهو وصيي وخليفتي على أهلي وأمتي في حياتي وبعد مماتي، محبه محبي، ومبغضه مبغضي، وبولايته صارت أمتي مرحومة، وبعداوته صارت المخالفة له منها ملعونة، وإني بكيت حين أقبل لاني ذكرت غدر الامة به بعدي حتى إنه ليزال عن مقعدي، وقد جعله الله له بعدي، ثم لا يزال الامر به حتى

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[50] Al-Amali, The Twenty-Ninth Assembly, the Gathering on Friday, the Eighth of Muharram, 368 AH., Hadith #5

يضرب على قرنه ضربة تخضب منها لحيته في أفضل الشهور شهر رمضان الذي أنزل فيه القرآن هدى للناس وبينات من الهدى والفرقان. وأما ابنتي فاطمة، فإنها سيدة نساء العالمين من الاولين والآخرين، وهي بضعة مني، وهو نور عيني، وهي ثمرة فؤادي، وهي روحي التي بين جنبي، وهي الحوراء الانسية، متى قامت في محرابها بين يدي ربها جل جلاله زهر (1) نورها لملائكة السماء كما يزهر نور الكواكب لاهل الارض، ويقول الله عز وجل لملائكته: يا ملائكتي، انظروا إلى أمتي فاطمة سيدة إمائي، قائمة بين يدي ترتعد فرائصها (1) من خيفتي، وقد أقبلت بقلبها على عبادتي، أشهدكم أني قد أمنت شيعتها من النار. وإني لما رأيتها ذكرت ما يصنع بها بعدي، كأني بها وقد دخل الذل بيتها، وانتهكت حرمتها، وغصبت حقها، ومنعت إرثها، وكسر جنبها (2)، وأسقطت جنينها، وهي تنادي: يا محمداه، فلا تجاب، وتستغيث فلا تغاث، فلا تزال بعدي محزونة مكروبة باكية، تتذكر انقطاع الوحي عن بيتها مرة، وتتذكر فراقي أخرى، وتستوحش إذا جنها الليل لفقد صوتي الذي كانت تستمع إليه إذا تهجدت بالقرآن، ثم ترى نفسها ذليلة بعد أن كانت في أيام أبيها عزيزة، فعند ذلك يؤنسها الله تعالى ذكره بالملائكة، فنادتها بما نادت به مريم بنت عمران، فتقول: يا فاطمة (إن الله اصطفاك وطهرك واصطفاك على نساء العالمين)، يا فاطمة (اقنتي لربك واسجدي واركعي مع الراكعين) (3). ثم يبتدئ بها الوجع فتمرض، فيبعث الله عز وجل إليها مريم بنت عمران، تمرضها وتؤنسها في علتها، فتقول عند ذلك: يا رب، إني قد سئمت الحياة، وتبرمت بأهل الدنيا، فألحقني بأبي. فيلحقها الله عز وجل بي، فتكون أول من يلحقني من أهل بيتي، فتقدم علي محزونة مكروبة مغمومة مغصوبة مقتولة، فأقول عند ذلك: اللهم العن من ظلمها، وعاقب من غصبها، وأذل من أذلها، وخلد في نارك من ضرب جنبها حتى ألقت ولدها، فتقول الملائكة عند ذلك: آمين. وأما الحسن فإنه ابني وولدي، ومني، وقرة عيني، وضياء قلبي، وثمرة فؤادي، وهو سيد شباب أهل الجنة، وحجة الله على الامة، أمره أمري، وقوله قولي، من تبعه فإنه مني، ومن عصاه فليس مني، وإني لما نظرت إليه تذكرت ما يجرى عليه من الذل بعدي، فلا يزال الامر به حتى يقتل بالسم ظلما وعدوانا، فعند ذلك تبكي الملائكة والسبع الشداد لموته، ويبكيه كل شئ حتى الطير في جو السماء، والحيتان في جوف الماء، فمن بكاه لم تعم عينه يوم تعمي العيون، ومن حزن عليه لم يحزن قلبه يوم تحزن القلوب، ومن زاره، في بقيعه ثبتت قدمه على الصراط يوم تزل فيه الاقدام. وأما الحسين فإنه مني، وهو ابني وولدي، وخير الخلق بعد أخيه، وهو إمام المسلمين، ومولى المؤمنين، وخليفة رب العالمين، وغياث المستغيثين، وكهف المستجيرين، وحجة الله على خلقه

أجمعين، وهو سيد شباب أهل الجنة، وباب نجاة الامة، أمره أمري، وطاعته طاعتي، من تبعه فإنه مني، ومن عصاه فليس مني، وإني لما رأيته تذكرت ما يصنع به بعدي، كأني به وقد استجار بحرمي وقبري (1) فلا يجار، فأضمه في منامه إلى صدري، وآمره بالرحلة على دار هجرتي، وأبشره بالشهادة، فيرتحل عنها إلى أرض مقتله وموضع مصرعه أرض كرب وبلاء وقتل وفناء، تنصره عصابة من المسلمين، أولئك من سادة شهداء امتي يوم القيامة، كأني أنظر إليه وقد رمي بسهم فخر عن فرسه صريعا، ثم يذبح كما يذبح الكبش مظلوما. ثم بكى رسول الله (صلى الله عليه وآله) وبكى من حوله، وارتفعت أصواتهم بالضجيج، ثم قام (صلى الله عليه وآله): وهو يقول: اللهم إني أشكو إليك ما يلقى أهل بيتي بعدي، ثم دخل منزله (2).

'Ali b. Ahmad b. Musa al-Daqqaq (rh) narrated to us. He said: Muhammad b. Abi 'Abdullah al-Kufi narrated to us. He said: Musa b. 'Imran al-Nakha'i narrated to us from his uncle al-Husayn b. Yazid al-Nawfali from al-Hasan b. 'Ali b. Abi Hamza from his father from Sa'id b. Jubayr from Ibn 'Abbas. He said: The Messenger of Allah (s) was sitting one day when al-Hasan (as) came. When he saw him, he wept and said: Come to me, my son. He sat him down on his right thigh. Then, al-Husayn (as) came. When he saw him, he wept and said: Come to me, my son. He sat him down on his left thigh. Then, Fatima (sa) came. When he saw her, he wept and said: Come to me, my daughter. He sat her down in front of him. Then, Amir al-Mu'minin (as) came. When he saw him, he wept and said: Come to me, my brother. He sat him down to his right side. So, his companions said to him: O Messenger of Allah! You did not see one of these except that you wept. What is in them that caused this?! So, he (s) said: By He who raised me up as a prophet and selected me above all the people! I and them are the dearest creatures to Allah, and nothing on the face of the Earth is more beloved to me than them. As for 'Ali b. Abi Talib, he is my brother and my confidant, the Master of the Order after me, my standard bearer in this world and the Hereafter, and the Master of my Pond and my intercession. He is the Master of every Muslim, the Imam of every believer, and the leader of every pious person. He is my deputy and my vicegerent over my family and my Nation both during my life and after my death. Love of him is love of me, hatred of him is hatred of me. By his allegiance, my Nation is given mercy, and by opposing him,

the opponents were cursed. I wept when he came because I remembered my Nation's betrayal of him after me - he will be betrayed until he is unable to take my seat. Allah has made him after me, and his authority will not fall until the side of his head is struck and his beard is soaked by it [with blood] in the best month, the month of Ramadan, in which the Qur'an was revealed as guidance for the people and elucidations of guidance and a criterion. As for my daughter Fatima, she is the Mistress of the Women of the Worlds, from the first to the last. She is a part of me, the light of my eye, the fruit of my heart, and my spirit within me. She is a human houri. Whenever she stands at her prayer-niche before her Lord, her light illuminates for the angels of the heavens, just as the light of the stars illuminate for the people of the Earth; and Allah says to His angels, 'O My angels! Look at My female servant Fatima, the Mistress of My female servants, standing before Me. Her chest shivers out of fear of Me, and she has set her heart to worshiping Me. I bear witness to you that I have made her followers safe from the Fire.' When I pher, I remembered what would happen to her after me. It is as if I am with her, as disgrace enters her home, and her sanctity is violated, and her right is taken away, and she is prevented from her inheritance, and her side (rib) is broken, and her fetus is miscarried as she calls, "O Muhammada!" and she is not answered. She will call for help, but not be helped. After me, she will always be grieving, distressed, and weeping. In a moment, she will recall the cessation of revelation to her house, and in the next moment, she will recall my absence. She will be lonely when night comes to her and she does not hear my voice reciting the Qur'an in the night prayer. She will see herself become humiliated after being honoured in the days of her father. At that, Allah will give her solace through the angels, and they will call to her what they called to Mary the daughter of 'Imran. They will say, "O Fatima! Surely, Allah has chosen you, purified you, and chosen you above the women of the worlds. O Fatima! Devote yourself to your Lord, prostrate, and bow with those who bow." Then, her pain will begin, and she will become ill, so Allah will send Mary the daughter of 'Imran to her, to take care of her in her illness and give her solace. At that, Fatima will say, "O Lord! I have despised life, and I am discontented with the people of this world, so reunite me

with my father." So, Allah will reunite her with me, and she will be the first to follow me from my family. She will come to me grieving, distressed, sorrowful, robbed, and killed. At that, I will say: "May Allah curse those who oppressed her, and punish those who robbed her, and humiliate those who humiliated her, and put he who struck her side and caused her miscarriage in the Fire forever." At that, the angels will say "Amen." As for al-Hasan, he is my son and my child. He is from me, the joy of my eye, the light of my heart, and the fruit of my heart. He is the Master of the Youth of Paradise, and the Proof of Allah upon the Nation. His order is my order, and his words are my words. Whomever follows him is of me, and whomever disobeys him is not of me. When I looked at him, I remembered the humiliation he will experience after me. His authority will remain until he is killed with poison in oppression and enmity. At that, the angels will weep over his death, and everything will weep over him, including the birds in the sky and the whales in the sea. Whomever weeps over him will not be blinded on the Day that the eyes will be blinded. Whomever grieves over him will not grieve on the Day that the hearts will grieve. Whomever visits him in his Baqi', his feet will be firm on the Path on the Day that the feet will falter. As for al-Husayn, he is from me, he is my son and my child. He is the best of the creation after his brother. He is the Imam of the Muslims, the Master of the believers, the vicegerent of the Lord of the Worlds, the helper of those who seek help, the cave of those who seek refuge, the Proof of Allah upon His whole creation, the Master of the Youth of Paradise, and the Gate of Salvation of my Nation. His order is my order, his obedience is my obedience. Whomever follows him is of me, and whomever disobeys him disobeys him is not of me. When I saw him, I remembered what will happen to him after me. It is as if I am with him when he appeals for help by my sanctity and my grave, but he is not helped. So, I will come to him in his dream and order him to take a trip to me, and I will give him glad tidings of martyrdom. So, he will go to the land of his killing and his demise, the land of suffering and calamity and killing and annihilation. A group of Muslims will support him, and they will be from the Masters of the Martyrs of my Nation on the Day of Resurrection. It is as if I am looking at him as is struck with a spear and falls off his horse. He will

then be slaughtered as an oppressed ram is slaughtered. Then, the Messenger of Allah (s) wept, and those around him wept, and their voices were raised. Then, he (s) stood, saying: O Allah, I complain to You regarding what will happen to my Ahl al-Bayt after me. Then, he entered his house.[51]

Imam Ali about Karbala and al-Husayn's Martyrdom and Ibn Abbas during Ashura

5 - حدثنا محمد بن أحمد السناني (رضي الله عنه)، قال: حدثنا أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، قال: حدثنا علي بن عاصم، عن الحسين بن عبد الرحمن، عن مجاهد، عن ابن عباس، قال: كنت مع أمير المؤمنين (عليه السلام) في خروجه إلى صفين، فلما نزل بنينوى وهو شط الفرات، قال بأعلى صوته: يا بن عباس، أتعرف هذا الموضع؟ فقلت له: ما أعرفه، يا أمير المؤمنين. فقال علي (عليه السلام): لو عرفته كمعرفتي لم تكن تجوزه حتى تبكي كبكائي. قال: فبكى طويلا حتى اخضلت لحيته وسالت الدموع على صدره، وبكينا معا (1)، وهو يقول: أوه أوه، مالي ولآل أبي سفيان، مالي ولآل حرب، حزب الشيطان، وأولياء الكفر، صبرا - يا أبا عبد الله - فقد لقي أبوك مثل الذي تلقى منهم. ثم دعا بماء فتوضأ وضوءه للصلاة وصلى ما شاء الله أن يصلي، ثم ذكر نحو كلامه الاول، إلا أنه نعس عند انقضاء صلاته وكلامه ساعة، ثم انتبه فقال: يا ابن عباس. فقلت: ها أنا ذا. فقال: ألا أحدثك بما رأيت في منامي آنفا عند رقدتي؟ فقلت: نامت عيناك ورأيت خيرا، يا أمير المؤمنين. قال: رأيت كأني برجال قد نزلوا من السماء معهم أعلام بيض، قد تقلدوا سيوفهم، وهي بيض تلمع، وقد خطوا حول هذه الارض خطة، ثم رأيت كأن هذه النخيل قد ضربت بأغصانها الارض تضطرب بدم عبيط، وكأني بالحسين سخلي (2) وفرخي ومضغتي ومخي قد غرق فيه، يستغيث فلا يغاث، وكأن الرجال البيض قد نزلوا من السماء ينادونه ويقولون: صبرا آل الرسول، فإنكم تقتلون على أيدي شرار الناس، وهذه الجنة - يا أبا عبد الله - إليك مشتاقة. ثم يعزونني ويقولون: يا أبا الحسن، أبشر، فقد أقر الله به عينك يوم القيامة، يوم يقوم الناس لرب العالمين، ثم انتبهت هكذا. والذي نفس علي بيده، لقد حدثني الصادق المصدق أبو القاسم (صلى الله عليه وآله)

[51] Al-Amali, The Twenty-Fourth Assembly, Wednesday, the Fourth of Shawwal, 367 AH., Hadith #2

أني سأراها في خروجي إلى أهل البغي علينا، وهذه أرض كرب وبلاء، يدفن فيها الحسين وسبعة عشر رجلا من ولدي وولد فاطمة، وأنها لفي السماوات معروفة، تذكر أرض كرب وبلاء كما تذكر بقعة الحرمين وبقعة بيت المقدس. ثم قال: يا ابن عباس، اطلب لي حولها بعر الظباء، فوالله ما كذبت ولا كذبت، وهي مصفرة، لونها لون الزعفران. قال ابن عباس: فطلبتها فوجدتها مجتمعة، فناديته: يا أمير المؤمنين، قد أصبتها على الصفة التي وصفتها لي. فقال علي (عليه السلام): صدق الله ورسوله. ثم قام (عليه السلام) يهرول إليها، فحملها وشمها، وقال: هي هي بعينها، أتعلم - يا بن عباس - ما هذه الابعار؟ هذه قد شمها عيسى بن مريم (عليه السلام)، وذلك أنه مر بها ومعه الحواريون فرأى ها هنا الضباء مجتمعة وهي تبكي، فجلس عيسى (عليه السلام) وجلس الحواريون معه، فبكى وبكى الحواريون وهم لا يدرون لم جلس ولم بكى. فقالوا: يا روح الله وكلمته، ما يبكيك؟ قال: أتعلمون أي أرض هذه؟ قالوا: لا. قال: هذه أرض يقتل فيها فرخ الرسول أحمد وفرخ الحرة الطاهرة البتول شبيهة أمي، ويلحد فيها، طينة أطيب من المسك لانها طينة الفرخ المستشهد، وهكذا تكون طينة الانبياء وأولاد الانبياء، فهذه الظباء تكلمني وتقول: إنها ترعى في هذه الارض شوقا إلى تربة الفرخ المبارك، وزعمت أنها آمنة في هذه الارض. ثم ضرب بيده إلى هذه الصيران (1) فشمها، وقال: هذه بعر الظباء على هذا الطيب لمكان حشيشها، اللهم فأبقها أبدا حتى يشمها أبوه فتكون له عزاء وسلوة، قال: فبقيت إلى يوم الناس هذا، وقد اصفرت لطول زمنها، وهذه أرض كرب وبلاء. ثم قال بأعلى صوته: يا رب عيسى بن مريم، لا تبارك في قتلته، والمعين عليه، والخاذل له، ثم بكى بكاء طويلا وبكينا معه حتى سقط لوجهه وغشي عليه طويلا، ثم أفاق، فأخذ البعر فصره في ردائه، وأمرني أن أصرها كذلك، ثم قال: يا بن عباس، إذا رأيتها تنفجر دما عبيطا ويسيل منها دم عبيط، فاعلم أن أبا عبد الله قد قتل بها ودفن. قال ابن عباس: فوالله لقد كنت أحفظها أشد من حفظى لبعض ما افترض الله عزوجل علي، وأنا لا أحلها من طرف كمي، فبينما أنا نائم في البيت إذ انتبهت فإذا هي تسيل دما عبيطا، وكان كمي قد امتلا دما عبيطا، فجلست وأنا باك، وقلت: قد قتل والله الحسين، والله ما كذبني علي قط في حديث حدثني، ولا أخبرني بشئ قط أنه يكون إلا كان كذلك، لان رسول الله (صلى الله عليه وآله) كان يخبره بأشياء لا يخبر بها غيره. ففزعت وخرجت، وذلك عند الفجر، فرأيت والله المدينة كأنها ضباب لا يستبين منها أثر عين، ثم طلعت الشمس فرأيت كأنها منكسفة، ورأيت كأن حيطان المدينة عليها دم عبيط، فجلست وأنا باك، فقلت: قد قتل والله الحسين، وسمعت صوتا من ناحية البيت، وهو يقول:

اصبروا آل الرسول * * قتل الفرخ النحول نزل الروح الامين * * ببكاء وعويل ثم بكى بأعلى صوته وبكيت، فأثبت عندي، تلك الساعة، وكان شهر المحرم يوم عاشوراء لعشر مضين منه، فوجدته قتل يوم ورد علينا خبره وتاريخه كذلك، فحدثت هذا الحديث أولئك الذين كانوا معه، فقالوا: والله لقد سمعنا ما سمعت ونحن في المعركة، ولا ندري ما هو، فكنا نرى أنه الخضر (عليه السلام) (1).

Muhammad b. Ahmad al-Sinani (ra) narrated to us. He said: Ahmad b. Yahya b. Zakariyya al-Qattan narrated to us. He said: Bakr b. 'Abdullah b. Habib narrated to us. He said: Tamim b. Bahlul narrated to us. He said: 'Ali b. 'Asim narrated to us from al-Husayn b. 'Abd al-Rahman from Mujahid from Ibn 'Abbas. He said: I was with Amir al-Mu'minin (as) when he went out to Siffin. When he disembarked in Naynawa, on the coast of the Euphrates, he called out at the top of his lungs: O Ibn 'Abbas! Do you recognize this spot? So, I said to him: I do not recognize it, Amir al-Mu'minin. So, 'Ali (as) said: Were you to recognize it as I recognize it, you would not be able to cross it without weeping as I weep. He said: Then, he wept for a long time, until his beard was soaked, and the tears dripped onto his chest. We wept with him; while he was saying: Oh, oh! What do I have to do with the Family of Abi Sufyan? What do I have to do with the Family of Harb? The Party of Satan, the Friends of Disbelief! Be patient, O Aba 'Abdillah, for they have treated your father similar to how they treat you. Then, he called for water, and he made ablution for prayer. He prayed for as long as Allah willed for him to pray. Then, he repeated his previous words; till he became sleepy at the end of his hour of praying and words. Then, he regained focus and said: O Ibn 'Abbas! So, I said: I am here. So, he said: Shall I not tell you about what I saw in my dream when I laid down? So, I said: Your eyes slept, but you saw goodness, Amir al-Mu'minin. He said: [In my dream,] it was as though I saw men descend from heaven with white flags. Their swords were unsheathed, and they were shining brightly. They created a perimeter around this land. Then, I saw as though these palm trees were striking the ground with their branches, striking with vain blood. It was as though I saw al-Husayn – my son, my youngling, my blood, my mind – was drowning in it, seeking help but not finding help. It was as though the shining men that had descended from heaven were

calling to him and saying: “Patience, Family of Muhammad, for you are killed by the hands of the evilest of mankind. This is Paradise, Aba 'Abdillah, and it longs for you.” Then, they consoled me, saying: “O Aba’l Hasan! Be glad, for Allah will bring joy to your eye through him on the Day of Resurrection – the Day that the people will be stood before the Lord of the Worlds.” Then, I regained focus to this. By Him in whose hand is my soul, the Truthful and Trusted Abu’l Qasim (s) told me that I would see this when I would go out to [fight] the betraying people (ahl al-baghi). This is a land of calamity and affliction (karb wa bala’), where al-Husayn and seventeen men from my descendants and the descendants of Fatima will be buried. It is known in the heavens. The land of calamity and affliction is mentioned just as the land of the Two Sanctuaries and the land of Bayt al-Maqdis is mentioned. Then, he said: O Ibn 'Abbas! Look for the manure of gazelles for me, for by Allah, I have not lied, nor have I been lied to. It is yellow, and its colour is like saffron. Ibn Abbas said: So, I looked for it, and I found it gathered. So, I called for him: O Amir al-Mu’minin! I have found what you have described to me. So, 'Ali (as) said: Allah and His The Messenger have spoken the truth. Then, he (as) stood and ran toward it. He picked it up and smelled it. He said: This is precisely it. Do you know, Ibn 'Abbas, what this manure is? This is what 'Isa b. Maryam (as) smelled. He passed by it with his apostles, and he saw a gazelle here weeping. So, 'Isa (as) sat down, and the apostles sat down with him. He wept, and the apostles wept too, not knowing why he sat down and why he was weeping. So, they said: “O Spirit of Allah and His Word! What makes you weep?” He said: “Do you know what land this is?” They said: “No.” He said: “This is the land in which the son of the Messenger, Ahmad, and the son of the Free, the Pure, the Maiden, the one in the likeness of my mother, will be killed and will die in. The clay [here] is sweeter than musk, because it is the clay of the martyred son – such is the clay of the prophets and the children of the prophets. This gazelle speaks to me, and it says that it grazes this land longing for the soil of the blessed son. It believes that it is safe in this land.” Then, he picked up some of the manure with his hand and smelled it. He said: “This manure of the gazelle is fragrant because of the grass of this place. O Allah! Preserve it so that his father may also smell

it, so that it may be a source of consolation and relief for him." He said: So, it remained for the people until this day, and it has been yellowed due to its lengthy time. This is a land of calamity and affliction. Then, he said at the top of his lungs: O Lord of 'Isa b. Maryam! Do not bless his murderers, nor those who help them in it, nor those who desert him. Then, he wept for a long time, and we wept with him, until he fainted onto his face for a long time. Then, he awoke, took the manure, and wrapped it in his cloak. He commanded me to do the same. Then, he said: O Ibn 'Abbas! If you see it bursting with congealed blood and dripping in blood, then know that Aba 'Abdillah has been killed here and buried. Ibn 'Abbas said: By Allah, I preserved it better than some of the things that Allah obligated over me. I did not move it from the edge of my sleeve. One day, I was sleeping in the house, when I found it dripping congealed blood. My sleeve was filled with congealed blood, so I sat weeping, and I said: By Allah, al-Husayn has been killed. By Allah, 'Ali has never lied to me in what he has said to me. He has never informed me of a thing except that it was as he said, because the Messenger of Allah (s) would inform him of things that he would not inform others. So, I panicked, and I left, and that was at Fajr. By Allah, I saw that Medina was filled with fog that could not be seen through. Then, the Sun rose, and I saw that it was as though it was eclipsed. I saw that it was as though the walls of Medina were covered in congealed blood. So, I sat weeping, and I said: By Allah, al-Husayn has been killed. I heard a voice from the direction of the house, and it was saying:

Be patient, O Family of the Messenger,
The feeble son has been killed,
The Trustworthy Spirit has descended,
With weeping and wailing.

Then, it wept at the top of its lungs, and I wept. That hour became resolute with me – it was the month of Muharram, the day of 'Ashura', and ten days had passed from it. I found that he was killed on the same day that we had been informed of. So, I told this hadith to those who were with him, and they said: By Allah, we heard the same thing

that you heard while we were in battle. We did not know who [said it], so we believed that it was al-Khidr (as).[52]

How people deserted Imam Husayn

213 / 7 - حدثنا أحمد بن الحسن القطان، قال: حدثنا الحسن بن علي السكري، قال: حدثنا محمد بن زكريا، قال: حدثنا قيس بن حفص الدارمي، قال: حدثني حسين الاشقر، قال: حدثنا منصور بن أبي الاسود (3)، عن أبي حسان التيمي، عن نشيط بن عبيد، عن رجل منهم، عن جرداء بنت سمين، عن زوجها هرثمة بن أبي مسلم، قال: غزونا مع علي بن أبي طالب (عليه السلام) صفين، فلما انصرفنا نزل كربلاء فصلى بها الغداة، ثم رفع إليه من تربتها فشمها، ثم قال: واها لك أيتها التربة، ليحشرن منك أقوام يدخلون الجنة بغير حساب. فرجع هرثمة إلى زوجته، وكانت شيعة لعلي (عليه السلام) فقال: ألا أحدثك عن وليك أبي الحسن؟ نزل بكربلا فصلى، ثم رفع إليه من تربتها، وقال: واها لك أيتها التربة ليحشرن منك أقوام يدخلون الجنة بغير حساب، قالت: أيها الرجل، فإن أمير المؤمنين لم يقل إلا حقا. فلما قدم الحسين (عليه السلام) قال هرثمة: كنت في البعث الذين بعثهم عبيد الله ابن زياد، فلما رأيت المنزل والشجر ذكرت الحديث، فجلست على بعيري، ثم صرت إلى الحسين (عليه السلام)، فسلمت عليه وأخبرته بما سمعت من أبيه في ذلك المنزل الذي نزل به الحسين (عليه السلام) فقال: معنا أنت أم علينا؟ فقلت: لا معك ولا عليك، خلفت صبية أخاف عليهم عبيد الله بن زياد. قال: فامض حيث لا ترى لنا مقتلا، ولا تسمع لنا صوتا، فو الذي نفس الحسين بيده، لا يسمع اليوم واعيتنا أحد فلا يعيننا إلا كبه الله لوجهه في جهنم (1).

Ahmad b. al-Hasan al-Qittan narrated to us. He said: al-Hasan b. 'Ali al Sikri narrated to us. He said: Muhammad b. Zakariyya narrated to us. He said: Qays b. Hafs al-Darimi narrated to us. He said: al-Husayn al-Ashqar (the blond) narrated to me. He said: Mansur b. Abu 'l Aswad narrated to us from Abu Hassan al Taymi from Nashit b. 'Ubayd from a man from among them from Jarda' bint Simin from her husband Hirthima b. Abu Muslim. He said: We went fighting with 'Ali b. Abu Talib (as) in Siffin.

[52] Al-Amālī, The Eighty-Seventh Assembly, the Assembly of Friday, the Twenty-Eighth of Rajab, 368 AH., Hadith #5

When we departed, he descended on Karbala' and offered his morning prayer on it. Then, he raised its dust towards himself and sniffed at it. Then, he said: Glad-tidings be to you, O dust, for there will nations gathered from you who will enter Paradise without accounting. Hirthima returned to his wife, who was a Shi'a of 'Ali (as). He said: Should I narrate to you about your master, Abu'l Hasan? He descended on Karbala' and prayed. Then, he raised its dust towards himself and he said: Glad-tidings be to you, O dust, for there will nations gathered from you who will enter Paradise without accounting. She said: O man! Surely, Amir al-Mu'minin says nothing but the truth. When al-Husayn (as) advanced, Hirthima said: I was in the expedition of those whom 'Ubaydullah b. Ziyad had sent. When I saw the destination and the trees, I remembered the hadith and I sat on my camel. Then I came towards al-Husayn (as) and saluted him and informed him about that which I had heard from his father regarding that destination which al-Husayn (as) had descended on. He said: Are you with us or against us? He said: I am neither with you nor against you. I have left behind sons against whom I fear 'Ubaydullah b. Ziyad. He said: Then go away where you will not be able to see our murder nor hear our voice, for, by the One in Whose hand is the soul of al-Husayn, none shall consciously hear us that day and not come to our aid but that Allah will throw him headlong into Hell.[53]

Maqtal of Imam Husayn (from Medina to Karbala to Kufa) narrated by Imam al-Sajjad (a)

Muawiyah's (la) will to his son Yazid (la)

1 - حدثنا الشيخ الجليل الفاضل أبو جعفر محمد بن علي بن الحسين ابن موسى بن بابويه القمي (رضي الله عنه)، قال: حدثنا محمد بن عمر البغدادي الحافظ (رحمه الله)، قال: حدثنا أبو سعيد الحسن بن عثمان بن زياد التستري من كتابه، قال: حدثنا إبراهيم بن عبيد الله بن موسى بن يونس بن

[53] Al-Amālī, The Twenty-Eighth Assembly, which is Tuesday, the 5th of Muharram, 368 AH, after he returned from the Shrine of al-Rida (as)., Hadith #7

أبي إسحاق السبيعي قاضي بلخ، قال: حدثتني مريسة بنت موسى بن يونس بن أبي إسحاق وكانت عمتي، قالت: حدثتني صفية بنت يونس بن أبي إسحاق الهمدانية وكانت عمتي، قالت: حدثتني بهجة بنت الحارث بن عبد الله التغلبي، عن خالها عبد الله بن منصور وكان رضيعا لبعض ولد زيد بن علي (عليه السلام)، قال: سألت جعفر بن محمد بن علي بن الحسين (عليهم السلام)، فقلت: حدثني عن مقتل ابن رسول الله (صلى الله عليه وآله). فقال: حدثني أبي، عن أبيه، قال: لما حضرت معاوية الوفاة دعا ابنه يزيد (لعنه الله) فأجلسه بين يديه، فقال له: يا بني، إني قد ذللت لك الرقاب الصعاب، ووطدت لك البلاد، وجعلت الملك وما فيه لك طعمة، وإني أخشى عليك من ثلاثة نفر يخالفون عليك بجهدهم، وهم: عبد الله بن عمر بن الخطاب، وعبد الله بن الزبير، والحسين بن علي، فأما عبد الله بن عمر فهو معك فالزمه ولا تدعه، وأما عبد الله بن الزبير فقطعه إن ظفرت به إربا إربا، فإنه يجثو لك كما يجثو الاسد لفريسته، ويواربك مواربة (1) الثعلب للكلب، وأما الحسين فقد عرفت حظه من رسول الله، وهو من لحم رسول الله ودمه، وقد علمت لا محالة أن أهل العراق سيخرجونه إليهم ثم يخذلونه ويضيعونه، فإن ظفرت به فاعرف حقه ومنزلته من رسول الله، ولا تؤاخذه بفعله، ومع ذلك فإن لنا به خلطة (2) ورحما، وإياك أن تناله بسوء، أو يرى منك مكروها.

Abu Ja'far Muhammad b. 'Ali b. al-Husayn b. Musa b. Babuwayh al-Qummi (ra) narrated to us. He said: Muhammad b. 'Umar al-Baghdadi al-Hafith (rh) narrated to us. He said: Abu Sa'id al-Hasan b. 'Uthman b. Ziyad al-Tustari narrated to us from his book. He said: Ibrahim b. 'Ubaydullah b. Musa b. Yunus b. Abi Ishaq al-Sabi'i the judge of Balkh narrated to us. He said: Marsiya bt. Musa b. Yunus b. Abi Ishaq narrated to me, and she was my aunt. She said: Safiyya bt. Yunus b. Abi Ishaq al-Hamadaniyya narrated to me, and she was my aunt. She said: Bahja bt. Al-Harith b. 'Abdullah al-Taghlubi narrated to me from her uncle 'Abdullah b. Mansur, who was a milk brother to one of the sons of Zayd b. 'Ali (as). He said: I asked Ja'far b. Muhammad b. 'Ali b. al-Husayn (as) and said: Tell me about the killing of the son of the Messenger of Allah (s). So, he said: My father narrated to me from his father. He said: When death came to Mu'awiya, he called for his son Yazid (la), sat him down before him, and said to him: “O my son! I have weakened the difficult necks for you, and I have steadied the lands for you, and I have given the kingdom and everything therein to you to enjoy. I fear for you from three persons who

may oppose you in their effort: 'Abdullah b. 'Umar b. al-Khattab, 'Abdullah b. al-Zubayr, and al-Husayn b. 'Ali. As for 'Abdullah b. 'Umar, he is with you, so stick to him and do not neglect him. As for 'Abdullah b. al-Zubayr, if you overcome him, then cut him apart piece by piece, for he will attack you as a lion attacks his prey; and he will trick you as a fox tricks a dog. As for al-Husayn, I have come to recognize his omen from the Messenger of Allah; and he is from the flesh and blood of the Messenger of Allah. I have come to know that the people of Iraq will assuredly bring him to them, then betray him and lose him. If you overcome him, then recognize his right and his status in relation to the Messenger of Allah. Do not punish him for his actions, for we are related to him by blood. Beware of harming him or having him see anything distasteful from you."

Yazid sent men to pledge allegiance from al-Husayn (a)

قال: فلما هلك معاوية، وتولى الامر بعده يزيد (لعنه الله)، بعث عامله على مدينة رسول الله (صلى الله عليه وآله)، وهو عمه عتبة بن أبي سفيان، فقدم المدينة وعليها مروان بن الحكم، وكان عامل معاوية، فأقامه عتبة من مكانه وجلس فيه، لينفذ فيه أمر يزيد، فهرب مروان فلم يقدر عليه، وبعث عتبة إلى الحسين بن علي (عليهما السلام)، فقال: إن أمير المؤمنين أمرك أن تبايع له. فقال الحسين (عليه السلام): يا عتبة، قد علمت أنا أهل بيت الكرامة، ومعدن الرسالة، وأعلام الحق الذي أودعه الله عزوجل قلوبنا، وأنطق به ألسنتنا، فنطقت بإذن الله عزوجل، ولقد سمعت جدي رسول الله (صلى الله عليه وآله) يقول: أن الخلافة محرمة على ولد أبي سفيان، وكيف أبايع أهل بيت قد قال فيهم رسول الله (صلى الله عليه وآله) هذا. فلما سمع عتبة ذلك دعا الكاتب وكتب: بسم الله الرحمن الرحيم، إلى عبد الله يزيد أمير المؤمنين، من عتبة بن أبي سفيان. أما بعد، فإن الحسين بن علي ليس يرى لك خلافة ولا بيعة، فرأيك في أمره والسلام.

He said: When Mu'awiya perished, and the authority went to Yazid (la) after him, he sent his accomplice to the City of the Messenger of Allah (s) – and it was his uncle, 'Utba b. Abi Sufyan. So, he went to Medina while Marwan b. al-Hakam, an accomplice of Mu'awiya, was overseeing it [in governance]. 'Utba removed him from his station and

seated himself therein so that he may fulfill the order of Yazid. Marwan fled, and he could not capture him. 'Utba sent for al-Husayn b. 'Ali (as) and said: “Surely, the commander of the faithful has ordered you to pledge allegiance to him.” So, al-Husayn (as) said: “O 'Utba! You know that I am [from] the Ahl al-Bayt of nobility, the foundation of the Message, and the Banners of Truth – which Allah has placed in our hearts and put upon our tongues so that we may speak by it by the permission of Allah. I have heard the Messenger of Allah (s) say: ‘Surely, the caliphate is forbidden from the descendants of Abi Sufyan’, so how could I pledge allegiance to the people of a house that the Messenger of Allah said this regarding?” So, when 'Utba heard this, he called for a scribe and wrote: “In the name of Allah, the Beneficent the Merciful. To the servant of Allah, Yazid, the commander of the faithful; from 'Utba b. Abi Sufyan. As for what comes after: Surely, al-Husayn b. 'Ali does not see that you are fit for the caliphate or for a pledge of allegiance. So, [give me] your opinion regarding his affair. Peace.”

Yazid wrote a letter ordering to kill al-Husayn (a) if he refuse Ba’yah

فلما ورد الكتاب على يزيد (لعنه الله) كتب الجواب إلى عتبة: أما بعد، فإذا أتاك كتابي هذا فعجل علي بجوابه وبين لي في كتابك كل من في طاعتي، أو خرج عنها، وليكن مع الجواب رأس الحسين بن علي.

When the letter reached Yazid (la), he wrote a reply to 'Utba: “As for what comes after: When you receive this letter, hasten in writing to me, and list in your letter to me all those who are loyal to me and those who have betrayed me. With your response, send the head of al-Husayn b. 'Ali.”

Imam al-Husayn's Farewell to Madinah

فبلغ ذلك الحسين (عليه السلام)، فهم بالخروج من أرض الحجاز ألى أرض العراق، فلما أقبل الليل راح إلى مسجد النبي (صلى الله عليه وآله) ليودع القبر، فلما وصل إلى القبر سطع له نور من القبر فعاد إلى موضعه، فلما كانت الليلة الثانية راح ليودع القبر، فقام يصلي فأطال، فنعس وهو ساجد، فجاءه النبي (صلى الله عليه وآله) وهو في منامه، فأخذ الحسين (عليه السلام) وضمه إلى صدره، وجعل يقبل بين عينيه، ويقول: بأبي أنت، كأني أراك مرملا بدمك بين عصابة من هذه الامة، يرجون شفاعتي، مالهم عند الله من خلاق، يا بني إنك قادم على أبيك وامك وأخيك، وهم مشتاقون إليك، وإن لك في الجنة درجات لا تنالها إلا بالشهادة. فانتبه الحسين (عليه السلام) من نومه باكيا، فأتى أهل بيته، فأخبرهم بالرؤيا وودعهم،

So, al-Husayn (as) was told about that, and he thought about leaving the Hijaz for Iraq. When night fell, he went to the Mosque of the Prophet (s) to bid farewell to the grave. When he reached the grave, a light dazzled from the grave, so he returned to his place. On the second night, he went to bid farewell to the grave. So, he stood in prayer and prolonged it. He became sleepy in prostration, The Prophet (s) came to him in his dream, and he took al-Husayn (as) and embraced him. With his eyes weeping, he said: "May my father be sacrificed for you! It is as though I see you, covered by your own blood, between a group from this Nation who hope for my intercession. They will not see anything from the mercy of Allah. O my son! You are heading toward your father, your mother, and your brother, and they miss you. For you, there are ranks in Paradise that cannot be attained except through martyrdom." So, al-Husayn (as) woke from his sleep weeping. He went to his household, told them about the dream and bid them farewell.

Imam Husayn (a) journey to Kufah with his AhlulBayt

وحمل أخواته على المحامل وابنته وابن أخيه القاسم ابن الحسن بن علي (عليهم السلام)، ثم سار في أحد وعشرين رجلا من أصحابه وأهل بيته، منهم أبو بكر بن علي، ومحمد بن علي، وعثمان بن علي، والعباس بن علي، وعبد الله بن مسلم بن عقيل، وعلي بن الحسين الاكبر، وعلي بن الحسين الاصغر. وسمع عبد الله بن عمر بخروجه، فقدم راحلته، وخرج خلفه مسرعا، فأدركه في بعض المنازل، فقال: أين تريد يا بن رسول الله؟ قال: العراق. قال: مهلا إرجع إلى حرم جدك. فأبى الحسين (عليه السلام) عليه، فلما رأى ابن عمر إباءه قال: يا أبا عبد الله، اكشف لي عن الموضع الذي كان رسول الله (صلى الله عليه وآله) يقبله منك. فكشف الحسين (عليه السلام) عن سرته، فقبلها ابن عمر ثلاثا وبكى، وقال: استودعك الله يا أبا عبد الله، فإنك مقتول في وجهك هذا. فسار الحسين (عليه السلام) وأصحابه، فلما نزلوا الثعلبية (1) ورد عليه رجل يقال له: بشر بن غالب، فقال: يا بن رسول الله، أخبرني عن قول الله عزوجل: (يوم ندعوا كل أناس بإمامهم) (2). قال: إمام دعا إلى هدى فأجابوه إليه، وإمام دعا إلى ضلالة فأجابوه إليها، هؤلاء في الجنة، وهؤلاء في النار، وهو قوله عزوجل: (فريق في الجنة وفريق في السعير) (1).

He set out on a caravan and took his brothers, his daughters, and his nephew al-Qasim b. al-Hasan b. 'Ali (as), alongside twenty-one men from his companions and his Ahl al-Bayt, among whom were:

Abu Bakr b. 'Ali,
Muhammad b. 'Ali,
'Uthman b. 'Ali,
al-'Abbas b. 'Ali,
'Abdullah b. Muslim b. 'Aqil,
'Ali b. al-Husayn al-Akbar,
'Ali b. al-Husayn al-Asghar.

'Abdullah b. 'Umar heard about his departure, so he followed him on his journey, quickly running behind him, and found him in one of the houses; so, he said: “Where do you want to go, O son of the Messenger of Allah?” He said: “Iraq.” He said: “Do not

rush. Return to the Sanctuary of your grandfather." So, al-Husayn (as) refused. When Ibn 'Umar saw his refusal, he said: "O Aba 'Abdillah! Show me where the Messenger of Allah (s) would kiss you." So, al-Husayn (as) revealed his neck, and Ibn 'Umar kissed it three times, weeping and saying: "May Allah be with you, O Aba 'Abdillah, for this face of yours will be killed." So, al-Husayn (as) and his companions set out. When they disembarked in al-Tha'labiyya, a man named Bishr b. Ghalib came to him and said: "O son of the Messenger of Allah! Inform me about the saying of Allah, "That Day, we will summon every group of people with their Imam" (17:71). He said: An Imam that calls to guidance and is answered in that, and an Imam that calls to misguidance and is answered in that – this one is in Paradise, and that one is in the Fire. That is His saying, "A party in Paradise and a party in the Blaze" (42:7).

Why Imam al-Husayn left Madinah and Makkah

ثم سار حتى نزل العذيب (2)، فقال فيها قائلة (3) الظهيرة، ثم انتبه من نومه باكيا، فقال له ابنه: ما يبكيك يا أبه؟ فقال: يا بني، إنها ساعة لا تكذب الرؤيا فيها، وإنه عرض لي في منامي عارض فقال: تسرعون السير، والمنايا تسير بكم إلى الجنة. ثم سار حتى نزل الرهيمة (4)، فورد عليه رجل من أهل الكوفة، يكنى أبا هرم، فقال: يا بن النبي، ما الذي أخرجك من المدينة؟ فقال: ويحك يا أبا هرم، شتموا عرضي فصبرت، وطلبوا مالي فصبرت، وطلبوا دمي فهربت، وايم الله ليقتلني، ثم ليلبسنهم الله ذلا شاملا، وسيفا قاطعا، وليسلطن عليهم من يذلهم.

Then, he set out and disembarked in al-'Athib. He took a nap there, but he awoke from his nap weeping. His son said to him: "What makes you weep, my father?" So, he said: "O my son! It is a moment in which a dream cannot be belied, for a person offered to me in my dream, saying: 'Hasten in the journey, and the journey will take you to Paradise.'" Then, he set out until he disembarked in al-Rahima. A man from Kufa named Aba Haram came to him and said: "O son of the Prophet! What has made you leave Medina?" So, he said: "Beware, O Aba Haram. When they insulted my honour, I was

patient. When they demanded my wealth, I was patient. When they demanded my blood, I fled. Allah has willed that they will kill me. Then, Allah will clothe them in an encompassing humiliation and a severing sword; and He will have those who humiliate them rule over them."

When al-Hurr stopped Imam Husayn (a)

قال: وبلغ عبيد الله بن زياد (لعنه الله) الخبر، وأن الحسين (عليه السلام) قد نزل الرهيمة، فأسرى إليه الحر بن يزيد في ألف فارس، قال الحر: فلما خرجت من منزلي متوجها نحو الحسين (عليه السلام) نوديت ثلاثا: يا حر أبشر بالجنة، فالتفت فلم أر أحدا، فقلت: ثكلت الحر أمه، يخرج إلى قتال ابن رسول الله (صلى الله عليه وآله) ويبشر بالجنة! فرهقه (5) عند صلاة الظهر، فأمر الحسين (عليه السلام) ابنه، فأذن وأقام، وقام الحسين (عليه السلام) فصلى بالفريقين جميعا، فلما سلم وثب الحر بن يزيد فقال: السلام عليك يا بن رسول الله ورحمة الله وبركاته، فقال الحسين (عليه السلام): وعليك السلام، من أنت يا عبد الله؟ فقال: أنا الحر بن يزيد. فقال: يا حر، أعلينا أم لنا؟ فقال الحر: والله يا بن رسول الله، لقد بعثت لقتالك، وأعوذ بالله أن أحشر من قبري وناصيتي مشدودة إلى (6)، ويدي مغلوقة إلى عنقي، وأكب على حر وجهي (1) في النار. يا بن رسول الله، أين تذهب؟ ارجع إلى حرم جدك، فإنك مقتول، فقال الحسين (عليه السلام): سأمضي فما بالموت عار على الفتى * * إذا ما نوى حقا وجاهد مسلما وواسى الرجال الصالحين بنفسه * * وفارق مثبورا وخالف مجرما فإن مت لم أندم وإن عشت لم ألم * * كفى بك ذلا أن تموت وترغما

He said: 'Ubaydullah b. Ziyad (la) was informed of the news, and that al-Husayn (as) disembarked in al-Rahima. So, he sent al-Hurr b. Yazid with a thousand knights to him. Al-Hurr said: "When I left my home and headed toward al-Husayn (as), I was called to three times: 'O Hurr! [I give you] glad tidings of Paradise.' I turned around and I did not see anyone. So, I said: 'May the mother of al-Hurr be saddened! He will go out to fight the son of the Messenger of Allah (s), yet he is given glad tidings of Paradise!'" So, he reached him at Thuhr prayer. Al-Husayn (as) ordered his son to call the adhan and the iqama. Then, al-Husayn (as) stood and led the two camps in prayer. When he completed

the prayer, al-Hurr b. Yazid sprung to him and said: “Peace be unto you, O son of the Messenger of Allah, and the mercy of Allah and His blessings.” So, al-Husayn (as) said: “And also with you. Who are you, O servant of Allah?” So, he said: “I am al-Hurr b. Yazid.” So, he said: “O Hurr! Are you against us or for us?” So, al-Hurr said: “By Allah! O son of the Messenger of Allah, I was sent to fight you. I seek refuge in Allah from being resurrected from my grave with my forelock chained to my feet and my hands chained to my neck; being thrown face-first into the Fire. O son of the Messenger of Allah! Where are you going? Return to the Sanctuary of your grandfather, for you will be killed.” So, al-Husayn (as) said: “I will pass, for there is no shame in death for a youth, if his intention is true, and he strives in submission, and he relieves righteous men through [sacrificing] his own soul, separating from the wretched and opposing the criminal. If I die, I will not regret, and if I live, I will not be blamed. It is enough humiliation and belittlement to die.”

How people refused to join and help Imam Husayn (a)

ثم سار الحسين (عليه السلام) حتى نزل القطقطانة (2)، فنظر إلى فسطاط مضروب، فقال: لمن هذا الفسطاط؟ فقيل: لعبيد الله بن الحر الجعفي (3) فأرسل إليه الحسين (عليه السلام) فقال: أيها الرجل، إنك مذنب خاطئ وإن الله عزوجل آخذك بما أنت صانع إن لم تتب إلى الله تبارك وتعالى في ساعتك هذه، فتنصرني ويكون جدي شفيعك بين يدي الله تبارك وتعالى. فقال: يا بن رسول الله، والله لو نصرتك لكنت أول مقتول بين يديك، ولكن هذا فرسي خذه إليك، فو الله ما ركبته قط وأنا أروم شيئا إلا بلغته، ولا أرادني أحد إلا نجوت عليه، فدونك فخذه. فأعرض عنه الحسين (عليه السلام) بوجهه، ثم قال: لا حاجة لنا فيك ولا في فرسك، وما كنت متخذ المضلين عضدا، ولكن فر، فلا لنا ولا علينا، فإنه من سمع واعيتنا أهل البيت ثم لم يجبنا، كبه الله على وجهه في نار جهنم.

Then, al-Husayn (as) set out until he disembarked in al-Qatqatana. He found a pavilion set up, so he said: “Who does this pavilion belong to?” So, it was said: “It belongs to 'Ubaydullah b. al-Hurr al-Ju'fi.” So, al-Husayn (as) sent for him and said: “O man! You

are a sinner and you are in error. Allah will punish you for what you have done if you do not repent to Allah in this very moment and support me; so that my grandfather may be your intercessor before Allah." So, he said: "O son of the Messenger of Allah! By Allah, if I were to support you, I would be the first to be killed before you. However, this is my horse, so take it for yourself, for, by Allah, I have never ridden it except that I achieved what I wanted with it, so take it." So, al-Husayn (as) turned his face away from him, then said: "We do not need you nor your horse. I do not take the misguided ones as supporters. Leave, and do not be with us nor against us. Surely, whoever hears our cries – the Ahl al-Bayt – yet does not come to our aid, Allah will throw him face-first into the Fire of Hell."

Imam Husayn's Arrival in Karbala

ثم سار حتى نزل كربلاء، فقال: أي موضع هذا؟ فقيل: هذا كربلاء يا بن رسول الله. فقال: هذا والله يوم كرب وبلاء، وهذا الموضع الذي يهراق فيه دماؤنا، ويباح فيه حريمنا.

Then, he set out until he disembarked in Karbala', so he said: "What place is this?" So, it was said: "This is Karbala', O son of the Messenger of Allah." So, he said: This, by Allah, is a day of sorrow and calamity (karb wa bala'). This is the place where our blood will be shed and where our women will be encroached."

Arrival of Yazid's army and Ibn Ziyad's letter to cut water from al-Husayn (a)

فأقبل عبيد الله بن زياد بعسكره حتى عسكر بالنخيلة، وبعث إلى الحسين (عليه السلام) رجلا يقال له عمر بن سعد قائدة في أربعة آلاف فارس، وأقبل عبد الله بن الحصين التميمي في ألف فارس، يتبعه شبث بن ربعي في ألف فارس، ومحمد بن الاشعث بن قيس الكندي أيضا في ألف فارس، وكتب لعمر بن سعد على الناس، وأمرهم أن يسمعوا له ويطيعوه. فبلغ عبيد الله بن زياد أن عمر بن سعد يسامر

(1) الحسين (عليه السلام) ويحدثه ويكره قتاله، فوجه إليه شمر بن ذي الجوشن في أربعة آلاف فارس، وكتب إلى عمر ابن سعد: إذا أتاك كتابي هذا، فلا تمهلن الحسين بن علي، وخذ بكظمه، وحل بين الماء وبينه، كما حيل بين عثمان وبين الماء يوم الدار. فلما وصل الكتاب إلى عمر بن سعد (لعنه الله)، أمر مناديه فنادى: إنا قد أجلنا حسينا وأصحابه يومهم وليلتهم،

Then, 'Ubaydullah b. Ziyad came with his army until he garrisoned the river. He sent a man named 'Umar b. Sa'd to al-Husayn (as), who was the general of four thousand knights. 'Abdullah b. al-Hussayn al-Tamimi came with one thousand knights, followed by Shabath b. Rab'i with one thousand knights as well as Muhammad b. al-Ash'ath b. Qays al-Kindi with one thousand knights. 'Umar b. Sa'd had written for the people that they should listen to him and obey him. So, 'Ubaydullah b. Ziyad was informed that 'Umar b. Sa'd was toiling with al-Husayn (as), speaking to him; and that he would hate to fight him. So, he sent Shimr b. Dhil Jawshan with four thousand knights with him and wrote to 'Umar b. Sa'd: "Once you receive this letter, then do not delay in dealing with al-Husayn b. 'Ali. Take advantage of his forbearance and cut the water off from him just as the water was cut off for 'Uthman on the Day of the Abode." When the letter reached 'Umar b. Sa'd (la), he ordered his caller to call: "Surely, we have only given al-Husayn and his companions this day of theirs."

Imam Husayn's Sermon to his Companions giving them permission to leave

فشق ذلك على الحسين (عليه السلام) وعلى أصحابه، فقام الحسين (عليه السلام) في أصحابه خطيبا، فقال: اللهم إني لا أعرف أهل بيت أبر ولا أزكى ولا أطهر من أهل بيتي، ولا أصحابا هم خير من أصحابي، وقد نزل بي ما قد ترون، وأنتم في حل من بيعتي، ليست لي في أعناقكم بيعة، ولا لي عليكم ذمة، وهذا الليل قد غشيكم فاتخذوه جملا، وتفرقوا في سواده، فإن القوم إنما يطلبونني، ولو ظفروا بي لذهلوا عن طلب غيري. فقام إليه عبد الله بن مسلم بن عقيل بن أبي طالب، فقال: يا بن رسول الله، ماذا يقول لنا الناس إن نحن خذلنا شيخنا وكبيرنا وسيدنا وابن سيد الاعمام، وابن نبينا سيد

الانبياء، لم نضرب معه بسيف، ولم نقاتل معه برمح! لا والله أو نرد موردك، ونجعل أنفسنا دون نفسك، ودماءنا دون دمك، فإذا نحن فعلنا ذلك فقد قضينا ما علينا وخرجنا مما لزمنا. وقام إليه رجل يقال له زهير بن القين البجلي، فقال: يا بن رسول الله، وددت أني قتلت ثم نشرت، ثم قتلت ثم نشرت، ثم قتلت ثم نشرت فيك وفي الذين معك مائة قتلة، وإن الله دفع بي عنكم أهل البيت. فقال له ولاصحابه: جزيتم خيرا.

The news of that reached al-Husayn (as) and his companions, so al-Husayn (as) stood and delivered a sermon to his companions, saying: "O Allah! Surely, I know not of a household that is more righteous, more pristine, and more pure than my household; nor of a company better than my companions. You see what has befallen me. You are excused of your allegiance to me – I have no allegiance upon your necks, nor are you responsible in protecting me. This night has befallen you, so take full advantage of it and disperse in its darkness, for surely, the people only want me. If they overcome me, they will cease in seeking others." So, 'Abdullah b. Muslim b. 'Aqil b. Abi Talib went to him and said: "O son of the Messenger of Allah! What would the people say to us if we let down our elder, our grand one, our Master, the son of the Master of Uncles, and the son of our Prophet, the Master of Prophets, without clashing swords alongside him and without throwing spears in fighting alongside him?! No, by Allah, we will not leave you. We will give our lives for your life and our blood for your blood, for once we do that, then we will have fulfilled our responsibility and completed our duty." A man named Zuhayr b. al-Qayn al-Bajali went to him and said: "O son of the Messenger of Allah! I wish I were killed [for you], then resurrected, then killed, then resurrected, then killed, then resurrected for you and those with you one hundred times so that Allah could defend you, the Ahl al-Bayt, through me." So, he said to him and his companions: "May you be given goodness."

Imam al-Husayn (as) ordered a Trench to be dug around his tents

ثم إن الحسين (عليه السلام) أمر بحفيرة فحفرت حول عسكره شبه الخندق، وأمر فحشيت حطبا،

Then, al-Husayn (as) ordered for a trench to be dug around his garrison and filled with wood.

Imam sent his son to fetch water from the Euphurates

وأرسل عليا ابنه (عليه السلام) في ثلاثين فارسا وعشرين راجلا ليستقوا الماء، وهم على وجل شديد، وأنشأ الحسين (عليه السلام) يقول: يا دهر أف لك من خليل * * كم لك في الاشراق والاصيل من طالب وصاحب قتيل * * والدهر لا يقنع بالبديل وإنما الامر إلى الجليل * * وكل حي سالك سبيلي ثم قال لاصحابه: قوموا فاشربوا من الماء يكن آخر زادكم، وتوضؤوا واغتسلوا، واغسلوا ثيابكم لتكون أكفانكم.

Then, he sent his son 'Ali (as) with thirty knights and twenty men to fetch water, for they were under extreme thirst. Al-Husayn (as) recited, saying: "O time, woe to a friend like you! How many are those around the world that seek and accompany you that are then killed! Time cannot be persuaded to be changed, for surely, that matter is for the Majestic, Every living person will travel upon my path (toward death)." Then, he said to his companions: "Stand and drink water, for it will be your last time. Perform ablution, bathe, and wash your clothes, for they will be your shrouds."

Imam Husayn's Duaa against some men who were mocking him

ثم صلى بهم الفجر وعبأهم تعبئة الحرب، وأمر بحفيرته التي حول عسكره فأضرمت بالنار، ليقاتل القوم من وجه واحد. وأقبل رجل من عسكر عمر بن سعد على فرس له، يقال له: ابن أبي جويرية المزني، فلما نظر إلى النار تتقد صفق بيده، ونادى: يا حسين وأصحاب حسين، أبشروا بالنار، فقد تعجلتموها في الدنيا! فقال الحسين (عليه السلام): من الرجل؟ فقيل: ابن أبي جويرية المزني. فقال الحسين

(عليه السلام): اللهم أذقه عذاب النار في الدنيا. فنفر به فرسه وألقاه في تلك النار فاحترق. ثم برز من عسكر عمر بن سعد رجل آخر، يقال له: تميم بن حصين الفزاري، فنادى: يا حسين ويا أصحاب حسين، أما ترون إلى ماء الفرات يلوح كأنه بطون الحيات؟ والله لا ذقتم منه قطرة حتى تذوقوا الموت جرعا (1). فقال الحسين (عليه السلام): من الرجل؟ فقيل: تميم بن حصين. فقال الحسين (عليه السلام): هذا وأبوه من أهل النار، اللهم اقتل هذا عطشا في هذا اليوم. قال: فخنقه العطش حتى سقط عن فرسه، فوطئته الخيل بسنابكها فمات. ثم أقبل رجل آخر من عسكر عمر بن سعد، يقال له محمد بن الاشعث به قيس الكندي، فقال: يا حسين بن فاطمة، أية حرمة لك من رسول الله ليست لغيرك؟ فتلا الحسين (عليه السلام) هذه الآية (إن الله اصطفئ ادم ونوحا وءال إبراهيم وءال عمران على العالمين * ذرية بعضها من بعض) (1) الآية، ثم قال: والله إن محمدا لمن آل إبراهيم، وإن العترة الهادية لمن آل محمد. من الرجل؟ فقيل: محمد بن الاشعث بن قيس الكندي، فرفع الحسين (عليه السلام) رأسه إلى السماء، فقال: اللهم أر محمد بن الاشعث ذلا في هذا اليوم، لا تعزه بعد هذا اليوم أبدا. فعرض له عارض فخرج من العسكر يتبرز، فسلط الله عليه عقربا فلدغته، فمات بادي العورة

Then, he led them in Fajr prayer and readied them for war. He called for the trench to be set ablaze so that the people could only fight from one flank. A horseman named Ibn Abi Juwayriyya al-Mazani came forth from the garrison of 'Umar b. Sa'd came forth. When he looked to the fire, he clasped his hands and called out: “O Husayn and companions of Husayn! I give you tidings of the Fire, for you have hastened it in this world!” So, al-Husayn (as) said: “Who is the man?” So, it was said: “Ibn Abi Juwayriyya al-Mazani.” So, al-Husayn (as) said: “O Allah! Let him taste the punishment of the Fire in this world.” So, his horse tossed him into that fire, and he was burned in it. Then, another man came forth from the garrison of 'Umar b. Sa'd named Tamim b. Hussayn al-Fazari. He called out: “O Husayn and companions of Husayn! Do you not see the crashing waves of the water of the Euphrates? By Allah, you will not taste one drop of it until you taste death whilst wishing for it.” So, al-Husayn (as) said: “Who is this man?” So, it was said: Tamim b. Hussayn. So, al-Husayn (as) said: “Him and his father are from the people of the Fire. O Allah, kill him whilst he is thirsty on this day.” So, he was choked by thirst until he fell off his horse. Then, the horse trampled him with its

hooves, and he died. Then, another man came forth from the garrison of 'Umar b. Sa'd named Muhammad b. Ash'ath b. Qays al-Kindi. So, he said: “O Husayn son of Fatima! What sanctity do you have from the Messenger of Allah that others do not?” So, al-Husayn recited this verse: “Surely, Allah has chosen Adam, Noah, the Family of Ibrahim and the Family of 'Imran over the worlds. Descendants, one of the other.” (3:33-34) Then, he said: “By Allah, surely, Muhammad is from the Family of Ibrahim, and surely, the guided progeny is from the Family of Muhammad. Who is this man?” So, it was said: “Muhammad b. Ash'ath b. Qays al-Kindi.” So, al-Husayn (as) raised his head to the sky and said: “O Allah! Show Muhammad b. Ash'ath humiliation on this day, and do not ever give him glory after this day.” Then, he (al-Kindi) left the garrison to defecate, and Allah caused a scorpion to sting him, and he died naked.

Imam al-Husayn’s Last sermon to the army of Yazid

فبلغ العطش من الحسين (عليه السلام) وأصحابه، فدخل عليه رجل من شيعته يقال له: برير بن خضير (2) الهمداني - قال إبراهيم بن عبد الله راوي الحديث: هو خال أبي إسحاق الهمداني - فقال: يا بن رسول الله، أتأذن لي فاخرج إليهم، فأكلمهم. فأذن له فخرج إليهم، فقال: يا معشر الناس، إن الله عزوجل بعث محمدا بالحق بشيرا ونذيرا وداعيا إلى الله بإذنه وسراجا منيرا، وهذا ماء الفرات تقع فيه خنازير السواد وكلابها، وقد حيل بينه وبين ابنه. فقالوا: يا برير (3)، قد أكثرت الكلام فاكفف، فوالله ليعطش الحسين كما عطش من كان قبله. فقال الحسين (عليه السلام): اقعد يا برير (4). ثم وثب الحسين (عليه السلام) متوكئا على سيفه، فنادى بأعلى صوته، فقال: أنشدكم الله، هل تعرفوني؟ قالوا: نعم، أنت ابن رسول الله وسبطيه. قال: أنشدكم الله، هل تعلمون أن جدي رسول الله (صلى الله عليه وآله)؟ قالوا: اللهم نعم. قال: أنشدكم الله، هل تعلمون أن أمي فاطمة بنت محمد (صلى الله عليه وآله)؟ قالوا: اللهم نعم. قال: أنشدكم الله، هل تعلمون أن أبي علي بن أبي طالب (عليه السلام)؟ قالوا: اللهم نعم. قال: أنشدكم الله، هل تعلمون أن جدتي خديجة بنت خويلد، أول نساء هذه الامة إسلاما؟ قالوا: اللهم نعم. قال: أنشدكم الله، هل تعلمون أن سيد الشهداء حمزة عم أبي؟ قالوا: اللهم نعم. قال: فأنشدكم الله هل تعلمون أن جعفرا الطيار في الجنة عمي؟ قالوا: اللهم نعم. قال: فأنشدكم

الله، هل تعلمون أن هذا سيف رسول الله (صلى الله عليه وآله)، وأنا متقلده؟ قالوا: اللهم نعم. قال: فأنشدكم الله، هل تعلمون أن هذه عمامة رسول الله (صلى الله عليه وآله) أنا لابسها؟ قالوا: اللهم نعم. قال: فأنشدكم الله، هل تعلمون أن عليا كان أولهم إسلاما، وأعلمهم علما، وأعظمهم حلما، وأنه ولي كل مؤمن ومؤمنة؟ قالوا: اللهم نعم. قال: فبم تستحلون دمي، وأبي الذائد عن الحوض غدا، يذود عنه رجالا كما يذاد البعير الصادي (1) عن الماء، ولواء الحمد في يدي جدي يوم القيامة؟ قالوا: قد علمنا ذلك كله، ونحن غير تاركيك حتى تذوق الموت عطشا. فأخذ الحسين (عليه السلام) بطرف لحيته، وهو يومئذ ابن سبع وخمسين سنة، ثم قال: اشتد غضب الله على اليهود حين قالوا: عزير بن الله، واشتد غضب الله على النصارى حين قالوا: المسيح بن الله، واشتد غضب الله على المجوس حين عبدوا النار من دون الله، واشتد غضب الله على قوم قتلوا نبيهم، واشتد غضب الله على هذه العصابة الذين يريدون قتل ابن نبيهم.

Thirst began to overtake al-Husayn (as) and his companions. So, a man from his Shi'a named Burayr b. Khudayr al-Hamadani came to him – Ibrahim b. 'Abdullah (sic), the narrator of the hadith, said: He was the uncle of Abi Ishaq al-Hamadani – and he said: “O son of the Messenger of Allah! Do you permit me to go to them so that I may speak to them?” So, he permitted him to go to them. So, he said: “O people! Surely, Allah raised Muhammad (s) in truth as a bringer of glad tidings, a warner, a caller to Allah by His permission, and an illuminating lamp. This water of the Euphrates receives dark pigs and dogs, and it flows between him and his son.” So, they said: “O Burayr! You have spoken too many words – enough, for, by Allah, al-Husayn will thirst just as others thirsted before him.” So, al-Husayn (as) said: “Sit down, O Burayr.” So, al-Husayn stood, leaning on his sword, and called at the top of his lungs: “I adjure you by Allah, do you recognize me?” They said: “Yes. You are the son of the Messenger of Allah and his offspring.” He said: “I adjure you by Allah, do you know that my grandfather is the Messenger of Allah (s)?” They said: “O Allah, yes.” He said: “I adjure you by Allah, do you know that my mother is Fatima the daughter of Muhammad (s)?” They said: “O Allah, yes.” He said: “I adjure you by Allah, do you know that my father is 'Ali b. Abi Talib (as)?” They said: “O Allah, yes.” He said: “I adjure you by Allah, do you know that

my grandmother Khadija the daughter of Khuwaylid was the first woman to convert to Islam in this Nation?" They said: "O Allah, yes." He said: "I adjure you by Allah, do you know that the Master of Martyrs Hamza is the uncle of my father?" They said: "O Allah, yes." He said: "I adjure you by Allah, do you know that Ja'far who flies in Paradise is my uncle?" They said: "O Allah, yes." He said: "I adjure you by Allah, do you know that this sword that I am leaning on is the sword of the Messenger of Allah (s)?" They said: "O Allah, yes." He said: "I adjure you by Allah, do you know that this turban that I am wearing is the turban of the Messenger of Allah (s)?" They said: "O Allah, yes." He said: "I adjure you by Allah, do you know that 'Ali was the first of the people to convert to Islam, the most knowledgeable of them, the greatest of them in forbearance; and that he is the Master of every believing man and woman?" They said: "O Allah, yes." He said: "So by what do you make my blood permissible when my father will be the one feeding people from the Pond just as a thirsty camel is fed with water, while the Banner of Praise is in the hand of my grandfather on the Day of Resurrection?" They said: "We know all of that, and we will not leave you until you taste death while you are thirsty." So, al-Husayn (as) grasped the end of his beard – and he was fifty-seven years old on that day – and said: "Allah's anger intensified against the Jews when they said that 'Uzayr was the son of Allah. Allah's anger intensified against the Christians when they said that the Messiah was the son of Allah. Allah's anger intensified against the Zoroastrians when they worshiped the Fire beside Allah. Allah's anger intensified against a people that killed their prophet. Allah's anger will be intensified against this group that wants to kill the son of their Prophet."

Repentance of Hurr b. Yazid and his Martyrdom

قال: فضرب الحر بن يزيد فرسه، وجاز عسكر عمر بن سعد (لعنه الله) إلى عسكر الحسين (عليه السلام)، واضعا يده على رأسه، وهو يقول: اللهم إليك أنيب فتب علي، فقد أرعبت قلوب أوليائك وأولاد نبيك. يا بن رسول الله، هل لي من توبة؟ قال: نعم تاب الله عليك. قال: يا بن رسول الله، أتأذن

لي فأقاتل عنك؟ فأذن له، فبرز وهو يقول: أضرب في أعناقكم بالسيف * * عن خير من حل بلاد الخيف فقتل منهم ثمانية عشر رجلا، ثم قتل، فأتاه الحسين (عليه السلام) ودمه يشخب، فقال: بخ بخ يا حر، أنت حر كما سميت في الدنيا والآخرة، ثم أنشأ الحسن (عليه السلام) يقول: لنعم الحر حر بني رياح * * ونعم الحر مختلف الرماح (2) ونعم الحر إذ نادى حسينا * * فجاد بنفسه عند الصباح

He said: So, al-Hurr b. Yazid went onto his horse, and deserted the garrison of 'Umar b. Sa'd (la) for the garrison of al-Husayn (as). With his hand upon his head, he said: "O Allah! I beseech You, so forgive me, for I have terrorized the hearts of Your friends and the children of Your Prophet. O son of the Messenger of Allah! Has my repentance been accepted?" He said: "Yes, Allah has forgiven you." He said: "O son of the Messenger of Allah! Do you permit me to fight on your behalf?" So, he granted him permission. He set out, saying: "I will strike your necks with the sword For the best person to descend from the land of Khayf." So, he killed eighteen men, and then was killed. So, al-Husayn (as) came to him while he was bleeding and said: "Bravo, bravo, O Hurr. You are free (hurr), just as you have been named, in this world and in the Hereafter." Then, al-Husayn (as) recited: "Blessed is Hurr, the freeman of Bani Riyah, Blessed is Hurr, [among the] exchange of spears, Blessed is Hurr, for when Husayn called out, He generously offered himself at dawn."

Martyrdom of Imam al-Husayn's Companions

ثم برز من بعده زهير بن القين البجلي، وهو يقول مخاطبا للحسين (عليه السلام): اليوم نلقى جدك النبيا * * وحسنا والمرتضى عليا فقتل منهم تسعة عشر رجلا، ثم صرع وهو يقول: أنا زهير وأنا ابن القين * * أذبكم بالسيف عن حسين ثم برز من بعده حبيب بن مظهر (1) * الاسدي (رضوان الله عليه)، وهو يقول: أنا حبيب وأبي مظهر * * لنحن أزكى منكم وأطهر ننصر خيرا الناس حين يذكر فقتل منهم أحدا وثلاثين رجلا ثم قتل (رضوان الله تعالى عليه). ثم برز من بعده عبد الله بن أبي عروة الغفاري وهو يقول: قد علمت حقا بنو غفار * * أني أذب في طلاب الثار بالمشرفي (2) والقنا (3) الخطار فقتل منهم عشرين رجلا ثم قتل (رحمه الله). ثم برز من بعده برير بن خضير الهمداني، وكان أقرأ أهل زمانه وهو

يقول: أنا برير وأبي خضير * * لا خير فيمن ليس فيه خير فقتل منهم ثلاثين رجلا ثم قتل (رضوان الله عليه). ثم برز من بعده مالك بن أنس الكاهلي وهو يقول: قد علمت كاهلها ودودان * * والخندفيون وقيس عيلان بأن قومي قصم (1) الاقران * * يا قوم كونوا كأسود الجان آل علي شيعة الرحمن * * وآل حرب شيعة الشيطان فقتل منهم ثمانية عشر رجلا ثم قتل (رضوان الله عليه). وبرز من بعده زياد بن مهاصر (2) الكندي، فحمل عليهم، وأنشأ يقول: أنا زياد وأبي مهاصر * * أشجع من ليث العرين الخادر يا رب إني للحسين ناصر * * ولابن سعد تارك مهاجر فقتل منهم تسعة ثم قتل (رضوان الله عليه).

Then, Zuhayr b. al-Qayn al-Bajali set out after him, and he addressed al-Husayn (as), saying: "Today, we will meet your grandfather, the Prophet, And Hasan, and the one pleasing [to Allah] – 'Ali." So, he killed nineteen men among them. Then, he was struck while saying: "I am Zuhayr, and I am the son of al-Qayn, I kill you with the sword on behalf of Husayn." Then, Habib b. Mathahir al-Asadi (ra) set out after him, saying: "I am Habib, and my father is Mathahir, We are more pristine and more pure than you, For we support the best of people." When he mentioned this, he killed thirty-one men among them. Then, he (ra) was killed. Then, 'Abdullah b. Abi 'Urwa al-Ghifari set out after him, saying: "I know the right of Bani Ghifar, I have sought revolt in al-Mashrafi where we learned to throw spears." So, he killed twenty men among them. Then, he (rh) was killed. Then, Burayr b. Khudayr al-Hamadani set out after him; and he was the most well-read from the people of his time. He was saying: "I am Burayr and my father is Khudayr, No goodness to those who have no good in them." So, he killed thirty men among them. Then, he (ra) was killed. Then, Malik b. Anas al-Kahili set out after him, saying: "… O people! Be like lions guarding the Family of 'Ali, the Shi'a of the Beneficent, And the Family of Harb are the Shi'a of Satan." So, he killed eighteen men among them. Then, he (ra) was killed. Then, Ziyad b. Mahasir al-Kindi set out after him. He went toward them, reciting and saying: "I am Ziyad, and my father is Mahasir, Braver than a lion of the den. O Lord! I am a supporter of al-Husayn, And I abandon and flee from Ibn Sa'd." So, he killed nine among them. Then, he (ra) was killed.

Martyrdom of Wahb the ex-Christian

وبرز من بعده وهب بن وهب، وكان نصرانيا أسلم على يدي الحسين (عليه السلام) هو وامه، فاتبعوه إلى كربلاء، فركب فرسا وتناول بيده عود الفسطاط، فقاتل وقتل من القوم سبعة أو ثمانية، ثم استؤسر، فأتي به عمر بن سعد (لعنه الله) فأمر بضرب عنقه، فضربت عنقه، ورمي به إلى عسكر الحسين (عليه السلام) وأخذت أمه سيفه وبرزت، فقال لها الحسين (عليه السلام): يا أم وهب، اجلسي فقد وضع الله الجهاد عن النساء، إنك وابنك مع جدي محمد (صلى الله عليه وآله) في الجنة.

Then, Wahb b. Wahb set out after him. He was a Christian, and him and his mother converted to Islam at the hands of al-Husayn (as). They followed him to Karbala'. He road a horse and carried a wooden staff. He fought and killed seven or eight people; then he was captured. He was brought to 'Umar b Sa'd (la), who called for his neck to be struck. So, his neck was struck, and he was thrown to the garrison of al-Husayn (as). His mother took his sword and set out. So, al-Husayn (as) said to her: "O Umm Wahb! Be seated, for Allah uplifted the responsibility of jihad from women. Your son is with my grandfather Muhammad (s) in Paradise."

Other Martyrdoms

ثم برز من بعده هلال بن حجاج وهو يقول: أرمي بها معلمة أفواقها (3) * * والنفس لا ينفعها إشفاقها فقتل منهم ثلاثة عشر رجلا ثم قتل (رضوان الله عليه). وبرز من بعده عبد الله بن مسلم بن عقيل بن أبي طالب، وأنشأ يقول: أقسمت لا أقتل إلا حرا * * وقد وجدت الموت شيئا مرا أكره أن أدعى جبانا فرا * * إن الجبان من عصى وفرا فقتل منهم ثلاثة ثم قتل (رضوان الله عليه ورحمته).

Then, Hilal b. Hajjaj set out after him. He was saying: "Throw [spears] high in the air, For the sorrow of the soul does not benefit it." He killed thirteen men among them. Then, he (ra) was killed. 'Abdullah b. Muslim b. 'Aqil b. Abi Talib set out after him. He recited and said: "I vowed that I would not be killed except that I would be free, I found

death to be something bitter, but I would hate to flee in cowardice from it, Surely, the coward is he who disobeys and flees.” He killed three among them. Then, he (ra) was killed.

Martyrdom of Ali b. al-Husayn (as)

وبرز من بعده علي بن الحسين الاصغر (عليهما السلام)، فلما برز إليهم دمعت عين الحسين (عليه السلام) فقال: اللهم كن أنت الشهيد عليهم، فقد برز إليهم ابن رسولك، وأشبه الناس وجها وسمتا به، فجعل يرتجز وهو يقول: أنا علي بن الحسين بن علي * نحن وبيت الله أولى بالنبي أما ترون كيف أحمي عن أبي فقتل منهم عشرة، ثم رجع إلى أبيه، فقال: يا أبه العطش، فقال الحسين (عليه السلام): صبرا يا بني، يسقيك جدك بالكأس الاوفى. فرجع فقاتل حتى قتل منهم أربعة وأربعين رجلا، ثم قتل (صلى الله عليه).

'Ali b. al-Husayn al-Asghar (as) set out after him. When he set out to them, tears filled the eyes of al-Husayn (as), so he said: “O Allah! Be the witness over them, for the son of Your Messenger has set out to them – the one whose face and appearance resembles him most out of all the people.” He set out, saying: “I am 'Ali b. al-Husayn b. 'Ali, We and the House of Allah have more right to the Prophet. Do you not see how I protect my father?” So, he killed ten among them. Then, he returned to his father and said: “O father! Thirst!” So, al-Husayn (as) said: “Be patient, my son. Your grandfather will feed you water with a fulfilling cup.” So, he returned and fought until he killed forty-four men. Then, he (s) was killed.

Martyrdom of al-Qasim b. al-Hasan (as)

وبرز من بعده القاسم بن الحسن بن علي بن أبي طالب (عليهم السلام) وهو يقول: لا تجزعي نفسي فكل فان * اليوم تلقين ذرى الجنان فقتل منهم ثلاثة، ثم رمي عن فرسه (رضوان الله عليه وصلواته).

Then, al-Qasim b. al-Hasan b. 'Ali b. Abi Talib (as) set out after him, saying: “Do not panic, O soul, for everything will be annihilated, Today, you will be granted Paradise.” He killed three among them. Then, he (ra) was thrown off his horse.

Martyrdom of al-Husayn (as)

ونظر الحسين (عليه السلام) يمينا وشمالا ولا يرى أحدا، فرفع رأسه إلى السماء، فقال: اللهم إنك ترى ما يصنع بولد نبيك. وحال بنو كلاب بينه وبين الماء، ورمي بسهم فوقع في نحره، وخر عن فرسه، فأخذ السهم فرمى به، وجعل يتلقى الدم بكفه، فلما امتلات لطخ بها رأسه ولحيته وهو يقول: ألقى الله عز وجل وأنا مظلوم متلطخ بدمي. ثم خر على خده الايسر صريعا، وأقبل عدو الله سنان بن أنس الايادي، وشمر ابن ذي الجوشن العامري (لعنهما الله) في رجال من أهل الشام حتى وقفوا على رأس الحسين (عليه السلام)، فقال بعضهم لبعض: ما تنتظرون؟ أريحوا الرجل. فنزل سنان بن أنس الايادي (لعنه الله) وأخذ بلحية الحسين (عليه السلام) وجعل يضرب بالسيف في حلقه وهو يقول: والله إني لاحتز رأسك، وأنا أعلم أنك ابن رسول الله (صلى الله عليه وآله) وخير الناس أبا وأما.

Al-Husayn (as) looked right and left and did not see anyone remaining. So, he raised his head to the sky and said: “O Allah! You see what is happening to the descendants of Your Prophet.” The Banu Kilab came between him and the water. A spear was thrown, and it struck his throat. He fell off his horse. He took the spear and threw it. He tried to stop the bleeding with his hand, but blood filled his head and his beard. He was saying: “I will meet Allah oppressed and covered in my own blood.” Then, he fell upon his left cheek. The enemies of Allah – Sinan b. Anas al-Iyadi and Shimr b. Dhil Jawshan al-'Amiri (la) – came forward with men from the Levant until they stood at the head of al-Husayn (as). Some of them said to one another: “What are you waiting for? Put the man out of his misery.” So, Sinan b. Anas al-Iyadi (la) came down, took the beard of al-Husayn (as) and began striking his throat with the sword while saying: “By Allah! Surely, I saw off your head whilst knowing that you are the son of the Messenger of Allah (s) and that you have the best mother and father.”

Horse of al-Husayn returned to the tents

وأقبل فرس الحسين (عليه السلام) حتى لطخ عرفه وناصيته بدم الحسين (عليه السلام)، وجعل يركض ويصهل، فسمع بنات النبي (صلى الله عليه وآله) صهيله، فخرجن فإذا الفرس بلا راكب، فعرفن أن حسينا (صلى الله عليه) قد قتل، وخرجت أم كلثوم بنت الحسين (عليه السلام) واضعة يدها على رأسها، تندب وتقول: وا محمداه، هذا الحسين بالعراء، قد سلب العمامة والرداء.

The horse of al-Husayn (as) came forward with its forelock covered in the blood of al-Husayn (as), and it began running and neighing. The daughters of the Prophet (s) heard its neighs and came out seeing the horse without a rider. So, they knew that Husayn (as) had been killed. So, Umm Kulthum bt. al-Husayn put her hand upon her head, scratching and saying: "O Muhammada! This is al-Husayn all alone, robbed of his turban and his cloak."

Fate of al-Husayn's (a) murderer, Sinan ibn Anas (la)

وأقبل سنان (لعنه الله) حتى أدخل رأس الحسين بن علي (عليهما السلام) على عبيد الله ابن زياد (لعنه الله) وهو يقول: املا ركابي فضة وذهبا * * إني (1) قتلت الملك المحجبا قتلت خيرا الناس أما وأبا * * وخيرهم إذ ينسبون نسبا فقال له عبيد الله بن زياد: ويحك! فإن علمت أنه خير الناس أبا وأما، لم قتلته إذن؟! فأمر به فضربت عنقه، وعجل الله بروحه إلى النار،

Sinan (la) came forward until he brought the head of al-Husayn b. 'Ali (as) to 'Ubaydullah b. Ziyad (la), saying: "Fill my caravan with silver and gold, Surely, I have killed the hidden king, I have killed the person with the best mother and father, And the best of them in lineage." So, 'Ubaydullah b. Ziyad said to him: "Woe to you! If you know that he is the person with the best mother and father, then why did you kill him?" So, he ordered for his neck to be struck, and Allah hastened his soul to the Fire.

Umm Kulthum's (as) words to Ibn Ziyad (la)

وأرسل ابن زياد (لعنه الله) قاصدا إلى أم كلثوم بنت الحسين (عليه السلام) فقال لها: الحمد لله الذي قتل رجالكم، فكيف ترون ما فعل بكم؟ فقالت: يا بن زياد، لئن قرت عينك بقتل الحسين (عليه السلام) فطالما قرت عين جده (صلى الله عليه وآله) به، وكان يقبله ويلثم شفتيه ويضعه على عاتقه. يا ابن زياد، أعد لجده جوابا، فإنه خصمك غدا (2).

Then, Ibn Ziyad (la) sent for Umm Kulthum bt. al-Husayn (as) and said to her: "Praise be to Allah who had your men killed. So, how do you see what has happened to you?" So, she said: "O Ibn Ziyad! If your eye is joyed by the killing of al-Husayn (as), then [know that] the eye of his grandfather (s) is joyed by reuniting with him, as he would kiss him, kiss his lips, and carry him on his shoulders. O Ibn Ziyad! Prepare an answer for his grandfather, for he will be your adversary tomorrow."[54]

Al-Abbas' Hands were cut off

10 - حدثنا أبو علي أحمد بن زياد الهمداني (رحمه الله)، قال: حدثنا علي ابن إبراهيم بن هاشم، عن محمد بن عيسى بن عبيد اليقطيني، عن يونس بن عبد الرحمن، عن ابن أسباط، عن علي بن سالم، عن أبيه، عن ثابت بن أبي صفية، قال: نظر سيد العابدين علي بن الحسين (عليهما السلام) إلى عبيد الله بن العباس بن علي بن أبي طالب (عليه السلام) فاستعبر، ثم قال: ما من يوم أشد على رسول الله (صلى الله عليه وآله) من يوم أحد، قتل فيه عمه حمزة بن عبد المطلب أسد الله وأسد رسوله، وبعده يوم مؤته قتل فيه ابن عمه جعفر بن أبي طالب. ثم قال (عليه السلام): ولا يوم كيوم الحسين (عليه السلام) ازدلف إليه ثلاثون ألف رجل، يزعمون أنهم من هذه الامة كل يتقرب إلى الله عز وجل بدمه، وهو بالله يذكرهم فلا يتعظون، حتى قتلوه بغيا وظلما وعدوانا. ثم قال (عليه السلام): رحم الله العباس، فلقد آثر وأبلى، وفدى أخاه بنفسه حتى قطعت يداه، فأبدله الله عز وجل بهما جناحين يطير بهما مع الملائكة

[54] Al-Amali, The Thirtieth Assembly, Saturday, the Ninth of Muharram, 268 AH, which is the [the Eve of] the Killing of al-Husayn b. 'Ali b. Abi Talib (as)., Hadith #1

في الجنة كما جعل لجعفر بن أبي طالب، وإن للعباس عند الله تبارك وتعالى منزلة يغبطه بها جميع الشهداء يوم القيامة (1).

Abu Ali Ahmad b. Ziyad al-Hamadani (rh) narrated to us. He said: 'Ali b. Ibrahim b. Hashim narrated to us from Muhammad b. Isa b. Ubayd al-Yaqtini from Yunus b. Abd al-Rahman from Ibn Asbat from Ali b. Salim from his father from Thabit b. Abi Safiyya. He said: The Master of Worshipers Ali b. al-Husayn (as) looked at Ubaydullah b. al-Abbas b. Ali b. Abi Talib (as) and shed a tear. Then, he said: There was not a day that was more severe for the Messenger of Allah (s) than the day of Uhud. Therein, his uncle Hamza b. Abd al-Muttalib, the Lion of Allah and the Lion of the Messenger of Allah, was killed. After that, [the worst day was] the day of Mu'tah, wherein his cousin Ja'far b. Abi Talib was killed. Then, he (as) said: But there is no day like the day of al-Husayn (as). Thirty thousand men came down on him, alleging that they were from this Nation and that they were gaining Allah's proximity through his blood. He was, by Allah, reminding them [of their duty], but they did not learn, until they killed him treacherously, oppressively, and antagonistically. Then, he (as) said: May Allah have mercy on al-Abbas, for he was harmed, and he suffered. He sacrificed his soul for his brother until his arms were severed, so Allah exchanged them for two wings with which he flies with the angels in Paradise, just as He did with Ja'far b. Abi Talib. Surely, al-Abbas will have a status with Allah on the Day of Resurrection that will be envied by all the martyrs.[55]

Umm Salamah saw Prophet in a dream on Ashura

217 / 1 - حدثنا الشيخ الجليل أبو جعفر محمد بن علي بن الحسين بن موسى ابن بابويه القمي (رضي الله عنه)، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه محمد بن خالد، عن أبي البختري وهب ابن وهب، عن الصادق جعفر بن

[55] Al-Amali, The Seventieth Assembly, the Assembly of Tuesday, the Twenty-Seventh of Jumada al-Ula, 368 AH., Hadith #10

محمد، عن أبيه، عن آبائه (عليهم السلام). عن أم سلمة (رضي الله عنها)، أنها أصبحت يوما تبكي، فقيل لها: مالك؟ فقالت: لقد قتل ابني الحسين (عليه السلام)، وما رأيت رسول الله (صلى الله عليه وآله) منذ مات إلا الليلة، فقلت: بأبي أنت وأمي، ما لي أراك شاحبا! فقال: لم أزل منذ الليلة أحفر قبر الحسين وقبور أصحابه (1).

The venerable Shaykh Abu Ja'far Muhammad b. 'Ali b. al-Husayn b. Musa b. Babuwayh al-Qummi (ra) narrated to us. He said: My father (rh) narrated to us. He said: Sa'd b. 'Abdullah narrated to us. He said: Ahmad b. Abu 'Abdillah al-Barqi narrated to us from his father Muhammad b. Khalid from Abu'l Bakhtari Wahab b. Wahab from al-Sadiq Ja'far b. Muhammad from his father from his forefathers (as) from Umm Salama (ra): that she started crying one day. So, she was asked: What's the matter with you? She said: My son, al-Husayn (as) has been killed and I haven't seen the Messenger of Allah (s) since he died save this night. So, I said: May my father and my mother be sacrificed for you! Why is it that I see you so looking so haggard and pale? He said: I have been digging the grave of al-Husayn and the graves of his companions since this night.[56]

The amount of wounds Husayn (as) received during the battle of Karbala

1 - حدثنا الشيخ الجليل أبو جعفر محمد بن علي بن الحسين بن موسى ابن بابويه القمي (رضي الله عنه)، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أبي عبد الله محمد بن خالد البرقي، عن داود بن أبي يزيد، عن أبي الجارود وابن بكير وبريد بن معاوية العجلي، عن أبي جعفر الباقر (عليه السلام)، قال: أصيب الحسين بن علي (عليهما السلام) ووجد به ثلاثمائة وبضعة وعشرون طعنة برمح أو ضمرة بسيف أو رمية بسهم، فروي أنها كانت كلها في مقدمه لانه (عليه السلام) كان لا يولي (1).

[56] Al-Amali, The Twenty-Ninth Assembly, the Gathering on Friday, the Eighth of Muharram, 368 AH., Hadith #1

Abu Ja'far Muhammad b. 'Ali b. al-Husayn b. Musa b. Babuwayh al-Qummi (ra) narrated to us. He said: My father (rh) narrated to us. He said: Sa'd b. 'Abdullah narrated to us from Ahmad b. Muhammad b. 'Isa from Abi 'Abdillah Muhammad b. Khalid al-Barqi from Dawud b. Abi Yazid from Abi'l Jarud, Ibn Bukayr, and Burayd b. Mu'awiya al-'Ijli from Abi Ja'far al-Baqir (as). He said: Al-Husayn (as) was killed while he had three hundred and twenty-something wounds from spears, sword slashes, and arrows. It is reported that these were all on his front side because he (as) did not turn around.[57]

When the holy head of Aba Abdillah (as) was severed

5 - حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا الحسن بن متيل الدقاق، قال: حدثنا يعقوب بن يزيد، عن الحسن بن علي بن فضال، عن الديلمي، وهو سليمان، عن عبد الله بن لطيف التفليسي (2)، قال: قال الصادق أبو عبد الله جعفر بن محمد (عليهما السلام): لما ضرب الحسين بن علي (عليهما السلام) بالسيف، ثم ابتدر ليقطع رأسه، نادى مناد من قبل رب العزة تبارك وتعالى من بطنان العرش، فقال: ألا أيتها الامة المتحيرة الضالة (3) بعد نبيها، لا وفقكم الله لاضحى ولا فطر. قال: ثم قال أبو عبد الله (عليه السلام): لا جرم والله ما وفقوا ولا يوفقون أبدا حتى يقوم ثائر الحسين (عليه السلام). (4)

Muhammad b. al-Hasan b. Ahmad b. al-Walid (rh) narrated to us. He said: al-Hasan b. Matil al-Daqqaq narrated to us. He said: Ya'qub b. Yazid narrated to us from al-Hasan b. 'Ali b. Faddal from al-Daylami – and he is Sulayman – from 'Abdullah b. Latif al-Taflisi. He said: Al-Sadiq Abu 'Abdillah Ja'far b. Muhammad (as) said: When al-Husayn b. 'Ali (as) was struck with the sword, and they prepared to sever his head, a caller called from the direction of the Lord of Glory from the depth of the Throne, saying: "O Nation that has become perplexed and misguided after its Prophet! Allah will not allow you to find

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[57] Al-Amali, The Thirty-First Assembly in the Remainder of the Killing [of al-Husayn], Sunday, which is the Day of 'Ashura', Ten into al-Muharram, 368 AH., Hadith #1

success in Adha nor in Fitr." He said: Then, Abu 'Abdillah (as) said: By Allah, they will never find support nor success until the Revolutionary of al-Husayn (as) rises.[58]

Imam Husayn's ring after his martyrdom

229 / 13 – حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، عن محمد بن الحسين بن أبي الخطاب، عن ابن أبي نجران، عن المثنى، عن محمد بن مسلم، قال: سألت الصادق جعفر بن محمد (عليهما السلام) عن خاتم الحسين بن علي (عليهما السلام) إلى من صار؟ وذكرت له أني سمعت أنه أخذ من إصبعه فيما اخذ. قال (عليه السلام): ليس كما قالوا، إن الحسين (عليه السلام) أوصى إلى ابنه علي بن الحسين (عليهما السلام) وجعل خاتمه في إصبعه، وفوض إليه أمره، كما فعله رسول الله (صلى الله عليه وآله) بأمير المؤمنين (عليه السلام)، وفعله أمير المؤمنين بالحسن (عليهما السلام)، وفعله الحسن بالحسين (عليهما السلام)، ثم صار ذلك الخاتم إلى أبي (عليه السلام) بعد أبيه، ومنه صار إلي، فهو عندي وإني لالبسه كل جمعة وأصلي فيه. قال محمد بن مسلم: فدخلت إليه يوم الجمعة وهو يصلي، فلما فرغ من الصلاة مد إلي يده، فرأيت في إصبعه خاتما نقشه: لا إله إلا الله عدة للقاء الله، فقال: هذا خاتم جدي أبي عبد الله الحسين بن علي (عليهما السلام) (1).

Muhammad b. al-Hasan b. Ahmad b. al-Walid (rh) narrated to us. He said: Muhammad b. Yahya al-'Attar narrated to us from Muhammad b. al-Husayn b. Abu'l Khattab from Ibn Abi Najran from al-Muthanna from Muhammad b. Muslim. He said: I asked al-Sadiq Ja'far b. Muhammad (as) about the ring of al-Husayn b. 'Ali (as) – to whom did it go? And I mentioned to him that I had heard that it was looted from his finger along with what was looted. He (as) said: It is not as they say. Surely, al-Husayn (as) bequeathed to his son 'Ali b. al-Husayn (as) and put his ring on his finger and delegated to him his command like the Messenger of Allah (s) had done with Amir al-Mu'minin (as) and Amir al-Mu'minin had done with al-Hasan (as) and al-Hasan had done with

[58] Al-Amali, The Thirty-First Assembly in the Remainder of the Killing [of al-Husayn], Sunday, which is the Day of 'Ashura', Ten into al-Muharram, 368 AH., Hadith #5

al-Husayn (as). Then that ring came to my father (as) after his father and from him it came to me. So, it is with me and I wear it every Friday and I pray with it. Muhammad b. Muslim said: So, I entered upon him on Friday and he was praying. When he had finished the salah he extended his hand towards me. And I saw on his finger a ring; its inscription was "There is no god but Allah, prepare for the meeting with Allah." (La ilaha illa 'llah, 'uddatu liliqaa'illah) – then he said: This is the ring of my grandfather Abu 'Abdillah al-Husayn b. 'Ali (as).[59]

Plundering of the Tents after Aba Abdillah's Martyrdom

2 - حدثنا محمد بن موسى بن المتوكل (رحمه الله)، قال: حدثنا علي بن الحسين السعد آبادي، عن أحمد بن محمد بن خالد، عن أبيه، عن محمد بن سنان، عن أبي الجارود زياد بن المنذر، عن عبد الله بن الحسن المثنى، عن أمه فاطمة بنت الحسين (عليه السلام)، قالت: دخلت الغاغة (2) علينا الفسطاط، وأنا جارية صغيرة، وفي رجلي خلخالان من ذهب، فجعل رجلا يفض الخلخالين من رجلي وهو يبكي، فقلت: ما يبكيك، يا عدو الله؟! فقال: كيف لا أبكي وأنا أسلب ابنة رسول الله! فقلت: لا تسلبني. قال: أخاف أن يجئ غيري فيأخذه. قالت: وانتهبوا ما في الابنية حتى كانوا ينزعون الملاحف عن ظهورنا (1)

Muhammad b. Musa b. al-Mutawakkil (rh) narrated to us. He said: 'Ali b. al-Husayn al-Sa'd Abadi narrated to us from Ahmad b. Muhammad b. Khalid from his father from Muhammad b Sinan from Abi'l Jarud Ziyad b. al-Mundhir from 'Abdullah b. al-Hasan al-Muthanna from his mother Fatima bt. al-Husayn (as). She said: The crowd came into our pavilion. I was a young girl, and I had gold anklets on my feet. A man rushed to take the anklets from my feet whilst he was weeping. So, I said: "What makes you cry, O enemy of Allah?!" So, he said: "How can I not weep when I am robbing the daughter of the Messenger of Allah?!" So, I said: "Do not rob me." He said: "I fear someone else

[59] Al-Amālī, The Twenty-Ninth Assembly, the Gathering on Friday, the Eighth of Muharram, 368 AH., Hadith #13

may take it." She said: They took everything in the buildings to the point where they even took the cloaks off our backs.[60]

Head of al-Husayn in Kufa and the heart aching Condition of his Womenfolk

3 - حدثنا محمد بن إبراهيم بن إسحاق (رحمه الله)، قال: حدثنا عبد العزيز ابن يحيى البصري، قال: أخبرنا محمد بن زكريا، قال: حدثنا أحمد بن محمد بن يزيد، قال: حدثني أبو نعيم، قال: حدثني حاجب عبيد الله بن زياد، أنه لما جيئ برأس الحسين (عليه السلام) أمر فوضع بين يديه في طست من ذهب، وجعل يضرب بقضيب في يده على ثناياه ويقول: لقد أسرع الشيب إليك يا أبا عبد الله. فقال رجل من القوم: مه، فإني رأيت رسول الله (صلى الله عليه وآله) يلثم حيث تضع قضيبك. فقال: يوم بيوم بدر. ثم أمر بعلي بن الحسين (عليه السلام) فغل، وحمل مع النسوة والسبايا إلى السجن، وكنت معهم، فما مررنا بزقاق إلا وجدناه ملئ رجالا ونساء، يضربون وجوههم ويبكون، فحبسوا في سجن وطبق (2) عليهم. ثم إن ابن زياد (لعنه الله) دعا بعلي بن الحسين (عليه السلام) والنسوة، وأحضر رأس الحسين (عليه السلام)، وكانت زينب بنت علي (عليه السلام) فيهم، فقال ابن زياد: الحمد لله الذي فضحكم وقتلكم، وأكذب أحاديثكم. فقالت زينب: الحمد لله الذي أكرمنا بمحمد وطهرنا تطهيرا، إنما يفضح الله الفاسق ويكذب الفاجر. قال: كيف رأيت صنع الله بكم أهل البيت؟ قالت: كتب عليهم القتل، فبرزوا إلى مضاجعهم، وسيجمع الله بينك وبينهم فتتحاكمون عنده. فغضب ابن زياد (لعنه الله) عليها، وهم بها، فسكن منه عمرو بن حريث، فقالت زينب: يا بن زياد، حسبك ما ارتكبت منا، فلقد قتلت رجالنا، وقطعت أصلنا، وأبحت حريمنا، وسبيت نساءنا وذرارينا، فإن كان ذلك للاشتفاء فقد اشتفيت. فأمر ابن زياد بردهم إلى السجن، وبعث البشائر إلى النواحي بقتل الحسين (عليه السلام). ثم أمر بالسبايا ورأس الحسين (عليه السلام) فحملوا إلى الشام، فلقد حدثني جماعة كانوا خرجوا في تلك الصحبة: أنهم كانوا يسمعون بالليالي نوح الجن على الحسين (عليه السلام) إلى الصباح، وقالوا: فلما دخلنا دمشق أدخل بالنساء والسبايا بالنهار مكشفات الوجوه، فقال أهل الشام

[60] Al-Amali, The Thirty-First Assembly in the Remainder of the Killing [of al-Husayn], Sunday, which is the Day of 'Ashura', Ten into al-Muharram, 368 AH., Hadith #2

الجفاة: ما رأينا سبايا أحسن من هؤلاء، فمن أنتم؟ فقالت سكينة بنت الحسين (عليه السلام): نحن سبايا آل محمد. فأقيموا على درج المسجد حيث يقام السبايا، وفيهم علي بن الحسين (عليهما السلام)، وهو يومئذ فتى شاب، فأتاهم شيخ من أشياخ أهل الشام، فقال لهم: الحمد لله الذي قتلكم وأهلككم وقطع قرن الفتنة. فلم يأل عن شتمهم، فلما انقضى كلامه، قال له علي بن الحسين (عليهما السلام): أما قرأت كتاب الله عز وجل؟ قال: نعم. قال: أما قرأت هذه الآية (قل لا أسئلكم عليه أجرا إلا المودة في القربى) (1)؟ قال: بلى. قال: فنحن أولئك. ثم قال: أما قرأت (وءات ذا القربى حقه) (2)؟ قال: بلى. قال: فنحن هم. قال: فهل قرأت هذه الآية: (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا) (3)؟ قال: بلى. قال: فنحن هم. فرفع الشامي يده إلى السماء، ثم قال: اللهم إني أتوب إليك. ثلاث مرات، اللهم إني أبرأ إليك من عدو آل محمد، ومن قتلة أهل بيت محمد، لقد قرأت القرآن فما شعرت بهذا قبل اليوم. ثم أدخل نساء الحسين (عليه السلام) على يزيد بن معاوية، فصحن نساء آل يزيد وبنات معاوية وأهله، وولو لن وأقمن المأتم، ووضع رأس الحسين (عليه السلام) بين يديه، فقالت سكينة: والله ما رأيت أقسى قلبا من يزيد، ولا رأيت كافرا ولا مشركا شرا منه ولا أجفى منه، وأقبل يقول وينظر إلى الرأس: ليت أشياخي ببدر شهدوا * جزع الخزرج من وقع الاسل ثم أمر برأس الحسين (عليه السلام)، فنصب على باب مسجد دمشق، فروي عن فاطمة بنت على (عليه السلام)، أنها قالت: لما أجلسنا بين يدي يزيد بن معاوية رق لنا أول شئ وألطفنا، ثم إن رجلا من أهل الشام أحمر قام إليه، فقال: يا أمير المؤمنين، هب لي هذه الجارية. يعنيني، وكنت جارية وضيئة، فأرعبت وفرقت (1)، وظننت أنه يفعل ذلك، فأخذت بثياب أختي، وهي أكبر مني وأعقل، فقالت: كذبت والله ولعنت، ما ذاك لك ولا له. فغضب يزيد (لعنه الله) فقال: بل كذبت والله، لو شئت لفعلته. قالت: لا والله، ما جعل الله ذلك لك، إلا أن تخرج من ملتنا وتدين بغير ديننا. فغضب يزيد (لعنه الله)، ثم قال: إياي تستقبلين بهذا؟! إنما خرج من الدين أبوك وأخوك. فقالت: بدين الله ودين أخي وأبي وجدي اهتديت أنت وجدك وأبوك. قال: كذبت يا عدوة الله. قالت: أمير يشتم ظالما ويقهر بسلطانه. قالت: فكأنه (لعنه الله) استحيى فسكت، فأعاد الشامي (لعنه الله) فقال يا أمير المؤمنين، هب لي هذه الجارية. فقال له: اغرب (2)، وهب الله لك حتفا قاضيا (3).

Muhammad b. Ibrahim b. Ishaq (rh) narrated to us. He said: 'Abd al-'Aziz b. Yahya al-Basri narrated to us. He said: Muhammad b. Zakariyya informed us. He said: Ahmad

b. Muhammad b. Yazid narrated to us. He said: Abu Na'im narrated to me. He said: A doorkeeper of 'Ubaydullah narrated to me: When the head of al-Husayn (as) came, it was placed in a golden pan. He prodded it with a stick in his hand, saying: Gray hair has hastened to you, O Aba 'Abdillah. So, a man from the people said: Stop, for surely, I saw the Messenger of Allah (s) kiss where you are prodding your stick. So, he said: A day [of revenge] for the day of Badr. Then, he called for 'Ali b. al-Husayn (as) to be chained up, and he was taken with the women and the girls to the jail, and I was with them. We did not pass by an alleyway except that we saw it full of men and women hitting their faces and weeping. They were imprisoned in the jail, and it was made narrow for them. Then, Ibn Ziyad (la) called for 'Ali b. al-Husayn (as) and his women. The head of al-Husayn (as) was present. Zaynab bt. 'Ali (as) was among them. So, Ibn Ziyad said: Praise be to Allah who has exposed you, killed you, and belied your narrations. So, Zaynab said: Praise be to Allah who ennobled us with Muhammad and purified us with a thorough purification. Allah will only expose the transgressor and bely the wretched. He said: How do you see what Allah has done with you, the Ahl al-Bayt? She said: Being killed had been ordained for them, so they have gone into their place of rest. So, Allah will gather you and them, and you will be judged by Him. So, Ibn Ziyad (la) became angry with her and concerned with her. 'Amr b. Harith calmed him down. So, Zaynab said: O Ibn Ziyad! What you have perpetrated against us is enough for you, for you have killed our men, cut off our foundation, made our women permissible, and taken our women and our children into captivity. If that satisfies you, then you have been made satisfied. So, Ibn Ziyad ordered them back to the jail, and he sent the glad tidings of the killing of al-Husayn (as) to the frontiers. Then, he called for the girls and the head of al-Husayn (as), and they were taken to the Levant. A group that went out with that troop narrated to me: Throughout the nights, they would hear the lament of the Jinn over al-Husayn (as) until the break of dawn. They said: When we entered Damascus, the women and the girls were brought in in daylight with their faces uncovered. The cold people of the Levant said: We have never seen girls more beautiful than these. Who are you? So, Sakina bt. al-Husayn (as) said: We are the girls of the Family of Muhammad. So, they went to the stairs of the

mosque where the girls were made to stand; and among them was 'Ali b. al-Husayn (as), who, on that day, was a young man. An elder from the elders of the people of the Levant came to them and said to them: Praise be to Allah who killed you, destroyed you, and cut off the age of sedition. He did not stop insulting them. When he finished his words, 'Ali b. al-Husayn (as) said to him: Have you not read the Book of Allah? He said: Yes. He said: Have you not read this verse, "Say: I do not ask you for a reward for this except that you love those near of kin." (42:23) He said: Of course. He said: So, we are them. Then, he said: Did you not read, "And give to those near of kin their right" (17:26)? He said: Of course. He said: So, we are them. He said: Did you not read this verse, "Allah only desires to keep the uncleanness away from you, O people of the House, and to purify you with a thorough purification" (33:33)? He said: Of course. He said: So, we are them. So, the Levantine raised his head to the sky and said: O Allah! I repent to you – three times – O Allah! For You, I dissociate from the enemy of the Family of Muhammad and the killers of the Ahl al-Bayt of Muhammad. I have read the Quran, but I have never noticed this before today. Then, the women of al-Husayn (as) were brought to Yazid b. Mu'awiya. The women of the Family of Yazid and the daughters of Mu'awiya and his family cried out and grieved. The head of al-Husayn (as) was put in front of them. So, Sakina said: By Allah! I have never seen a harder heart than [that of] Yazid, nor have I seen a disbeliever or pagan more evil than him and more cold than him. He came in and said, while looking at the head: I wish my elders in Badr could witness the wails of Khazraj as the spears struck. Then, he called for the head of al-Husayn (as) and installed it at the gate of the Mosque of Damascus. It was reported from Fatima bt. 'Ali (as) that she said: When we sat before Yazid b. Mu'awiya, we were calm at first. Then, a red man from the people of the Levant went to him and said: O commander of the faithful! Gift me this girl – meaning me, and I was a beautiful girl at the time. I became terrified, as I thought that he would do that. So, I grasped onto the clothes of my sister, who was older and more mature than me. So, she said: You have lied, by Allah, and have become cursed. That is not yours nor his. So, Yazid (la) became angry and said: Rather, you have lied, by Allah, for if I wanted to, I would have done it.

She said: No, by Allah, Allah has not made that for you, unless you exit our way and take on a different religion. So, Yazid (la) became angry and said: You speak to me like this?! Your father and your brother exited the religion. So, she said: You, your grandfather, and your father were guided to the religion of Allah and the religion of my brother, my father, and my grandfather. He said: You have lied, enemy of Allah. She said: [You are] an oppressive ruler who ravages with his power. She said: It was as though he (la) became humiliated, so he went quiet. So, the Levantine (la) repeated and said: O commander of the faithful! Gift me this girl. So, he said to him: Leave – may Allah gift you a destructive judgment.[61]

The Prison of Imam al Sajjad and the Hashemite Womenfolk

4 - حدثني بذلك محمد بن علي ماجيلويه (رحمه الله)، عن عمه محمد بن أبي القاسم، عن محمد بن علي الكوفي، عن نصر بن مزاحم، عن لوط بن يحيى، عن الحارث بن كعب، عن فاطمة بنت علي (صلوات الله عليهما): ثم إن يزيد (لعنه الله) أمر بنساء الحسين (عليه السلام) فحبسن مع علي بن الحسين (عليهما السلام) في محبس لا يكنهم من حر ولا قر حتى تقشرت وجوههم، ولم يرفع ببيت المقدس حجر عن وجه الارض إلا وجد تحته دم عبيط، وأبصر الناس الشمس على الحيطان حمراء كأنها الملاحف المعصفرة، إلى أن خرج علي بن الحسين (عليهما السلام) بالنسوة، ورد رأس الحسين (عليه السلام) إلى كربلاء (1).

Muhammad b. 'Ali Majiluwayh (rh) narrated this to us from his uncle Muhammad b. Abi'l Qasim from Muhammad b. 'Ali al-Kufi from Nasr b. Mazahim from Lut b. Yahya from al-Harith b. Ka'b from Fatima bt. 'Ali (s), (she narrated): Yazid (la) called for the women of al-Husayn (as) to be jailed with 'Ali b. al-Husayn (as) in a jail that had no protection from heat or cold, until their faces peeled. A stone from the face of the Earth was not raised in the Bayt al-Maqdis except that fresh blood was found beneath it. The people saw red sunlight on the walls, as though it were sheets dyed in yellow; until 'Ali

[61]Al-Amali, The Thirty-First Assembly in the Remainder of the Killing [of al-Husayn], Sunday, which is the Day of 'Ashura', Ten into al-Muharram, 368 AH., Hadith #3

b. al-Husayn (as) was released with the women and the head of al-Husayn (as) was returned to Karbala'.[62]

The heart wrenching fate of two young boys after the martyrdom of Husayn (as)

2 - حدثنا أبي (رحمه الله)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن إبراهيم بن رجاء الجحدري، عن علي بن جابر، قال: حدثني عثمان بن داود الهاشمي، عن محمد بن مسلم، عن حمران بن أعين، عن أبي محمد شيخ لاهل الكوفة، قال: لما قتل الحسين بن علي (عليهما السلام) أسر من معسكره غلامان صغيران، فأتي بهما عبيد الله بن زياد، فدعا سجانا له، فقال: خذ هذين الغلامين إليك، فمن طيب الطعام فلا تطعمهما، ومن البارد فلا تسقهما، وضيق عليهما سجنهما، وكان الغلامان يصومان النهار، فإذا جنهما الليل أتيا بقرصين من شعير وكوز من الماء القراح (2). فلما طال بالغلامين المكث حتى صارا في السنة، قال أحدهما لصاحبه: يا أخي، قد طال بنا مكثنا، ويوشك أن تفنى أعمارنا وتبلى أبداننا، فإذا جاء الشيخ فأعلمه مكاننا، وتقرب إليه بمحمد (صلى الله عليه وآله) لعله يوسع علينا في طعامنا، ويزيد في شرابنا. فلما جنهما الليل أقبل الشيخ إليهما بقرصين من شعير وكوز من الماء القراح، فقال له الغلام الصغير: يا شيخ، أتعرف محمدا؟ قال: فكيف لا أعرف محمدا وهو نبيي! قال: أفتعرف جعفر بن أبي طالب؟ قال: وكيف لا أعرف جعفرا، وقد أنبت الله له جناحين يطير بهما مع الملائكة كيف يشاء! قال: أفتعرف علي بن أبي طالب؟ قال: وكيف لا أعرف عليا، وهو ابن عم نبيي وأخو نبيي! قال له: يا شيخ، فنحن من عترة نبيك محمد (صلى الله عليه وآله)، ونحن من ولد مسلم بن عقيل بن أبي طالب، بيدك أسارى، نسألك من طيب الطعام فلا تطعمنا، ومن بارد الشراب فلا تسقينا، وقد ضيقت علينا سجننا، فانكب الشيخ على أقدامهما يقبلهما ويقول: نفسي لنفسكما الفداء، ووجهي لوجهكما الوقاء، يا عترة نبي الله المصطفى، هذا باب السجن بين يديكما مفتوح، فخذا أي طريق شئتما، فلما جنهما الليل أتاهما بقرصين من شعير وكوز من الماء القراح ووقفهما على الطريق، وقال لهما: سيرا - يا حبيبي - الليل، واكمنا النهار حتى يجعل الله عز وجل لكما

[62] Al-Amali, The Thirty-First Assembly in the Remainder of the Killing [of al-Husayn], Sunday, which is the Day of 'Ashura', Ten into al-Muharram, 368 AH., Hadith #4

من أمركما فرجا ومخرجا. ففعل الغلامان ذلك. فلما جنهما الليل، انتهيا إلى عجوز على باب، فقالا لها: يا عجوز، إنا غلامان صغيران غريبان حدثان غير خبيرين بالطريق، وهذا الليل قد جننا أضيفينا سواد ليلتنا هذه، فإذا أصبحنا لزمنا الطريق. فقالت لهما: فمن أنتما يا حبيبي، فقد شممت الروائح كلها، فما شممت رائحة أطيب من رائحتكما، فقالا لها: يا عجوز، نحن من عترة نبيك محمد (صلى الله عليه وآله)، هربنا من سجن عبيد الله بن زياد من القتل قالت العجوز: يا حبيبي، إن لي ختنا (1) فاسقا، قد شهد الواقعة مع عبيد الله بن زياد، أتخوف أن يصيبكما هاهنا فيقتلكما. قالا: سواد ليلتنا هذه، فإذا أصبحنا لزمنا الطريق. فقالت: سأتيكما بطعام، ثم أتتهما بطعام فأكلا وشربا. فلما ولجا الفراش قال الصغير للكبير: يا أخي، إنا نرجو أن نكون قد أمنا ليلتنا هذه، فتعال حتى أعانقك وتعانقني وأشم رائحتك وتشم رائحتي قبل أن يفرق الموت بيننا. ففعل الغلامان ذلك، واعتنقا وناما. فلما كان في بعض الليل أقبل ختن العجوز الفاسق حتى قرع الباب قرعا خفيفا، فقالت العجوز: من هذا؟ قال: أنا فلان. قالت: ما الذي أطرقك هذه الساعة، وليس هذا لك بوقت؟ قال: ويحك افتحي الباب قبل أن يطير عقلي وتنشق مرارتي في جوفي، جهد البلاء قد نزل بي. قالت: ويحك ما الذي نزل بك؟ قال: هرب غلامان صغيران من عسكر عبيد الله بن زياد، فنادى الامير في معسكره: من جاء برأس واحد منهما فله ألف درهم، ومن جاء برأسيهما فله ألفا درهم، فقد أتعبت وتعبت ولم يصل في يدي شئ. فقالت العجوز: يا ختني، احذر أن يكون محمد خصمك في يوم القيامة. قال لها: ويحك إن الدنيا محرص عليها. فقالت: وما تصنع بالدنيا، وليس معها آخرة؟ قال: إني لاراك تحامين عنهما، كأن عندك من طلب الامير شيئا، فقومي فإن الامير يدعوك. قالت: وما يصنع الامير بي، وإنما أنا عجوز في هذه البرية؟ قال: إنما لي طلب، افتحي لي الباب حتى أريح وأستريح، فإذا أصبحت بكرت في أي الطريق آخذ في طلبهما. ففتحت له الباب، وأتته بطعام وشراب فأكل وشرب. فلما كان في بعض الليل سمع غطيط (1) الغلامين في جوف البيت، فأقبل يهيج كما يهيج البعير الهائج، ويخور كما يخور الثور، ويلمس بكفه جدار البيت حتى وقعت يده على جنب الغلام الصغير، فقال له: من هذا؟ قال: أما أنا فصاحب المنزل، فمن أنتما؟ فأقبل الصغير يحرك الكبير ويقول: قم يا حبيبي، فقد والله وقعنا فيما كنا نحاذره. قال لهما: من أنتما؟ قالا له: يا شيخ، إن نحن صدقناك فلنا الامان؟ قال: نعم. قالا: أمان الله وأمان رسوله، وذمة الله وذمة رسوله؟ قال: نعم. قالا: ومحمد بن عبد الله على ذلك من الشاهدين؟ قال: نعم. قالا: والله على ما نقول وكيل وشهيد؟ قال: نعم. قالا له: يا شيخ، فنحن من عترة نبيك محمد

(صلى الله عليه وآله)، هربنا من سجن عبيد الله بن زياد من القتل. فقال لهما: من الموت هربتما، وإلى الموت وقعتما، الحمد لله الذي أظفرني بكما. فقام إلى الغلامين فشد أكتافهما، فبات الغلامان ليلتهما مكتفين. فلما انفجر عمود الصبح، دعا غلاما له أسود، يقال له: فليح، فقال: خذ هذين الغلامين، فانطلق بهما إلى شاطئ الفرات، واضرب عنقيهما، وائتني برأسيهما لانطلق بهما إلى عبيد الله بن زياد، وآخذ جائزة ألفي درهم. فحمل الغلام السيف، ومشى أمام الغلامين، فما مضى إلا غير بعيد حتى قال أحد الغلامين: يا أسود، ما أشبه سوادك بسواد بلال مؤذن رسول الله (صلى الله عليه وآله)! قال: إن مولاي قد أمرني بقتلكما، فمن أنتما؟ قالا له: يا أسود، نحن من عترة نبيك محمد (صلى الله عليه وآله)، هربنا من سجن عبيد الله بن زياد من القتل: أضافتنا عجوزكم هذه، ويريد مولاك قتلنا. فانكب الاسود على أقدامهما يقبلهما ويقول: نفسي لنفسكما الفداء، ووجهي لوجهكما الوقاء، يا عترة نبي الله المصطفى، والله لا يكون محمد (صلى الله عليه وآله) خصمي في القيامة. ثم عدا فرمى بالسيف من يده ناحية، وطرح نفسه في الفرات، وعبر إلى الجانب الآخر، فصاح به مولاه: يا غلام عصيتني! فقال: يا مولاي، إنما أطعتك ما دمت لا تعصي الله، فإذا عصيت الله فأنا منك برئ في الدنيا والآخرة. فدعا ابنه، فقال: يا بني، إنما أجمع الدنيا حلالها وحرامها لك، والدنيا محرص عليها، فخذ هذين الغلامين إليك، فانطلق بهما إلى شاطئ الفرات، فاضرب عنقيهما وائتني برأسيهما، لانطلق بهما إلى عبيد الله بن زياد وآخذ جائزة ألفي درهم. فأخذ الغلام السيف، ومشى أمام الغلامين، فما مضى إلا غير بعيد حتى قال أحد الغلامين: يا شاب، ما أخوفني على شبابك هذا من نار جهنم! فقال: يا حبيبي، فمن أنتما؟ قالا: من عترة نبيك محمد (صلى الله عليه وآله)، يريد والدك قتلنا. فانكب الغلام على أقدامهما يقبلهما، وهو يقول لهما مقالة الاسود، ورمى بالسيف ناحية وطرح نفسه في الفرات وعبر، فصاح به أبوه: يا بني عصيتني! قال: لان أطيع الله وأعصيك أحب إلى من أن أعصي الله وأطيعك. قال الشيخ: لا يلي قتلكما أحد غيري، وأخذ السيف ومشى أمامهما، فلما صار إلى شاطئ الفرات سل السيف من جفنه، فلما نظر الغلامان إلى السيف مسلولا اغرورقت أعينهما، وقالا له: يا شيخ، انطلق بنا إلى السوق واستمتع بأثماننا، ولا ترد أن يكون محمد خصمك في القيامة غدا. فقال: لا، ولكن أقتلكما وأذهب برأسيكما إلى عبيد الله بن زياد، وآخذ جائزة ألفي درهم. فقالا له: يا شيخ، أما تحفظ قرابتنا من رسول الله (صلى الله عليه وآله)؟ فقال: ما لكما من رسول الله قرابة. قالا له: يا شيخ، فائت بنا إلى عبيد الله بن زياد حتى يحكم فينا بأمره. قال: ما إلى ذلك سبيل إلا التقرب إليه بدمكما. قالا له: يا شيخ، أما ترحم

صغر سننا؟ قال: ما جعل الله لكما في قلبي من الرحمة شيئا. قالا: يا شيخ إن كان ولا بد، فدعنا نصلي ركعات. قال: فصليا ما شئتما إن نفعتكما الصلاة. فصلى الغلامان أربع ركعات، ثم رفعا طرفيهما إلى السماء فناديا: يا حي يا حليم (1) يا أحكم الحاكمين، أحكم بيننا وبينه بالحق. فقام إلى الاكبر فضرب عنقه، وأخذ برأسه ووضعه في المخلاة، وأقبل الغلام الصغير يتمرغ في دم أخيه، وهو يقول: حتى ألقى رسول الله (صلى الله عليه وآله) وأنا مختضب بدم أخي. فقال: لا عليك سوف ألحقك بأخيك، ثم قام إلى الغلام الصغير فضرب عنقه، وأخذ رأسه ووضعه في المخلاة، ورمى ببدنيهما في الماء، وهما يقطران دما. ومر حتى أتى بهما عبيد الله بن زياد وهو قاعد على كرسي له، وبيده قضيب خيزران، فوضع الرأسين بين يديه، فلما نظر إليهما قام ثم قعد ثم قام ثم قعد ثلاثا، ثم قال: الويل لك، أين ظفرت بهما؟ قال: أضافتهما عجوز لنا. قال: فما عرفت لهما حق الضيافة؟ قال: لا. قال: فأي شئ قالا لك؟ قال: قالا: يا شيخ، اذهب بنا إلى السوق فبعنا وانتفع بأثماننا فلا ترد أن يكون محمد (صلى الله عليه وآله) خصمك في القيامة. قال: فأي شئ قلت لهما؟ قال: قلت: لا، ولكن أقتلكما وأنطلق برأسيكما إلى عبيد الله بن زياد، وآخذ جائزة ألفي درهم. قال: فأي شئ قالا لك؟ قال: قالا: ائت بنا إلى عبيد الله بن زياد حتى يحكم فينا بأمره. قال: فأي شئ قلت؟ قال: قلت: ليس إلى ذلك سبيل إلا التقرب إليه بدمكما. قال: أفلا جئتني بهما حيين، فكنت أضعف لك الجائزة، وأجعلها أربعة آلاف درهم؟ قال: ما رأيت إلى ذلك سبيلا إلا التقرب إليك بدمهما. قال: فأي شئ قالا لك أيضا؟ قال: قال لي: يا شيخ، احفظ قرابتنا من رسول الله. قال: فأي شئ قلت لهما. قال: قلت: ما لكما من رسول الله قرابة. قال: ويلك، فأي شئ قالا لك أيضا؟ قال: قالا: يا شيخ، ارحم صغر سننا. قال: فما رحمتهما؟ قال: قلت: ما جعل الله لكما من الرحمة في قلبي شيئا. قال: ويلك، فأي شئ قالا لك أيضا؟ قال: قالا: دعنا نصلي ركعات. فقلت: فصليا ما شئتما إن نفعتكما الصلاة، فصلى الغلامان أربع ركعات. قال: فأي شئ قالا في آخر صلاتهما؟ قال: رفعا طرفيهما إلى السماء، وقالا: يا حي يا حليم، يا أحكم الحاكمين، أحكم بيننا وبينه بالحق. قال عبيد الله بن زياد: فإن أحكم الحاكمين قد حكم بينكم، من للفاسق؟ قال: فانتدب له رجل من أهل الشام، فقال: أنا له. قال: فانطلق به إلى الموضع الذي قتل فيه الغلامين، فاضرب عنقه، ولا تترك أن يختلط دمه بدمهما وعجل برأسه، ففعل الرجل ذلك، وجاء برأسه فنصبه على قناة، فجعل الصبيان يرمونه بالنبل والحجارة وهم يقولون: هذا قاتل ذرية رسول الله (صلى الله عليه وآله) (1).

My father (rh) narrated to us. He said: 'Ali b. Ibrahim b. Hashim narrated to us from his father from Ibrahim b. Raja' al-Jahdari from 'Ali b. Jabir. He said: 'Uthman b. Dawud al-Hashimi narrated to me from Muhammad b. Muslim from Humran b. A'yan from Abi Muhammad the Shaykh of the people of Kufa. He said: When al-Husayn b. 'Ali (as) was killed, two young boys were captured from his garrison. 'Ubaydullah b. Ziyad came across them, and he called a warden and said to him: Take these two boys. Do not feed them tasty food, do not give them cold water, and make their cells narrow. The two boys would fast during the day, and when night would fall, they would be given two morsels of barley and a mug of pure water. When the term was lengthened and one year had passed, one boy said to the other: O my brother! Our term has lengthened, and our lives may become lost and our bodies may suffer. So, when the elder comes, inform him of our position, and get closeness to him through Muhammad (s), so that he may increase our food and our drink for us. When night fell, the elder came to them with two morsels of barley and a mug of pure water. So, the small boy said to him: O elder! Do you know Muhammad? He said: How would I not know Muhammad – he is my prophet! He said: Do you know Ja'far b. Abi Talib? He said: How would I not know Ja'far when Allah gave him two wings to fly with the angels wherever he wishes?! He said: Do you know 'Ali b. Abi Talib? He said: How would I not know 'Ali when he is the cousin of my prophet and the brother of my prophet?! He said to him: O elder! We are from the progeny of your prophet, Muhammad (s), and we are from the progeny of Muslim b. 'Aqil b. Abi Talib. We are your captives. We ask you for tasty food, but you did not feed us; and for cold drink but you do not give it to us. Our cells have become narrow for us. So, the elder fell to their feet, kissing them and saying: May my soul be sacrificed for your souls! May my face shield your faces! O progeny of the chosen Prophet of Allah! This prison gate before you is open, so take any path you wish. When night fell, he came with two morsels of barley and a mug of pure water, and he took them to the path and said to them: Travel the night, my beloveds, and hide during the day until Allah grants you a relief and an exit. When night fell, they came across an elderly lady at the gate, and they said to her: O elderly lady! We are two very young

strange boys who are not well-informed about the paths, and the night has fallen upon us. Host us on this dark night, and we will head back to the path tomorrow morning. So, she said to them: Who are you, my beloveds, for I have never smelled a fragrance sweeter than yours. So, they said to her: O elderly lady! We are from the progeny of your prophet, Muhammad (s). We have escaped from being killed in the prison of 'Ubaydullah b. Ziyad. The elderly lady said: O my beloveds! My son in law is wretched – he attended to the certain event (the Battle of Karbala) with 'Ubaydullah b. Ziyad. I fear that he will find you here and kill you. They said: Only for this dark night – in the morning, we will head back to the path. So, she said: I will bring you food. So, she brought them food, and they ate and drank. When they went to bed, the younger boy said to the older boy: O my brother! We hope to be safe this night. So, come so that we may embrace one another and smell the fragrance of one another before death separates us. So, the two boys did that, huddled and slept. At some point in the night, the wretched one came to the door of the elderly lady and knocked gently. The elderly lady said: Who is this? He said: I am so-and-so. She said: What brings you here at this hour when this time is unusual for you? He said: Woe to you! Open the door before I lose my mind and my bladder splits in my stomach. Affliction has befallen me. She said: Woe to you! What has happened to you? He said: The two young boys escaped from the garrison of 'Ubaydullah b. Ziyad, so the emir said to his soldiers: "Whoever brings the head of one of them will receive one thousand silver coins. Whoever brings the heads of both will receive two thousand silver coins." I have tired myself out and nothing has come to my hands. So, the elderly lady said: O my son in law! Be careful in making Muhammad your adversary on the Day of Resurrection. He said to her: Woe to you! This world is keen on it. So, she said: What would you even do with this world without the Hereafter with it? He said: I see you defending them – it is as though you have something that the emir is seeking. Come, for the emir wants you. She said: What will the emir do with me when I am only an elderly lady in this land? He said: I have a request – open the door for me so that I may relax. When the morning comes, I will decide which path I should take in seeking them. So, she opened the door for him, and

she gave him food and drink; so, he ate and drank. In a part of the night, he heard the snoring of the two boys within the house. He proceeded as a camel proceeds and howled as a cow howls. He felt around the walls of the house until his hand came upon the side of the younger boy. So, he said to him: Who is this? He said: Surely, I am the owner of this house, so who are you two? So, the younger boy began moving the older one and said: Get up, my beloved, for, by Allah, we have happened upon what we feared. He said to them: Who are you two? They said to him: O elder! If we are honest to you, will you grant us protection? He said: Yes. They said: The safety of Allah and His Messenger, and the protection of Allah and His Messenger? He said: Yes. They said: And Muhammad b. 'Abdullah is a witness to that? He said: Yes. They said: And Allah is a guardian and witness to what we say? He said: Yes. They said to him: O elder! We are from the progeny of your prophet, Muhammad (s). We ran away from being killed in the prison of 'Ubaydullah b. Ziyad. He said to them: You have run away from death, and to death you have come. Praise be to Allah who granted me victory through you. So, he went to the two boys and tied their shoulders. The two boys remained tied that night. When the morning came, he called for a black slave of his named Falih and said to him: Take these two boys to the riverbank of the Euphrates and strike their necks. Then, bring me their heads so that I may bring them to 'Ubaydullah b. Ziyad and collect the reward of two thousand silver coins. So, the slave held a sword and walked before the two boys. It was not long until one of the boys said: O black man! Your blackness resembles that of Bilal, the mu'adhin of your prophet, Muhammad (s)! He said: My master ordered me to kill you two, but who are you? They said to him: O black man! We are from the progeny of your prophet, Muhammad (s). We have escaped from being killed in the prison of 'Ubaydullah b. Ziyad. This elderly lady of yours hosted us, and your master wants us killed. So, the black man fell to their feet, kissing them and saying: May my soul be sacrificed for your souls! May my face shield your faces! O progeny of the chosen Prophet of Allah! I do not want Muhammad (s) to be my adversary on the Day of Resurrection. Then, he threw away the sword, jumped into the Euphrates, and swam to the other shore. So, his master yelled at him: You have disobeyed me, boy! So,

he said: O my master! I obeyed you so long that you do not disobey Allah. If you disobey Allah, then I am innocent of you in this world and the Hereafter. So, he called his son, and said: O my son! I have gathered the lawful and the unlawful of this world for you, so take these two boys to the riverbank of the Euphrates and strike their necks. Then, bring me their heads so that I may bring them to 'Ubaydullah b. Ziyad and collect the reward of two thousand silver coins. So, the boy had taken the sword and walked before the two boys. It was not long until one of the boys said: O youth! I am fearful over your youthhood from the Fire of Hell! So, he said: O my beloveds! Who are you two? They said: We are from the progeny of your prophet, Muhammad (s). Your father wants us killed. So, the boy fell to their feet, kissing them and saying the same as what the black man had said. He threw away the sword, jumped into Euphrates, and swam to the other shore. So, his father yelled at him: You have disobeyed me, son! He said: It is more beloved to me to obey Allah and disobey you rather than to obey you and disobey Allah. The man said: No one wants to kill you except me. So, he took the sword and walked before them. When he reached the riverbank of the Euphrates, he unsheathed the sword from its scabbard. When the two boys looked to the unsheathed sword, their eyes filled with tears, and they said to him: O shaykh! Take us to the market, [sell us] and enjoy the money. Do not make Muhammad your adversary during the coming Resurrection. So, he said: No, rather, I will kill you two, and I will take your heads to 'Ubaydullah b. Ziyad, and I will collect the reward of two thousand silver cousins. So, they said to him: O shaykh! Do you not cherish our relation to the Messenger of Allah (s)? So, he said: You have no relation to the Messenger of Allah (s). They said to him: O shaykh! Take us to 'Ubaydullah b. Ziyad so that he may decide what to do with us. He said: There is no way forward except that I will gain his nearness by your blood. They said to him: O shaykh! Do you not have pity upon our young age? He said: Allah has not put any pity in my heart toward you. They said: O shaykh! If there is no hope, then let us pray two units. He said: Pray as much as you wish if prayer will benefit you. So, the two boys prayed four units and lifted their sights to the heavens and called: "O Living! O Wise! O Wisest of the Judges! Judge between us in what is right." So, he went

to the eldest and struck his neck. He took his head and put it in a bag. Then, he proceeded to the younger boy, who was smeared in the blood of his brother. He was saying: Until I meet the Messenger of Allah (s) whilst I am smeared in the blood of my brother. So, he said: You will soon follow your brother. Then, he proceeded to the younger boy and struck his neck. He took his head and put it in a bag. He threw their bodies, which were dripping in blood, into the water. Then, he took them to 'Ubaydullah b. Ziyad whilst he was sitting on his throne with a bamboo staff in his hand. The two heads were placed before him. When he looked at them, he stood, then he sat, then he stood, then he sat, three times. Then, he said: Woe to you! Where did you find them? He said: They were hosted by our elderly lady. He said: Did you not observe the right of the guest? He said: No. He said: What did they say to you? He said: They said: "O shaykh! Take us to the market, sell us, and benefit from our price; do not wish to have Muhammad (s) as your adversary in the Resurrection." He said: What did you say to them? He said: I said: "No, I will kill you two, and I will take your heads to 'Ubaydullah b. Ziyad to collect the reward of two thousand silver coins." He said: What did they say to you? He said: They said: "Take us to 'Ubaydullah b. Ziyad so that he may decide what to do with us." He said: What did you say? He said: I said: "There is no way forward except that I will gain his nearness by your blood." He said: Why did you not bring them to me alive so that I could offer you a reward of four thousand silver coins? He said: I did not see a way forward except that I would gain your nearness by their blood. He said: What else did they say to you? He said: They said to me: "O shaykh! Cherish our relation to the Messenger of Allah." He said: What did you say to them? He said: I said: You have no relation to the Messenger of Allah (s). He said: Woe to you! What else did they say to you? He said: They said: "O shaykh! Have pity upon our young age." He said: Did you not have pity for them? He said: I said: "Allah has not put any pity in my heart toward you." He said: Woe to you! What else did they say to you? He said: They said: "Let us pray two units." So, I said: "Pray as much as you wish if prayer will benefit you." So, the two boys prayed four units. He said: What did they say at the end of their prayer? He said: They lifted their sights to the heavens and said: "O

Living! O Wise! O Wisest of the Judges! Judge between us in what is right." 'Ubaydullah b. Ziyad said: Surely, the Wisest of the Judges has judged between you. Who [will take on] this wretched man? He said: A man from the people of the Levant came forth and said: Me. He said: Take him to the same place where he killed the two boys, strike his neck, do not let his blood mix with theirs, and bring his head. So, the man did that, and placed his head upon a lance. Then, the boys began pelting it with arrows and stones, saying: "This is the one who killed the progeny of the Messenger of Allah (s)."[63]

Rewards for Majalis and making people cry over Aba Abdillah

222 / 6 - حدثنا أحمد بن محمد بن يحيى العطار (رحمه الله)، قال: حدثنا أبي محمد بن يحيى، قال: حدثنا محمد بن أحمد بن يحيى بن عمران الاشعري، عن الحسن بن الحسين اللؤلؤي، عن الحسن بن علي بن أبي عثمان، عن علي بن المغيرة، عن أبي عمارة (1) المنشد، عن أبي عبد الله (عليه السلام)، قال: قال لي: يا أبا عمارة، أنشدني في الحسين بن علي (عليهما السلام)، قال: فأنشدته فبكى، ثم أنشدته فبكى، قال: فوالله ما زلت أنشده ويبكي حتى سمعت البكاء من الدار، قال: فقال لي: يا أبا عمارة، من أنشد في الحسين بن علي (عليهما السلام) فأبكى خمسين فله الجنة، ومن أنشد في الحسين شعرا فأبكى ثلاثين فله الجنة، ومن أنشد في الحسين فأبكى عشرين فله الجنة، ومن أنشد في الحسين فأبكى عشرة فله الجنة، ومن أنشد في الحسين فأبكى واحدا فله الجنة، ومن أنشد في الحسين فبكى فله الجنة، ومن أنشد في الحسين فتباكى فله الجنة (2).

4 - حدثنا محمد بن إبراهيم بن إسحاق (رحمه الله)، قال: أخبرنا أحمد بن محمد الهمداني، عن علي بن الحسن بن علي بن فضال، عن أبيه، قال: قال الرضا (عليه السلام): من تذكر مصابنا وبكى لما ارتكب منا كان معنا في درجتنا يوم القيامة، ومن ذكر بمصابنا فبكى وأبكى لم تبك عينه يوم تبكي العيون، ومن جلس مجلسا يحيى فيه أمرنا لم يمت قلبه يوم تموت القلوب

Ahmad ibn Muhammad ibn Yahya al-'Attar (rh) narrated to us, saying: My father, Muhammad ibn Yahya, narrated to us, who said: Muhammad ibn Ahmad ibn Yahya ibn

[63]Al-Amali, The Nineteenth Assembly, which is Friday, the Twenty-Second of the Month of Ramadan, 367 AH., Hadith #2

‘Imran al-Ash‘ari narrated to us, from al-Hasan ibn al-Husayn al-Lu’lu’i, from al-Hasan ibn ‘Ali ibn Abi ‘Uthman, from ‘Ali ibn al-Mughira, from Abu ‘Ammarah the elegist, from Abu ‘Abdillah (Imam al-Sadiq) (as), who said: O Abu ‘Ammarah, recite for me an elegy about al-Husayn ibn ‘Ali (as). So I recited, and he wept. Then I recited again, and he wept. By Allah, I continued to recite while he continued to weep, until I heard the sound of weeping from the entire house. Then he said to me: O Abu ‘Ammarah, whoever recites an elegy for al-Husayn (as) and causes fifty people to weep—for him is Paradise; and whoever recites an elegy for al-Husayn and causes thirty people to weep—for him is Paradise; and whoever recites an elegy for al-Husayn and causes twenty people to weep—for him is Paradise; and whoever recites an elegy for al-Husayn and causes ten people to weep—for him is Paradise; and whoever recites an elegy for al-Husayn and causes even one person to weep—for him is Paradise; and whoever recites an elegy for al-Husayn and weeps himself—for him is Paradise; and whoever recites an elegy for al-Husayn and and pretends to weep (i.e., makes himself appear sorrowful)—for him is Paradise.[64]

Muhammad b. Ibrahim b. Ishaq (r.h) narrated to us. He said: Ahmad b. Muhammad al-Hamadani (r.h) informed us from `Ali b. al-Hasan b. `Ali b. Faddal from his father. He said: Al-Rida (a.s) said: Whoever recalls our tragedy and weeps when he commits to us will be with us in our rank on the Day of Resurrection. Whoever recalls our tragedy, weeps, and makes others weep, his eye will not weep on the Day that the eyes will weep. Whoever partakes in a gathering in which our affair is revived, his heart will not die on the Day that the hearts will die.[65]

Whenever drink water remember al-Husayn (as) and curse his killers

223 / 7 - حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن الحسن بن موسى الخشاب، عن علي بن حسان الواسطي، عن عمه عبد الرحمن بن كثير الهاشمي، عن داود بن كثير الرقي، قال:

[64] Al-Amālī Book 1, Chapter 29, Hadith 6
[65] Al-Amālī Book 1, Chapter 17, Hadith 4

كنت عند أبي عبد الله (عليه السلام) إذ استسقى الماء، فلما شربه رأيته وقد استعبر واغرورقت عيناه بدموعه، ثم قال: يا داود، لعن الله قاتل الحسين، فما أنغص (3) ذكر الحسين للعيش! إني ما شربت ماء باردا إلا وذكرت الحسين، وما من عبد شرب الماء فذكر الحسين (عليه السلام) ولعن قاتله إلا كتب الله له مائة ألف حسنة، ومحا عنه مائة ألف سيئة، ورفع له مائة ألف درجة، وكان كأنما أعتق مائة ألف نسمة، وحشره الله يوم القيامة أبلج (4) الوجه (5).

My father (rh) narrated to us. He said: Sa'd b. 'Abdullah narrated to us from al-Hasan b. Musa al Khashshab from 'Ali b. Hassan al-Wasiti from his paternal uncle 'Abd al-Rahman b. Kathir al-Hashimi from Dawud b. Kathir al-Riqqi. He said: I was near Abu 'Abdillah (as) when he sought water. When he had drunk it, I saw that he had been crying and his eyes had been filled to the brim with his tears. Then he said: O Dawud! May Allah curse the murderer of al-Husayn. The remembrance of al-Husayn has made life loathsome! I do not drink cold water but that I remember al-Husayn. And there is not a servant who drinks water and remembers al-Husayn (as) and curses his murderer, but that Allah writes down for him a hundred thousand good deeds and erases a hundred thousand evil deeds from him and raises him by a hundred thousand ranks. He is as if he has freed a hundred thousand lives and Allah will gather him on the Day of Resurrection with a luminous face.[66]

Rewards for Ziayrah of Imam Husayn

224 / 8 - حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد الاهوازي، عن القاسم بن محمد، عن إسحاق بن إبراهيم، عن هارون بن خارجة، قال: سمعت أبا عبد الله يقول: وكل الله عز وجل بقبر الحسين (عليه السلام) أربعة آلاف ملك شعثا غبرا يبكونه إلى يوم القيامة، فمن زاره عارفا بحقه شيعوه حتى يبلغوه مأمنه، وإن مرض عادوه غدوة وعشيا، وإن مات شهدوا جنازته، واستغفروا له إلى يوم القيامة (1).

66Al-Amali, The Twenty-Ninth Assembly, the Gathering on Friday, the Eighth of Muharram, 368 AH., Hadith #7

My father (rh) narrated to us. He said: Sa'd b. 'Abdullah narrated to us from Ahmad b. Muhammad b. 'Isa from al-Husayn b. Sa'id al-Ahwazi from al Qasim b. Muhammad from Ishaq b. Ibrahim from Harun b. Kharija. He said: I heard Abu 'Abdillah say: Allah has entrusted four thousand angels, dishevelled, covered in dust, to the grave of al-Husayn. They will weep over him till the Day of Resurrection. So, whoever visits him, cognizant of his right, they will escort him until they make him reach his shelter (home). And if he is sick, they will come to visit him, morning and evening. If he dies, they will attend his funeral and they will seek forgiveness for him until the Day of Resurrection.[67]

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[67] Al-Amali, The Twenty-Ninth Assembly, the Gathering on Friday, the Eighth of Muharram, 368 AH., Hadith #8

From Amali of Mufid

Prophet prophesied about the martyrdom of al-Husayn (as)

11 - حدثنا جعفر بن محمد بن مسرور (رحمه الله)، قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله بن عامر، قال: حدثنا أبو أحمد محمد بن زياد الازدي، عن أبان بن عثمان، قال: حدثنا أبان بن تغلب، عن عكرمة، عن ابن عباس، قال: قال رسول الله (صلى الله عليه وآله): من سره أن يحيا حياتي ويموت ميتتي، ويدخل جنة عدن منزلي، ويمسك قضيبا غرسه ربي عزوجل، ثم قال له: كن فيكون (1)، فليتول علي بن أبي طالب، وليأتم بالاوصياء من ولده، فإنهم عترتي، خلقوا من طينتي، إلى الله أشكو أعداءهم من امتي، المنكرين لفضلهم، القاطعين فيهم صلتي، وايم الله ليقتلن بعدي ابني الحسين، لا أنالهم الله شفاعتي (2).

Ja'far b. Muhammad b. Masrur (rh) narrated to us. He said: al-Husayn b. Muhammad b. 'Amer narrated to us from his uncle 'Abdullah b. 'Amer. He said: Abu Ahmad Muhammad b. Ziyad al-Azdi narrated to us from Aban b. 'Uthman. He said: Aban b. Taghlub narrated to us from 'Ikrama from Ibn 'Abbas. He said: The Messenger of Allah (s) said: If it makes one happy to live my life, die my death, join my rank in the Garden of Eden, and grasp onto the bark [of a tree] planted by my Lord – after which He said "be! And it is" – then he should align with 'Ali b. Abi Talib and accept the deputies from his descendants; for they are my progeny, who were created from my clay. I complain to Allah about their enemies from my Nation, who deny their virtue, who cut away my bloodline through them. By Allah! My son, al-Husayn, will be killed after me – and Allah will not give them my intercession.[68]

[68]Al-Amali, The Ninth Assembly, which is Friday, the Seventeenth of Sha'ban, 367 AH., Hadith #11

When the news of martyrdom reached Madinah

5 - قال: أخبرني أبو عبيد الله محمد بن عمران المرزباني قال: حدثني أحمد بن محمد قال: حدثنا الحسن بن عليل العنزي قال: حدثنا عبد الكريم ابن محمد قال: حدثنا علي بن سلمة، عن أبي أسلم محمد بن فخار ، عن أبي هياج عبد الله بن عامر قال: لما أتي نعي الحسين عليه السلام إلى المدينة خرجت أسماء بنت عقيل بن أبي طالب رضي الله عنها في جماعة من نسائها حتى انتهت إلى قبر رسول الله صلى الله عليه وآله وسلم فلاذت به، وشهقت عنده، ثم التفتت إلى المهاجرين والأنصار وهي تقول: ماذا تقولون إن قال النبي لكم * يوم الحساب وصدق القول مسموع خذلتم عترتي أو كنتم غيبا * والحق عند ولي الأمر مجموع أسلمتموهم بأيدي الظالمين فما * منكم له اليوم عند الله مشفوع ما كان عند غداة الطف إذ حضروا * تلك المنايا ولا عنهن مدفوع قال: فما رأينا باكيا ولا باكية أكثر مما رأينا ذلك اليوم.

5. He said: Abu Ubaidullah Muhammad ibn Imran al-Marzbani reported to me from Ahmad ibn Muhammad, who reported from al-Hasan ibn Ulail al-Anzi, who reported from Abdul Karim Ibn Muhammad, who reported from ‘Ali ibn Salemah, from Abu Aslam Muhammad ibn Fakhar, from Abu Hayyaj Abdullah ibn Amir, who said: When the sad news of al-Husayn’s, peace be upon him, martyrdom reached Madinah, Asma bint Aqil ibn Abi Talib came out with a group of her ladies and came to the grave of the Prophet (saw) and clinging to it, sobbed bitterly. Then, addressing the Muhajireen and the Ansar, she said: "What will you say when the Prophet says to you on the Day of Judgement, and the truth will indeed be heard. ’You deserted my family members, or were you absent,’ and the truth will be brought together before the master. ’You had forsaken them at the hands of the oppressors, so you have no one to intercede on your behalf before Allah.’ There was no one (of you) at Kerbala on the day When death crept to them, and none was there to defend them!" He said: "We never saw as many wailing men and women on any other day."[69]

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[69] Al-Amali, Asma Bint Aqil laments Al-Husayn, Hadith #1

Dream of Umm Salamah on the day of Ashura

6 - قال: أخبرني أبو عبيد الله محمد بن عمر المرزباني قال: حدثنا أحمد بن محمد الجوهري قال: حدثنا الحسن بن عليل العنزي، عن عبد الكريم بن محمد قال: حدثنا حمزة بن القاسم العلوي، عن عبد العظيم بن عبد الله العلوي، عن الحسن بن الحسين العرني، عن غياث بن إبراهيم، عن الصادق جعفر بن محمد عليهما السلام قال: أصبحت يوما أم سلمة رحمها الله تبكي، فقيل لها: مم بكاؤك؟ فقالت: لقد قتل ابني الحسين [عليه السلام] الليلة، وذلك إنني ما رأيت رسول الله صلى الله عليه وآله وسلم منذ قبض إلا الليلة، فرأيته شاحبا كئيبا [قالت] فقلت: ما لي أراك يا رسول الله شاحبا كئيبا؟ قال: ما زلت الليلة أحفر قبورا للحسين وأصحابه عليهم السلام.

6. He said: Abu Ubaidullah Muhammad ibn Ahmad al-Marzbani reported to me from Ahmed ibn Muhammad al-Jawhari, who reported from al-Hasan ibn Ulail al-Anzi, from Abdul Karim ibn Muhammad, who reported from Hamza ibn al-Qasim al-Alawi, who reported from Abdul Azeem ibn Abdillah al-Alawi, from al-Hasan ibn al-Husayn al-Arani, from Ghiyath ibn Ibrahim, that: Al-Sadiq Ja'far ibn Muhammad (as) said: Ummu Salama, may Allah bless her with mercy, once woke up weeping. She was asked: "What makes you cry?" She said: "My son al-Husayn has been killed last night. And that is because I have never seen the Prophet in the dream till last night. I saw him pale and in profound grief." So I asked: "How come I see you in this state of grief, O messenger of Allah!" He said: "I have been digging the graves of al-Husayn and his companions tonight."[70]

The Jinns tried to help Aba Abdillah in Karbala

7 - قال: أخبرني أبو حفص عمر بن محمد قال: حدثنا علي بن العباس قال: حدثنا عبد الكريم بن محمد قال: حدثنا سليمان بن مقبل الحارثي قال: حدثني محفوظ بن المنذر قال: حدثني شيخ من بني تميم كان يسكن الرابية قال: سمعت أبي يقول: ما شعرنا بقتل الحسين عليه السلام حتى كان

[70] Al-Amali, Ummu Salemah and Martyrdom of Al-Husayn, Hadith #1

مساء ليلة عاشوراء، فإني [ل] جالس بالرابية ومعي رجل من الحي، فسمعنا هاتفا يقول: والله ما جئتكم حتى بصرت به * بالطف منعفر الخدين منحورا وحوله فتية تدمى نحورهم * مثل المصابيح يعلون الدجى نورا وقد حثثت قلوصي كي أصادفهم * من قبل ما أن يلاقوا الخرد الحورا فعاقني قدر والله بالغه * وكان أمرا قضاه الله مقدورا كان الحسين سراجا يستضاء به * الله يعلم أني لم أقل زورا صلى الإله على جسم تضمنه * قبر الحسين حليف الخير مقبورا مجاورا لرسول الله في غرف * وللوصي وللطيار مسرورا فقلنا له: من أنت يرحمك الله؟ قال: أنا وأبي من جن نصيبين، أردنا مؤازرة الحسين عليه السلام ومؤاساته بأنفسنا، فانصرفنا من الحج فأصبناه قتيلا.

7. He said: Abu Hafs Umar ibn Muhammad reported to me from ‘Ali ibn al-Abbas, who reported from Abdul Karim ibn Muhammad, who reported from Sulaiman ibn Muqbil al-Harith, who reported from Mahfooz ibn al-Munzar, who reported from an elder of Banu Tameem, who lived at al-Rabiya. He said: I heard my father say that they did not know of al-Husayn’s martyrdom till evening of Ashura. He said: I was sitting at al-Rabiya with some people from that district, and we heard a voice saying: "By Allah, I have not come to you till I had seen at Karbala, the head cut off, with two dusty cheeks! And around him, young men whose throats spurt out blood, and like lamps spreading light in the darkness. I prodded my camel (to run) so that I could meet them before the reticent ones go to meet the Houris. But the destiny prevented me, and Allah would fulfil it, And the command of Allah was a determined fate. Al-Husayn was a lamp from which light was obtained. Allah knows that I have never lied, May Allah bless the body, which has been contained by al-Husayn’s grave, as a good companion. In the neighbourhood of the Prophet in the chambers, and of ‘Ali and al-Tayyar, pleased and satisfied." So we said: "May Allah bless you with mercy, who are you?" He said: "My father and I are Jinn of Nasibayn. We intended to help al-Husayn, peace be upon him, and assist him with our lives. So we proceeded from Haj, but reached him when they had been killed.[71]

[71]Al-Amali, The Jinns and Al-Husayn, Hadith #1

Khutba of Zaynab bint Ali (SA) in Kufa

8 - قال: أخبرني أبو عبيد الله محمد بن عمران المرزباني قال: حدثني أحمد بن محمد الجوهري قال: حدثنا محمد بن مهران قال: حدثنا موسى بن عبد الرحمن المسروقي، عن عمر بن عبد الواحد، عن إسماعيل بن راشد، عن حذلم بن ستير قال: قدمت الكوفة في المحرم سنة إحدى وستين [عند] منصرف علي بن الحسين عليهما السلام بالنسوة من كربلاء ومعهم الأجناد محيطون بهم وقد خرج الناس للنظر إليهم، فلما أقبل بهم على الجمال بغير وطاء جعل نساء أهل الكوفة يبكين ويتدبن ، فسمعت علي بن الحسين عليهما السلام وهو يقول بصوت ضئيل وقد نهكته العلة وفي عنقه الجامعة ويده مغلولة إلى عنقه: ألا إن هؤلاء النسوة يبكين، فمن قتلنا؟ قال: ورأيت زينب بنت علي عليهما السلام ولم أر خفرة قط أنطق منها كأنها تفرغ عن لسان أمير المؤمنين عليه السلام. قال: وقد أومأت إلى الناس أن اسكتوا، فارتدت الأنفاس وسكتت الأصوات فقالت: الحمد لله والصلاة على أبي رسول الله، أما بعد يا أهل الكوفة، ويا أهل الختل والخذل ، فلا رقأت العبرة، ولا هدأت الرنة ، فما مثلكم إلا " كالتي نقضت غزلها من بعد قوة أنكاثا، تتخذون أيمانكم دخلا بينكم ". ألا وهل فيكم إلا الصلف النطف، والصدر الشنف ؟ خوارون في اللقاء، عاجزون عن الأعداء، ناكثون للبيعة، مضيعون للذمة، فبئس ما قدمت لكم أنفسكم أن سخط الله عليكم، وفي العذاب أنتم خالدون. أتبكون؟! إي والله فابكوا كثيرا، واضحكوا قليلا، فلقد فزتم بعارها وشنارها، ولن تغسلوا دنسها عنكم أبدا. فسليل خاتم الرسالة، وسيد شباب أهل الجنة، وملاذ خيرتكم، ومفزع نازلتكم، وأمارة محجتكم، ومدرجة حجتكم خذلتم، وله قتلتم ؟! ألا ساء ما تزرون، فتعسا ونكسا، فلقد خاب السعي، وتربت الأيدي ، وخسرت الصفقة، وبؤتم بغضب من الله، وضربت عليكم الذلة والمسكنة. ويلكم أتدرون أي كبد لمحمد فريتم ، وأي دم له سفكتم، وأي كريمة له أصبتم ؟ " لقد جئتم شيئا إدا، تكاد السماوات يتفطرن منه وتنشق الأرض وتخر الجبال هدا "، ولقد أتيتم بها خرقاء شوهاء طلاع الأرض والسماء . أفعجبتم أن قطرت السماء دما؟! ولعذاب الآخرة أخزى، فلا يستخفنكم المهل، فإنه لا يحفزه البدار ، ولا يخاف عليه فوت الثار، كلا إن ربك لبالمرصاد. قال: ثم سكتت ، فرأيت الناس حيارى، قد ردوا أيديهم في أفواههم، ورأيت شيخا قد بكى حتى اخضلت لحيته وهو يقول: كهولهم خير الكهول ونسلهم * إذا عد نسل لا يخيب ولا يخزى

8. He said: Abu Ubaidullah Muhammad ibn Imran al-Marzbani reported from Ahmad ibn Muhammad al-Jawhari, who reported from Muhammad ibn Mahran, who reported from Musa ibn Abdul Rehman al-Masrooq, from Umar ibn Abdul Wahid, from Ismail ibn Rashid who reported from Hazlam ibn Sateer, who said: I arrived at Kufa in Muharram of 61 Hijrah as ‘Ali ibn al-Husayn was departing with the ladies from Kerbala, surrounded by the troops. People gathered to have a sight of them. When he approached with the ladies sitting on unsaddled camels, the women of Kufa began weeping and wailing. I heard ‘Ali ibn al-Husayn say with a feeble voice as he was exhausted by ailment, and around his neck was a neckband, and his hands were tied to the neck. He said: "Beware, (if) these women are indeed weeping - then who killed us?" He said: And I saw Zainab bint ‘Ali, peace be upon them, and I had never seen a lady with all her modesty being so eloquent. It seemed that she spoke in Amirul Mu’mineen’s voice." He said: She raised her hand towards the people to silence them, so the breathing slowed and the noises were silenced. Then she said: "All praise be to Allah; and His blessing on my father, the messenger of Allah. Know you O people of Kufa, O people of chicanery and betrayal. May your tears never dry, and may your wailing never quieten. Your example is of ’the one who unravels her yarn after it is firmly spun. You take your oaths merely to deceive one another.’ (16:98). O people! Are there any among you except those suffering from vainglory, blemished by disgrace, and with bosoms full of hatred? Cowards when confronted, helpless before the enemies, violators of oath of allegiance, wasting the responsibilities? Miserable is what you have forwarded, that has incurred the wrath of Allah upon you. And you will be in chastisement forever. So, you are crying? Yes, cry a lot, and laugh a little for you have earned its disgrace and its infamy; and you will never be able to wash off the filth stuck to you. You have forsaken and intrigued against the scion of the seal of the Prophet-hood, master of the youths of Paradise, refuge of your chosen ones, retreat for the calamities befalling you, landmark to your destination, the highway of your Proof. How evil is the burden you bear? Wretched be you and reversed be your plans! The effort has failed, and hands are full of nothing but dust, and the bargain has sustained a loss. You are laden with the wrath of

Allah, and humiliation and abasement has been stamped upon you. Woe unto you! Do you know which liver of Muhammad have you torn apart, and which blood have you spilled? And which nobility have you struck? 'Indeed you have come up with a thing abominable and shocking. From which, the heavens are about to be rent asunder, the earth split and the mountains fallen to pieces.' (19:89,90). What you have committed is foolishness and degradation enough to fill the heavens and the earth! Are you then surprised if the heavens rain blood? 'And the chastisement of the hereafter is even more degrading.' (41:16). So do not take these moments of respite lightly - for He is not prompted by haste nor is it feared that He will miss the reprised. No! 'Your Lord is ever observant.' (89:14)." He said: Then she was silent. And I saw people bewildered, their hands on their mouths, and I saw an old man weeping till his beard was drenched and he said: "Their elderly are the best among the elderly people and their progeny, when any progeny is taken into account, is never wrong, nor discredited."[72]

The First Elegy recited for Al-Husayn (asws)

9 - قال: أخبرني أبو عبيد الله محمد بن عمران المرزباني قال: أخبرني محمد بن إبراهيم قال: حدثنا عبد الله بن أبي سعيد الوراق قال: حدثني مسعود ابن عمرو الجحدري قال: حدثني إبراهيم بن داحة قال: أول شعر رثي به الحسين بن علي عليهما السلام قول عقبة بن عمرو السهمي من بني سهم بن عوف ابن غالب: إذا العين قرت في الحياة وأنتم * تخافون في الدنيا فأظلم نورها مررت على قبر الحسين بكربلا * ففاض عليه من دموعي غزيرها فما زلت أرثيه وأبكي لشجوه * ويسعد عيني دمعها وزفيرها وبكيت من بعد الحسين عصائب * أطافت به من جانبيها قبورها سلام على أهل القبور بكربلا * وقل لها مني سلام يزورها سلام بآصال العشي وبالضحى * تؤديه نكباء الرياح ومورها ولا برح الوفاد زوار قبره * يفوح عليهم مسكها وعبيرها

9. He said: Abu Ubaidullah Muhammad ibn Imran al-Marzabani reported to me from Muhammad ibn Ibrahim, who reported from Abdullah ibn Abu Saeed al-Warraq, who

[72] Al-Amali, Zainab bint 'Ali's address at Kufa, Hadith #1

reported from Masood ibn Amru al-Jahdari, who reported from Ibrahim ibn Dahah, who said: The first elegy recited for al-Husayn ibn 'Ali, peace be upon him, was by Aqabah ibn Amru al-Sahmi, from the tribe of Banu Salim ibn Awf Ibn Ghalib: "(After the tragedy of Kerbala) when the eye was content (having seen enough) in this life, and (when) you fear in this world, as its light has turned into darkness. I passed by the grave of al-Husayn at Kerbala, My tears rolled down copiously for him, And I have since not stopped lamenting and weeping in sorrow, my eyes are helped by its tears and the hearing by sigh. And tears were shed, besides al-Husayn, on the group whose graves surround him on both sides, Salaams on the interred ones at Kerbala, Yet, my salaams visiting them are too little for them, Salaams to them in the evening and during the day, conveyed by the wind blowing on it and by the dust it carries And the groups of people continues to visit his grave, whose musk and aroma exudes fragrance to them."[73]

De'bal's famous poem regarding the Massacre of Karbala

10 - قال: أخبرني أبو عبيد الله محمد بن عمران المرزباني قال: حدثني عبد الله بن يحيى العسكري قال: حدثني أحمد بن زيد بن أحمد قال: حدثنا محمد بن يحيى بن أكثم أبو عبد الله قال: حدثني أبي يحيى بن أكثم المروزي قال: أقدم المأمون دعبل بن علي الخزاعي رحمه الله وآمنه على نفسه، فلما مثل بين يديه، وكنت جالسا بين يدي المأمون، فقال له: أنشدني قصيدتك الكبير، فجحدها دعبل، وأنكر معرفتها، فقال له: لك الأمان عليها كما أمنتك على نفسك، فأنشده: تأسفت جارتي لما رأت زوري * وعدت الحلم ذنبا غير مغتفر ترجو الصبي بعد ما شابت ذوائبها * وقد جرت طلقا في حلبة الكبر أجارتي إن شيب الرأس يعلمني * ذكر المعاد وإرضاي عن القدر لو كنت أركن للدنيا وزينتها * إذا بكيت على الماضين من نفر أخنى الزمان على أهلي فصدعهم * تصدع الشعب لاقى صدمة الحجر بعض أقام وبعض قد أصات به * داعي المنية والباقي على الأثر أما المقيم فأخشى أن يفارقني * وليست أوبة من ولى بمنتظر أصبحت أخبر عن أهل وعن ولدي * كحالم قص رؤيا بعد مدكر لولا تشاغل عيني بالأولى سلفوا * من أهل بيت رسول الله لم أقر وفي مواليك للخدين مشغلة * من أن يبيت

[73]Al-Amali, The first elegy on Al-Husayn, Hadith #1

لمفقود على أثر كم من ذراع لهم بالطف بائنة * وعارض بصعيد الترب منعفر أمسى الحسين ومسراهم بمقتله * وهم يقولون هذا سيد البشر يا أمة السوء ما جازيت أحمد عن * حسن البلاء على التنزيل والسور خلفتموه على الأبناء حين مضى * خلافة الذئب في إنقاذ ذي بقر قال يحيى: وأنفذني المأمون في حاجة، أقمت وعدت إليه وقد انتهى دعبل إلى قوله: لم يبق حي من الأحياء نعلمه * من ذي يمان ولا بكر ولا مضر إلا وهم شركاء في دمائهم * كما تشارك أيسار على جزر قتلا وأسرا وتخويفا ومنهبة * فعل الغزاة بأرض الروم والخزر أرى أمية معذورين إن قتلوا * ولا أرى لبني العباس من عذر قوما قتلتم على الإسلام أولهم * حتى إذا استملكوا جازوا على الكفر أبناء حرب ومروان وأسرتهم * بنو معيط ولاة الحقد والوغر أربع بطوس على قبر الزكي بها * إن كنت تربع من دين على وطر هيهات كل امرئ رهن بما كسبت * له يداه فخذ ما شئت أو فذر قال: فضرب المأمون بعمامته الأرض، وقال: صدقت والله يا دعبل.

10. Abu Ubayd Allah Muhammad ibn Imran al-Marzubani reported to me, from Abdallah ibn Yahya al-Askari, from Ahmad ibn Zayd ibn Ahmad, from Muhammad ibn Yahya ibn Aktham Abu Abdallah, who reported from his father, Yahya ibn Aktham al-Marwazi, who said: Al-Ma'mun [the Abbasid Caliph] summoned De'bal ibn Ali al-Khuza'i (may Allah have mercy on him) and granted him absolute safe conduct. When De'bal arrived and stood before him—and I was sitting in the Caliph's presence—al-Ma'mun said to him, "Recite to me your major poem." De'bal felt restrained and, [out of fear], denied it, pretending not to know the verses. Al-Ma'mun reassured him, "You have my complete protection for what you recite, just as I have guaranteed the safety of your life." So, De'bal began to recite:

My companion wept in sorrow when she saw my turning away,
Counting my quiet maturity as an unforgivable sin.

She yearns for youthfulness after her own locks have turned white,
Though she has already run her final lap in the racing grounds of old age.

O my companion, the whitening of my hair has taught me,
To remember the Resurrection and submit willingly to destiny.

Had I been one to lean toward this world and its gilded illusions,
I would have spent my tears weeping over ordinary men who have passed away.

But Time has ravaged my people, shattering them apart,
Like a fragile vessel violently broken by a stone.

Some stood firm, while others answered the crier of Death,
And the rest are helplessly following in their wake.

As for those who remain, I live in dread of our parting,
For there is no hope of return for those who have already gone.

I have been reduced to speaking of my family and my children,
Like a dreamer recounting a fading vision upon waking.

Were my eyes not consumed by shedding tears for those who have passed
From the Household of the Messenger of Allah, I would not have stayed.

For in mourning your Masters [the Ahl al-Bayt] is an agony that occupies the cheeks with tears,
Leaving no room in the night to grieve over any other loss.

Oh, how many severed arms of theirs lie scattered at al-Taff [the bloodstained plains of Karbala],
And how many noble faces were pressed mercilessly into the dust!

Al-Husayn was slain, and their night journey was paved with his blood,
Even as they proclaimed, "This is the Master of Mankind!"

O wretched, ungrateful nation! This is not how you should have repaid Ahmad [the Prophet],
For his beautiful, agonizing struggle to bring you the Revelation and the Surahs!

When he passed away, you took guardianship over his children,
With the guardianship of a ravenous wolf left to watch over a herd of cattle!

Yahya said: Then al-Ma'mun sent me out on an errand to complete some work. I departed, and when I returned, De'bal was concluding his poem with these verses:

There is no living tribe among the living that we know of,
Be they from the people of Yemen, or Bakr, or Mudar...

Except that they all have a bloodied hand in their massacre,
Just as gamblers share the carved portions of a slaughtered beast!

Through slaughter, captivity, terror, and pillage,
Acting just like ruthless invaders raiding the lands of the Romans and the Khazars.

I find the Umayyads excused if they slaughtered them [since they were open, declared enemies],
But I see absolutely no justifiable excuse for the sons of al-Abbas [who claimed to love and avenge them]!

A band of people whose forefathers you killed in the name of Islam,
Yet when you [the Abbasids] seized power, you ruled them with the brutality of disbelievers!

The sons of Harb, Marwan, and their clan, the sons of Mu'ayt [the Umayyads],
They were the rulers of malice and burning spite.

Pause at Tus, by the grave of the Pure One [Imam al-Rida] buried therein,
If you are to ever pause for the sake of your faith and devotion.

Alas! Every man is held hostage by what his own two hands have earned;
So take for yourself what you will, or leave it.

He [Yahya] said: Upon hearing this, al-Ma'mun threw his turban to the ground [in overwhelming emotion and submission to the heavy truth] and cried out, "By Allah, you have spoken the truth, O De'bal!"[74]

Reward for shedding tears over Aba Abdillah asws

6 - قال: أخبرني أبو عمرو عثمان بن أحمد الدقاق إجازة قال: أخبرنا جعفر بن محمد بن مالك قال: حدثنا أحمد بن يحيى الأودي قال: حدثنا مخول ابن إبراهيم، عن الربيع بن المنذر، عن أبيه، عن الحسين بن علي عليهما السلام قال: ما من عبد قطرت عيناه فينا قطرة، أو دمعت عيناه فينا دمعة إلا بوأه الله بها في الجنة حقبا. قال أحمد بن يحيى الأودي: فرأيت الحسين بن علي عليهما السلام في المنام، فقلت: حدثني مخول بن إبراهيم، عن الربيع بن المنذر، عن أبيه، عنك أنك قلت: ما من عبد قطرت عيناه فينا قطرة، أو دمعت عيناه فينا دمعة إلا بوأه الله بها في الجنة حقبا؟ قال: نعم، قلت: سقط الإسناد بيني وبينك.

3 - قال: أخبرني أبو القاسم جعفر بن محمد بن قولويه رحمه الله عن أبيه، عن سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي قال: حدثنا سليمان ابن سلمة الكندي، عن محمد بن سعيد بن غزوان وعيسى بن أبي منصور، عن أبان بن تغلب، عن أبي عبد الله جعفر بن محمد عليهما السلام قال: نفس المهموم لظلمنا تسبيح، وهمه لنا عبادة، وكتمان سرنا جهاد في سبيل الله. ثم قال أبو عبد الله عليه السلام: يجب أن يكتب هذا الحديث بالذهب.

6. He said: Abu Amru Uthman ibn Ahmd al-Daqqaq permitted me to report what he reported from Ja'far ibn Muhammad ibn Malik, who reported from Ahmad ibn Yahya al-Awadi, who reported from Mukhawwal Ibn Ibrahim, from al-Rabee' ibn al-Munzir, from his father who reported from: Al-Husayn ibn 'Ali, peace be upon him, that he said: "Whoever sheds a tear from his eyes for us, or fills his eyes with tears for us, Allah will grant him for that an eternal place in Paradise." Ahmed ibn Yahya al-Awadi said: I saw al-Husayn ibn 'Ali, peace be upon him, in dream and related to him: "Mukhawwal ibn

[74] Al-Amālī Book 38, Chapter 10 The famous poem by De'bal, Hadith #1

Ibrahim has reported to me from al-Rabee' ibn al-Munzir, from his father from you that you said: Whoever sheds a tear from his eyes for us, or fills his eyes with tears for us, Allah will grant him an eternal place in Paradise." He said: "Yes." So I said: "(In that case), the chain of narration between you and me does not exist any more."[75]

He said: Abul Qasim Ja'far ibn Muhammad ibn Qawlawayh, may Allah bless him with mercy, reported to me from his father, who reported from Sa'd ibn Abdillah, from Ahmad ibn Abu Abdillah al-Barqi, who reported from Sulaiman Ibn Salemah al-Kindi, from Muhammad ibn Saeed ibn Ghazwan, and Isa ibn Abu Mansur, from Aban ibn Taghlib, who reported that: Abu Abdillah Ja'far ibn Muhammad (a.s.) said: "A person who sighs in grief over the wrongs meted out to us, that sigh is extolment of Allah, and his anxiety about us is an act of worship, and to conceal our secrets is a struggle in the way of Allah." Then Abu Abdillah, (a.s.) said: "This tradition ought to be written in gold."[76]

Fatimah (as) on Judgement day will ask Allah to avenge the blood of Imam Husayn (as)

6 - قال: حدثنا أبو جعفر محمد بن علي بن موسى قال: حدثنا أبي قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن ابن أبي عمير، عن أبان بن عثمان، عن أبي عبد الله جعفر بن محمد عليهما السلام قال: إذا كان يوم القيامة جمع الله الأولين والآخرين في صعيد واحد ثم أمر مناديا فنادى : غضوا أبصاركم ونكسوا رؤوسكم حتى تجوز فاطمة ابنة محمد صلى الله عليه وآله وسلم الصراط. قال: فتغض الخلائق أبصارهم فتأتي فاطمة عليها السلام على نجيب من نجب الجنة يشيعها سبعون ألف ملك، فتقف موقفا شريفا من مواقف القيامة، ثم تنزل عن نجيبها فتأخذ قميص الحسين بن علي عليهما السلام بيدها مضمخا بدمه، وتقول: يا رب هذا قميص ولدي وقد علمت ما صنع به. فيأتيها النداء من قبل الله عز وجل: يا فاطمة لك عندي الرضا، فتقول: يا رب انتصر لي من قاتله، فيأمر الله تعالى عنقا

[75]Al-Amali, Weeping over Al-Husayn, Hadith #1
[76] Al-Amālī, Book 40, Chapter 3, Hadith 1

من النار فتخرج من جهنم فتلتقط قتلة الحسين بن علي عليهما السلام كما يلتقط الطير الحب، ثم يعود العنق بهم إلى النار فيعذبون فيها بأنواع العذاب، ثم تركب فاطمة عليها السلام نجيبها حتى تدخل الجنة، ومعها الملائكة المشيعون لها، وذريتها بين يديها، وأولياءهم من الناس عن يمينها وشمالها.

6. He said: Abu Ja'far Muhammad ibn 'Ali ibn Musa reported from his father, who reported from 'Ali ibn Ibrahim ibn Hashim, from his father, from Ibn Abi Umayr, from Aban ibn Uthman, that: Abu Abdillah Ja'far ibn Muhammad, peace be upon him, said: On the Day of Judgement, Allah will bring together the first and the last people on one plane and then He will cause an announcement to be made: "Cast down your glances and lower your heads, so that Fatimah (sa), daughter of Muhammad (saw) crosses the Bridge (al-Sirat)." He said: "People will cast down their glances and then Fatimah, peace be upon her, will arrive seated on one of the highbred animals of Paradise, followed by 70 thousand angels. Then she will make a distinguished pause at one of the high stations on the Day of Judgement, dismount and take the blood soiled shirt of al-Husayn ibn 'Ali peace be upon him, in her hands, saying: "O Allah! This shirt belongs to my son, and You know what was done to him." There will be a proclamation from Allah, Most High: "O Fatimah, you have My pleasure." She will say: "Help me avenge from those who killed him." Allah will then command a flame from hellfire to leap forth and devour all the killers of al-Husayn ibn 'Ali, peace be upon him, the way a bird devours a seed. The flame will take them back into the hell pit, subjecting them to various chastisements. Then Fatimah, peace be upon her, will ride again and proceed to enter Paradise, accompanied by the angels following her, her descendants before her and her friends and partisans on her right and on her left."[77]

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[77]Al-Amali, Fatimah(as) on the Day of Judgement, Hadith #1

From Amali of Tusi

Gabriel Shows the Land in Which Husayn (a.s) Will Be Killed to the Messenger of Allāh

638 / 85 - أخبرنا ابن خشيش، عن أبي المفضل محمد بن عبيد الله بن المطلب الشيباني، قال: حدثنا محمد بن علي بن معمر الكوفي بواسط، قال: حدثنا محمد بن الحسين بن أبي الخطاب، قال: حدثنا محمد بن أبي عمير ومحمد بن سنان، عن هارون بن خارجة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: بينا الحسين عند رسول الله (صلى الله عليه وآله) إذ أتاه جبرئيل (عليه السلام)، فقال: يا محمد، أتحبه؟ قال: نعم، قال: أما إن أمتك ستقتله، فحزن رسول الله (صلى الله عليه وآله) لذلك حزنا شديدا، فقال جبرئيل (عليه السلام): أيشرك إن أريك التربة التي يقتل فيها؟ قال: نعم، قال: فخسف جبرئيل (عليه السلام) ما بين مجلس رسول الله (صلى الله عليه وآله) إلى كربلاء حتى التقت القطعتان هكذا - وجمع بين السبابتين - فتناول بجناحيه من التربة فناولها لرسول الله (صلى الله عليه وآله)، ثم دحا الأرض من طرف العين، فقال رسول الله (صلى الله عليه وآله): طوبى لك من تربة، وطوبى لمن يقتل فيك.

638/85 - Ibn Khushish told us, from Abu al-Mufaddal Muhammad ibn Ubayd Allah ibn al-Muttalib al-Shaybani, who said: Muhammad ibn Ali ibn Muammar al-Kufi in Wasit told us, who said: Muhammad ibn al-Husayn ibn Abi al-Khattab told us, who said: Muhammad ibn Abi Umayr and Muhammad ibn Sinan told us, from Harun ibn Kharija, from Abu Basir, from Abu Abdullah (as), who said: I heard him say: While Husayn was with the Messenger of Allah ﷺ, Gabriel (as) came to him and said: O Muhammad, do you love him? He said: Yes. He said: Your nation will kill him. The Messenger of Allah ﷺ was greatly saddened by this. Gabriel (as) then said: Shall I show you the soil where he will be killed? He said: Yes. Then the land (between Karbalā and Madīnah) sunk within the ground and the place where the Messenger of Allāh ﷺ was sitting (in Madīnah) and the land on which Husayn (a.s) was killed attached to one another like

this – and Imam (a.s) put his two index fingers together. Imam (a.s) added: Jabra'īl then picked up some of the dust (of Karbalā) with his wing and gave it to the Messenger of Allāh ﷺ. Thereafter, the earth returned to the way it was in less than a blink of an eye. The Messenger of Allāh ﷺ (while holding the dust of Karbalā in his hand) said to it, "O dust! You are blissful, and blissful is he who will be killed on you!"[78]

Prophet's Ummah will kill al-Husayn (as) and reward for his Ziyarah

401 / 8 - وبهذا الاسناد، عن الحسين، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: كان الحسين (عليه السلام) ذات يوم في حجر النبي (صلى الله عليه وآله) يلاعبه ويضاحكه، فقالت عائشة: يا رسول الله، ما أشد إعجابك بهذا الصبي! فقال لها. ويلك ويلك، وكيف لا أحبه ولا أعجب به، وهو ثمرة فؤادي، وقرة عيني! أما إن أمتي ستقتله، فمن زاره بعد وفاته كتب الله له حجة من حججي. قالت: يا رسول الله، حجة من حججك! قال: نعم، وحجتين. قالت: يا رسول الله، حجتين من حججك! قال: نعم، وأربعا. قال: فلم تزل تزيده وهو يزيد ويضعف حتى بلغ سبعين حجة من حجج رسول الله (صلى الله عليه وآله) بأعمارها.

"Through this chain of narration, from Al-Husayn, from some of our companions, from Abu Abdullah (as), who said: One day, Al-Husayn (as) was in the lap of the Prophet (saw), playing and laughing with him. Aisha said, 'O Messenger of Allah, how deeply you admire this child!' He said to her, 'Woe to you, woe to you! How could I not love him and admire him when he is the fruit of my heart and the light of my eyes? Verily, my community will kill him, and whoever visits him after his death, Allah will record for him the reward of one of my pilgrimages.' She said, 'O Messenger of Allah, the reward of one of your pilgrimages?' He said, 'Yes, and two.' She said, 'O Messenger of Allah, two of your pilgrimages?' He said, 'Yes, and four.' He continued to increase until it reached the reward of seventy pilgrimages of the Messenger of Allah (saw) with their lifetimes.'"[79]

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[78] Al-Amali - Sheikh Al-Tusi - Page 314, H: 85
[79] Al-Amali - Sheikh Al-Tusi - Page 668, H: 8

Angel Michael about the Martyrdom of al-Husayn

639 / 86 - أخبرنا ابن خشيش، قال: حدثنا محمد بن عبد الله، قال: حدثنا أحمد بن محمد بن سعيد أبو العباس الهمداني، قال: حدثنا إبراهيم بن عبد الله الخصاف النحوي، قال: حدثنا محمد بن سلمة بن أرتبيل، قال: حدثنا يونس بن أرقم، عن الأعمش، عن سالم بن أبي الجعد، عن أنس بن مالك: أن عظيما عن عظماء الملائكة استأذن ربه (عز وجل) في زيارة النبي (صلى الله عليه وآله) فأذن له، فبينما هو عنده إذ دخل عليه الحسين (عليه السلام فقبله النبي (صلى الله عليه وآله) وأجلسه في حجره، فقال له الملك: أتحبه؟ قال: أجل أشد الحب، إنه ابني، قال له: إن أمتك ستقتله، قال: أمتي تقتل ابني هذا؟ قال: نعم، وإن شئت أريتك من التربة التي يقتل عليها، قال نعم، فأراه تربة حمراء طيبة الريح، فقال: إذا صارت هذه التربة دما عبيطا فهو علامة قتل ابنك هذا، قال سالم بن أبي الجعد: أخبرت أن الملك كان ميكائيل (عليه السلام).

639 / 86 - Ibn Khushaysh narrated to us, he said: Muhammad ibn Abdullah narrated to us, he said: Ahmad ibn Muhammad ibn Sa'id Abu al-Abbas al-Hamdani narrated to us, he said: Ibrahim ibn Abdullah al-Khassaf al-Nahwi narrated to us, he said: Muhammad ibn Salamah ibn Artabil narrated to us, he said: Yunus ibn Arqam narrated to us, from al-A'mash, from Salim ibn Abi al-Ja'd, from Anas ibn Malik: A great angel among the great angels asked his Lord (Glory be to Him) for permission to visit the Prophet (saw), and He granted him permission. While he was with him, al-Husayn (as) entered, and the Prophet (saw) kissed him and seated him on his lap. The angel said to him: Do you love him? He said: Yes, with the greatest love, he is my son. The angel said to him: Your community will kill him. He said: My community will kill this son of mine? The angel said: Yes, and if you wish, I can show you the soil upon which he will be killed. He said: Yes. So the angel showed him a red, fragrant soil. The angel said: When this soil turns into fresh blood, it will be the sign of the killing of your son. Salim ibn Abi al-Ja'd said: I was told that the angel was Michael (as).[80]

[80] Al-Amali - Sheikh Al-Tusi - Page 314, H: 86

Angel informed Prophet about the killing of al-Husayn (as)

658 / 105 - أخبرنا ابن خشيش، قال: أخبرنا أبو زيد الحسين بن الحسن بن عامر، قال: حدثنا أبو بكر محمد بن دليل بن بشر بن سابق البغدادي، قال: حدثنا علي ابن سهل، قال: حدثنا مؤمل، عن عمارة بن زاذان، عن ثابت، عن أنس بن مالك: أن ملك المطر استأذن أن يأتي رسول الله (صلى الله عليه وآله)، فقال النبي (صلى الله عليه وآله) لأم سلمة: املكي علينا الباب لا يدخل علينا أحد؟ فجاء الحسين (عليه السلام) ليدخل فمنعته، فوثب حتى دخل، فجعل يثب على منكبي رسول الله (صلى الله عليه وآله) ويقعد عليهما. فقال له الملك:؟ أتحبه؟ قال (صلى الله عليه وآله): نعم. قال: فإن أمتك ستقتله، فإن شئت أريتك المكان الذي يقتل به، فمد يده فإذا طينة حمراء، فأخذتها أم سلمة فصيرتها إلى طرف خمارها. قال ثابت: فبلغني أنه المكان الذي قتل به بكربلاء.

Ibn Khashish narrated to us, saying: Abu Zayd al-Husayn ibn al-Hasan ibn 'Amir narrated to us, saying: Abu Bakr Muhammad ibn Dalil ibn Bishr ibn Sabiq al-Baghdadi narrated to us, saying: Ali ibn Sahl narrated to us, saying: Mu'ammal narrated to us, from 'Umara ibn Zadhan, from Thabit, from Anas ibn Malik:

The Angel in charge of rain asked permission to visit the Messenger of Allah (saw). So, the Prophet (saw) said to Umm Salama, "Guard the door, and do not let anyone come in." Just then, Al-Husayn (as) came wanting to enter, but Umm Salama stopped him. However, Al-Husayn jumped inside and began climbing onto the shoulders of the Prophet (saw), sitting on them.

The Angel said to the Prophet, "Do you love him?" The Prophet (saw) replied, "Yes, I do." The Angel then said, "Your community will kill him. If you wish, I can show you the place where he will be killed." The Angel extended his hand, revealing a piece of red soil. Umm Salama took the soil and placed it in the corner of her scarf.

Thabit added: I was later informed that this soil was from the place where Al-Husayn was martyred in Karbala.[81]

The reason Banu Umayya fast on the day of Ashura

1397 / 4 - وبهذا الاسناد، عن الحسين، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: سألته عن صوم يوم عرفة؟ فقال: عيد من أعياد المسلمين، ويوم دعاء ومسألة. قلت: فصوم عاشوراء؟ قال: ذاك يوم قتل فيه الحسين (عليه السلام)، فإن كنت شامتا فصم. ثم قال: إن آل أمية (عليهم لعنة الله) ومن أعانهم على قتل الحسين من أهل الشام، نذروا نذرا إن قتل الحسين (عليه السلام) وسلم من خرج إلى الحسين (عليه السلام)، وصارت الخلافة في آل أبي سفيان، أن يتخذوا ذلك اليوم عيدا لهم، وأن يصوموا فيه شكرا، ويفرحون أولادهم، فصارت في آل أبي سفيان سنة إلى اليوم في الناس، واقتدى بهم الناس جميعا، فلذلك يصومونه ويدخلون على عيالاتهم وأهاليهم الفرح ذلك اليوم. ثم قال: إن الصوم لا يكون للمصيبة، ولا يكون إلا شكرا للسلامة، وإن الحسين (عليه السلام) أصيب، فإن كنت ممن أصبت به فلا تصم، وإن كنت شامتا ممن سرك سلامة بني أمية فصم شكرا لله (تعالى).

1397 / 4 - And with this chain of transmission, from al-Husayn, from his father, from Abu Abdullah (as), who said: I asked him about fasting on the day of Arafah? He replied: "It is a festival for Muslims, a day of supplication and asking [from God]." I said: And fasting on the day of Ashura? He replied: "That is the day when al-Husayn (as) was killed. If you are gloating, then fast."

He then said: "Indeed, the Umayyads (may the curse of Allah be upon them) and those who helped them in killing al-Husayn from among the people of Sham made a vow that if al-Husayn (as) were killed, and if those who went out against al-Husayn (as) were saved, and if the caliphate remained with the family of Abu Sufyan, they would make that day a festival for themselves, fasting on it out of gratitude, and rejoicing with their children. This became a tradition among the family of Abu Sufyan until today among

[81] Al-Amali - Sheikh Al-Tusi - Page 329, H: 105

the people, and the people followed their example. That is why they fast on that day and bring joy to their families and households."

He then said: "Fasting is not for mourning, nor is it except for expressing gratitude for safety. Al-Husayn (as) was afflicted [with martyrdom], so if you are among those afflicted by his death, do not fast. But if you are gloating and pleased with the safety of the Banu Umayyah, then fast as a way of thanking Allah (the Exalted)."[82]

Seven heavens wept for Aba Abdillah when he was martyred

73 / 42 - حدثنا أبو عبد الله محمد بن محمد، قال: حدثنا أبو الحسن أحمد بن محمد بن الحسن بن الوليد (رحمه الله)، قال: حدثني أبي، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن الحسين بن أبي فاختة، قال: كنت أنا وأبو سلمة السراج ويونس بن يعقوب والفضيل بن يسار عند أبي عبد الله جعفر بن محمد (عليهما السلام) فقلت له: جعلت فداك، إني أحضر مجالس هؤلاء القوم، فأذكركم في نفسي، فأي شئ أقول؟ فقال: يا حسين، إذا حضرت مجالسهم فقل: " اللهم أرنا الرخاء والسرور " فإنك تأتي على ما تريد. قال: فقلت: جعلت فداك، إني أذكر الحسين بن علي (عليهما السلام) فأي شئ أقول إذا ذكرته؟ فقال: قل: " صلى الله عليك يا أبا عبد الله " تكررها ثلاثا. ثم أقبل علينا وقال: إن أبا عبد الله الحسين (عليه السلام) لما قتل بكت عليه السماوات السبع والأرضون السبع، وما فيهن وما بينهن، ومن يتقلب في الجنة والنار، وما يرى وما لا يرى، إلا ثلاثة أشياء، فإنها لم تبك عليه. فقلت. جعلت فداك وما هذه الثلاثة أشياء التي لم تبك عليه؟ فقال: البصرة، ودمشق، وآل الحكم بن أبي العاص.

73 / 42 - Abu Abdullah Muhammad bin Muhammad told us, saying: Abu al-Hasan Ahmad bin Muhammad bin al-Hasan bin al-Walid (may Allah have mercy on him) told us, saying: My father told me, saying: Muhammad bin al-Hasan al-Saffar told us, from Ahmad bin Muhammad bin Isa, from Muhammad bin Abi Umayr, from al-Husayn bin Abi Fakhta, who said: I was with Abu Salma al-Sarraj, Yunus bin Ya'qub, and al-Fudayl

[82] Al-Amali - Sheikh Al-Tusi - Page 667, H: 4

bin Yasar in the presence of Abu Abdullah Ja'far bin Muhammad (a). So I said to him: May I sacrifice myself for you! What should I say when I attend the gatherings of these people – referring to Banī Abbās?" Imam (a.s) replied, "When you attend their gatherings, extol us and then say, 'O Allāh! Grant us ease and pleasure.' Verily if you do this, you will see that which you want." I asked, "May I sacrifice myself for you! I remember Husayn (a.s) increasingly. What should I say (when I remember him)?" Imam (a.s) replied: You should repeat three times, "'Sala' Allah 'Alayka O abu 'Abd Allah (Peace of Allah be to you, O Abā 'Abdillāh)". Then he [Imam (as)] turned to us and said: When Abu Abdullah al-Husayn (as) was killed, the seven heavens and the seven earths, and everything in them and between them, and everyone in Paradise and Hell, and everything seen and unseen, wept for him, except for three things which did not weep for him. I said: May I be your ransom, what are these three things that did not weep for him? He said: Basra, Damascus, and the family of al-Hakam bin Abi al-As (meaning Bani Umayyad).[83]

Umm Salama saw Prophet in her dream on the martyrdom of Aba Abdillah

140 / 49 - أخبرنا محمد بن محمد، قال: أخبرني أبو عبيد الله محمد بن عمران المرزباني، قال: حدثنا أحمد بن محمد الجوهري، قال: حدثني الحسن بن عليل العنزي، عن عبد الكريم بن محمد، قال: حدثنا حمزة بن القاسم العلوي، عن عبد العظيم بن عبد الله العلوي، عن الحسن بن الحسين العرني، عن غياث بن إبراهيم، عن الصادق جعفر بن محمد (عليهما السلام)، قال: أصبحت يوما أم سلمة (رضي الله عنها) تبكي، فقيل لها: مم بكاؤك؟ فقالت: لقد قتل ابني الحسين الليلة، وذلك - أنني ما رأيت رسول الله (صلى الله عليه وآله) منذ مض إلا الليلة، فرأيته شاحبا كئيبا، فقالت: قلت: مالي أراك يا رسول شاحبا كئيبا؟ قال: ما زلت الليلة أحفر القبور للحسين وأصحابه (عليه وعليهم السلام).

[83]Al-Amali - Sheikh Al-Tusi - Page 54, H: 42

140 / 49 - Muhammad bin Muhammad told us, saying: Abu Ubaydullah Muhammad bin Imran al-Marzbani told us, saying: Ahmad bin Muhammad al-Jawhari told us, saying: Al-Hasan bin Alil al-Anzi told us, from Abdul Karim bin Muhammad, saying: Hamza bin al-Qasim al-Alawi told us, from Abdul Azim bin Abdullah al-Alawi, from Al-Hasan bin Al-Husayn al-Urni, from Ghayath bin Ibrahim, from Al-Sadiq Ja'far bin Muhammad (a), who said: One day, Umm Salama (may Allah be pleased with her) woke up crying. She was asked, "Why are you crying?" She replied, "My son Husayn was killed last night. I had not seen the Messenger of Allah (saw) since he passed away, except last night. I saw him, pale and sorrowful. I asked him: How come do I see you in this state, O Messenger of Allah, pale and sorrowful?' He said: 'I have been digging graves for Husayn and his companions all night.'"[84]

Umm Salama's Dream of Imam Husayn's Martyrdom

640 / 87 - أخبرنا ابن خشيش، قال: حدثنا محمد بن عبد الله، قال: حدثنا علي بن محمد بن مخلد الجعفي من أصل كتابه بالكوفة، قال: حدثنا محمد بن سالمابن عبد الرحمن الأزدي، قال: حدثني غوث بن مبارك الخثعمي، قال: حدثنا عمرو ابن ثابت، عن أبيه أبي المقدام، عن سعيد بن جبير، عن عبد الله بن عباس، قال: بينا أنا راقد في منزلي إذ سمعت صراخا عظيما عاليا من بيت أم سلمة زوج النبي (صلى الله عليه وآله)، فخرجت يتوجه بن قائدي إلى منزلها، وأقبل أهل المدينة إليها الرجال والنساء، فلما انتهيت إليها قلت: يا أم المؤمنين، ما بالك تصرخين وتغوثين؟ فلم تجبني، وأقبلت على النسوة الهاشميات وقالت: يا بنات عبد المطلب اسعدنني وابكين معي، فقد والله قتل سيدكن وسيد شباب أهل الجنة، قد والله قتل سبط رسول الله وريحانته الحسين. فقيل: يا أم المؤمنين، ومن أين علمت ذلك؟ قالت: رأيت رسول الله (صلى الله عليه وآله) في المنام الساعة شعثا مذعورا، فسألته عن شأنه ذلك، فقال: قتل ابني الحسين وأهل بيته اليوم فدفنتهم، والساعة فرغت من دفنهم، قالت: فقمت حتى دخلت البيت وأنا لا أكاد أن أعقل، فنظرت فإذا بتربة الحسين التي أتى بها جبرئيل من كربلاء، فقال: إذا صارت هذه التربة دما فقد قتل ابنك، وأعطانيها النبي (صلى الله عليه وآله)، فقال: اجعلني

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[84]Al-Amali - Sheikh Al-Tusi - Page 90, H: 49

هذه التربة في زجاجة - أو قال: في قارورة - ولتكن عندك، فإذا صارت دما عبيطا فقد قتل الحسين، فرأيت القارورة الان وقد صارت دما عبيطا تفور. قال: وأخذت أم سلمة من ذلك الدم فلطخت به وجهها، وجعلت ذلك اليوم مأتما ومناحة على الحسين (عليه السلام)، فجاءت الركبان بخبره، وأنه قتل في ذلك اليوم. قال عمرو بن ثابت قال أبي: فدخلت على أبي جعفر محمد بن علي (عليه السلام)، منزلة، فسألته عن هذا الحديث، وذكرت له رواية سعيد بن جبير هذا الحديث عن عبد الله بن عباس، فقال: أبو جعفر (عليه السلام): حدثنيه عمر بن أبي سلمة، عن أمة أم سلمة. قال ابن عباس: في رواية سعيد بن جبير عنه قال: فلما كانت الليلة رأيت رسول الله (صلى الله عليه وآله) في منامي أغبر أشعث، فذكرت له ذلك وسألته عن شأنه، فقال لي: ألم تعلمي أني فرغت من دفن الحسين وأصحابه. قال عمرو بن أبي المقدام: فحدثني سدير، عن أبي جعفر (عليه السلام): أن جبرئيل جاء إلى النبي (صلى الله عليه وآله وسلم) بالتربة التي يقتل عليها الحسين (عليه السلام)، قال أبو جعفر: فهي عندنا.

Ibn Khushayish narrated to us, saying: Muhammad ibn Abdullah narrated to us, saying: Ali ibn Muhammad ibn Mukhallad al-Ju'fi narrated to us from his original book in Kufa, saying: Muhammad ibn Salim ibn Abdul Rahman al-Azdi narrated to us, saying: Ghawth ibn Mubarak al-Khath'ami narrated to us, saying: Amr ibn Thabit narrated to us, from his father, Abu al-Miqdam, from Sa'id ibn Jubayr, from Abdullah ibn Abbas, who said:

While I was asleep in my home, I suddenly heard a loud, great cry coming from the house of Umm Salama, the wife of the Prophet ﷺ. So, I went out heading towards her home, and the people of Madinah, both men and women, were coming towards her. When I reached her, I asked, "O Mother of the Believers, why are you crying and lamenting?"

She did not answer me and turned to the Hashimite women, saying: "O daughters of Abdul Muttalib, help me and weep with me, for by Allah, your leader and the leader of the youth of Paradise has been killed! By Allah, the grandson of the Messenger of Allah and his sweet basil, Husayn, has been killed."

It was asked: "O Mother of the Believers, how did you know this?" She replied: "I saw the Messenger of Allah (saw) in a dream just now, disheveled and alarmed. I asked him

about his condition, and he said: 'My son Husayn and his family were killed today, and I have just buried them.' I then got up, almost losing my senses, and entered the house. I saw the soil of Husayn, which Gabriel had brought from Karbala. He (Gabriel) said: 'When this soil turns to blood, then know that your son has been killed.' The Prophet (saw) gave it to me and said: 'Keep this soil in a bottle—or he said in a vessel—and let it be with you. When it turns to fresh blood, know that Husayn has been killed.' I saw the vessel now, and it has turned into fresh blood, boiling."

He (the narrator) said: Umm Salama took some of that blood and smeared it on her face, making that day a day of mourning for Husayn (as). The riders then brought the news that he had indeed been killed on that day.

Amr ibn Thabit said that his father said: I entered the house of Abu Ja'far Muhammad ibn Ali (as) and asked him about this narration, mentioning to him the account of Sa'id ibn Jubayr from Abdullah ibn Abbas. Abu Ja'far (as) said: "It was narrated to me by Umar ibn Abi Salama, from his mother, Umm Salama."

Ibn Abbas, in the narration of Sa'id ibn Jubayr from him, said: "That night, I saw the Messenger of Allah (saw) in my dream, disheveled and dusty. I mentioned it to him and asked him about his condition. He said to me: 'Do you not know that I have just finished burying Husayn and his companions?'"

Amr ibn Abi al-Miqdam said: Sadeer narrated to me, from Abu Ja'far (as), that Gabriel came to the Prophet (saw) with the soil upon which Husayn (as) would be killed. Abu Ja'far said: "It is with us."[85]

Prophet (s) cried for al-Husayn's Martyrdom

642 / 89 - أخبرنا ابن خشيش، قال: أخبرنا محمد بن عبد الله، قال: حدثنا أبو الخليل العباس بن خليل بن جابر الطائي إمام حمص، قال: حدثنا محمد بن هاشم البعلبكي، قال: حدثنا سويد بن عبد

[85] Al-Amali - Sheikh Al-Tusi - Page 314, H: 87

العزيز، عن داود بن عيسى الكوفي، عن عمارة بن غزية، عن محمد بن إبراهيم، عن أبي سلمة، عن عائشة: أن رسول الله (صلى الله عليه وآله وسلم) أجلس حسينا على فخذه فجعل يقبله، فقال جبرئيل: أتحب ابنك هذا؟ قال: نعم، قال: فإن أمتك ستقتله بعدك، فدمعت عينا رسول الله (صلى الله عليه وآله وسلم) فقال له: إن شئت أريتك من تربته التي يقتل عليها؟ قال: نعم، فأراه جبرئيل (عليه السلام) تراب من تراب الأرض التي يقتل عليها وقال: تدعي الطف.

Ibn Khushayish reported to us, saying: Muhammad bin Abdullah informed us, saying: Abu al-Khalil al-Abbas bin Khalil bin Jabir al-Ta'i, the Imam of Homs, told us, saying: Muhammad bin Hashim al-Ba'albaki told us, saying: Suwayd bin Abdul-Aziz told us, from Dawud bin Isa al-Kufi, from Umara bin Ghaziya, from Muhammad bin Ibrahim, from Abu Salama, from Aisha:

That the Messenger of Allah (saw) seated Husayn on his thigh and began to kiss him. Gabriel then said, "Do you love this son of yours?" He (the Prophet) said, "Yes." Gabriel said, "Your nation will kill him after you." The eyes of the Messenger of Allah (saw) then welled up with tears. Gabriel said to him, "Shall I show you the soil upon which he will be killed?" The Prophet said, "Yes." So, Gabriel showed him some soil from the land upon which Husayn would be killed and said, "It is called Karbala (or the land of affliction)."[86]

Prophet (s) cursed the killers of al-Husayn (as) and lamented

781 / 32 - وبهذا الاسناد، عن علي بن الحسين (عليه السلام)، قال: حدثتني أسماء بنت عميس الخثعمية، قالت: قبلت جدتك فاطمة بنت رسول الله (صلى الله عليه وآله) بالحسن والحسين (عليه السلام). قالت: فلما ولدت الحسن (عليه السلام) جاء النبي (صلى الله عليه وآله) فقال: يا أسماء هاتي ابني، قالت: فدفعته إليه في خرقة صفراء، فرمى بها وقال: ألم أعهد إليكن ألا تلفوا المولود في خرقة صفراء؟ ودعا بخرقة بيضاء فلفه فيها، ثم أذن في أذنه اليمنى، وأقام في أذنه اليسرى، وقال لعلي

[86] Al-Amali - Sheikh Al-Tusi - Page 316, H: 89

(عليه السلام): بم سميت ابنك هذا؟ قال: ما كنت لأسبقك باسمه يا رسول الله. قال: وأنا ما كنت لأسبق ربي (عز وجل). قال: فهبط جبرئيل. فقال: إن الله (عز وجل) يقرأ عليك السلام، ويقول لك: يا محمد، علي منك بمنزلة هارون من موسى إلا أنه لا نبي بعدك، فسم ابنك باسم ابن هارون. قال النبي (صلى الله عليه وآله). يا جبرئيل، وما اسم ابن هارون؟ قال جبرئيل: شبر قال: وما شبر؟ قال: الحسن. قالت أسماء: فسماه الحسن. قالت أسماء: فلما ولدت فاطمة الحسين (عليه السلام) نفستها به، فجاءني النبي (صلى الله عليه وآله) فقال: هلمي ابني يا أسماء؟ فدفعته إليه في خرقة بيضا، ففعل به كما فعل بالحسن (عليه السلام)، قالت: وبكى رسول الله (صلى الله عليه وآله)، ثم قال: إنه سيكون لك حديث، اللهم العن قاتله، لا تعلمي فاطمة بذلك. قالت: فلما كان يوم سابعه جاءني النبي (صلى الله عليه وآله) فقال: هلمي ابني، فأتيته به، ففعل به كما فعل بالحسن (عليه السلام)، وعق عنه كما عق عن الحسن كبشا أملح، وأعطى القابلة رجلا، وحلق رأسه، وتصدق بوزن الشعر ورقا (1)، وخلق رأسه بالخلوق (2)، وقال: إن الدم من فعل الجاهلية. قالت: ثم وضعه في حجره، ثم قال: يا أبا عبد الله، عزيز علي ثم بكى فقلت: بأبي أنت وأمي فعلت في هذا اليوم وفي اليوم الأول، فما هو؟ فقال: أبكي على ابني هذا، تقتله فئة باغية كافرة من بني أمية، لا أنالهم الله شفاعتي يوم القيامة، يقتله رجل يثلم الدين ويكفر بالله العظيم، ثم قال: اللهم إني أسألك فيهما ما سألك إبراهيم في ذريته، اللهم أحبهما، وأحب من يحبهما، والعن من يبغضهما ملء السماء والأرض.

With this chain of narration, from Ali ibn al-Husayn (as), who said: Asma bint Umays al-Khath'amiyyah told me that your grandmother, Fatimah, the daughter of the Messenger of Allah ﷺ, gave birth to both Al-Hasan and Al-Husayn (a).

She said: When Al-Hasan (as) was born, the Prophet ﷺ came and said, "O Asma, bring me my son." I handed the baby to him wrapped in a yellow cloth, but the Prophet removed the cloth and said, "Didn't I tell you not to wrap a newborn in a yellow cloth?" He then called for a white cloth, wrapped the baby in it, and recited the Adhan in his right ear and the Iqamah in his left ear. He then asked Ali (as), "What have you named this son of yours?" Ali replied, "I would not name him before you, O Messenger of Allah." The Prophet said, "And I would not name him before my Lord."

At that moment, the Angel Gabriel descended and said, "Allah sends His peace upon you and says, O Muhammad, that Ali is to you as Aaron was to Moses, except there will be no prophet after you. So, name your son after Aaron's son." The Prophet asked, "O Gabriel, what is the name of Aaron's son?" Gabriel replied, "Shubbar." The Prophet asked, "What does Shubbar mean?" Gabriel answered, "It means Al-Hasan." So the Prophet named him Al-Hasan.

Asma continued: When Fatimah gave birth to Al-Husayn (as), she was purified after childbirth, and the Prophet ﷺ came and said, "Bring me my son, O Asma." I handed the baby to him in a white cloth, and the Prophet did for him just as he had done for Al-Hasan. But then the Prophet wept and said, "This son of mine will face a tragic event. O Allah, curse his killer, but do not let Fatimah know about this."

On the seventh day after Al-Husayn's birth, the Prophet came again and said, "Bring me my son." I brought the baby to him, and he did for Al-Husayn exactly what he had done for Al-Hasan. The Prophet sacrificed a ram for him, gave the midwife a leg of the ram, shaved Al-Husayn's head, gave charity equal to the weight of his hair in silver, and anointed his head with saffron, saying, "Using blood is a practice of ignorance."

Then the Prophet held Al-Husayn in his lap and said, "O Abu Abdullah (Al-Husayn), you are so dear to me." He then began to cry. I asked, "May my parents be sacrificed for you, O Messenger of Allah. You did this today and on the day of his birth—why are you crying?" The Prophet replied, "I weep because my son will be killed by a rebellious, disbelieving group from Banu Umayyah. May Allah never grant them my intercession on the Day of Judgment. A man will kill him who will break the religion and disbelieve in the Almighty Allah."

Then the Prophet prayed, "O Allah, I ask You for what Ibrahim asked for his descendants. O Allah, love them, and love those who love them, and curse those who hate them, to the full extent of the heavens and the earth."[87]

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[87] Al-Amali - Sheikh Al-Tusi - Page 367, H: 32

The Places of Death of the Ahlul Bayt Will Be Scattered

١٤٠٤ / ١١ - وبهذا الاسناد، عن الحسين، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال: قال أمير المؤمنين (عليه السلام): زارنا رسول الله (صلى الله عليه وآله) وقد أهدت لنا أم أيمن لبنا وزبدا وتمرا، فقدمناه فأكل منه، ثم قام النبي (عليه السلام) إلى زاوية البيت فصلى ركعات، فلما كان في آخر سجوده بكى بكاء شديدا، فلم يسأله أحد منا إجلالا له، فقام الحسين (عليه السلام) فقعد في حجره وقال له: يا أبت، لقد دخلت بيتنا، فما سررنا بشئ كسرورنا بدخولك، ثم بكيت بكاء غمنا، فلم بكيت؟ فقال: يا بني، أتاني جبرئيل آنفا، فأخبرني أنكم قتلى، وأن مصارعكم شتى. فقال: يا أبت، فما لمن يزور قبورنا على تشتتها؟ فقال: يا بني، أولئك طوائف من أمتي، يزورونكم يلتمسون بذلك البركة، وحقيق علي أن آتيهم يوم القيامة حتى أخلصهم من أهوال الساعة من ذنوبهم، ويسكنهم الله الجنة.

With this chain of transmission, from al-Husayn, from Amr ibn Shumr, from Jabir, from Abu Ja'far (as), he said: The Commander of the Faithful (as) said: The Messenger of Allah ﷺ visited us, and Umm Ayman had given us milk, butter, and dates as a gift. We presented it to him, and he ate from it. Then the Prophet (as) stood up, went to a corner of the house, and prayed a few units of prayer. When he was in his last prostration, he began to weep intensely. None of us asked him the reason out of respect for him. So al-Husayn (as) went to him, sat on his lap, and said to him: "O my father, you have entered our house, and we have not felt joy from anything like the joy we felt from your entrance, but then you cried, which saddened us. Why did you cry?"

The Prophet (as) said: "O my son, Gabriel just came to me and informed me that you will all be killed, and that your places of death will be scattered."

Al-Husayn (as) asked: "O my father, what will be the reward for those who visit our graves, despite their scattered locations?"

The Prophet (as) replied: "O my son, they are groups from my community who will visit you, seeking blessings through that. It is incumbent upon me to come to them on the Day of Resurrection, to save them from the horrors of that day because of their sins, and Allah will grant them entry into Paradise."[88]

Number of wounds of Imam al-Husayn on the day he was martyred

1431 / 10 - وعنه، قال: أخبرنا أحمد بن عبدون، عن ابن الزبير، عن علي بن الحسن بن فضال، عن العباس، عن أبي عمارة، عن معاذ بن مسلم، قال: سمعت أبا عبد الله (عليه السلام) يقول: وجد بالحسين بن علي (صلوات الله عليهما) نيف وسبعون ضربة بالسيف.

Narrated from the same source: Ahmad bin Abdun told us, from Ibn Al-Zubayr, from Ali bin Al-Hasan bin Faddal, from Al-Abbas, from Abu ‘Amarah, from Mu’adh bin Muslim, who said: I heard Abu Abdullah (as) say: "Husayn bin Ali (as) was found with more than seventy sword wounds."[89]

Jinns tried to help Imam Husayn on Ashura but arrived too late.

141 / 50 - أخبرنا محمد بن محمد، قال: أخبرنا أبو حفص عمر بن محمد، قال: حدثنا علي بن العباس، قال: حدثنا عبد الكريم بن محمد، قال: حدثنا سليمان بن مقبل الحارثي، قال: حدثنا المحفوظ بن المنذر، قال: حدثني شيخ من بني تميم، كان يسكن الرابية قال: سمعت أبي يقول: ما شعرنا بقتل الحسين (عليه السلام) حتى كان مساء ليلة عاشورا، فإني جالس بالرابية ومعي رجل من الحي فسمعنا هاتفا يقول: والله ما جئتكم حتى بصرت به * بالطف منعفر الخدين منحورا وحوله فتية تدمى نحورهم * مثل المصابيح يطفون الدجى نورا وقد حثثت قلوصي (1) كي أصادفهم * من قبل أن يتلاقى الخرد (2) الحورا فعاقني قدر والله بالغه * وكان أمرا قضاه الله مقدورا كان الحسين سراجا يستضاء به * الله يعلم أني لم أقل زورا صلى الاله على جسم تضمنه * قبر الحسين حليف الخير مقبورا

[88] Al-Amali - Sheikh Al-Tusi - Page 669, H: 11
[89] Al-Amali - Sheikh Al-Tusi - Page 676, H: 10

مجاورا لرسول الله في غرف * وللرصي وللطيار مسرورا فقلت له: من أنت يرحمك الله؟ قال: أنا وأبي من جن نصيبين، أردنا مؤازرة الحسين (عليه السلام) ومواساته بأنفسنا، فانصرفنا من الحج فأصبناه قتيلا.

141 / 50 - Muhammad bin Muhammad told us, saying: Abu Hafs Umar bin Muhammad told us, saying: Ali bin al-Abbas told us, saying: Abdul Karim bin Muhammad told us, saying: Sulayman bin Muqbil al-Harithi told us, saying: Al-Mahfuz bin al-Mundhir told us, saying: An elder from the tribe of Banu Tamim who lived in al-Rabiya told me, saying: I heard my father say: We did not realize the martyrdom of Husayn (as) until the evening of the night of Ashura. I was sitting in al-Rabiya with a man from the tribe, and we heard a voice saying: "By Allah, I did not come to you until I saw him at Karbala, his cheeks covered in dust and his neck slaughtered. And around him, young men with bleeding throats, like lanterns illuminating the darkness of night. I urged my camel to reach them before the pure virgins could meet them. But fate, by Allah, hindered me; it was a decree from Allah, predestined. Husayn was a guiding light; Allah knows I speak no lie. May Allah's blessings be upon the body that the grave of Husayn encloses, an ally of goodness, buried. Neighboring the Messenger of Allah in chambers, with the one who is pleased and the flyer (Jafar al-Tayyar) rejoicing." I said to him: "Who are you, may Allah have mercy on you?" He said: "My father and I are jinn from Nasibin. We wanted to support Husayn (as) and offer our lives for him. We departed from the pilgrimage and found him already martyred."[90]

The sky rained blood on the day al-Husayn was killed

659 / 106 - أخبرنا ابن خشيش، قال: أخبرنا الحسين بن الحسن، قال: حدثنا محمد بن دليل، قال: حدثنا علي بن سهل، قال: حدثنا مؤمل، عن حماد بن سلمة عن عمار بن أبي عمار، قال: أمطرت السماء يوم قتل الحسين (عليه السلام) دما عبيطا.

Ibn Khushaysh reported: Al-Husayn ibn al-Hasan narrated to us, who said: Muhammad ibn Dalil narrated to us, who said: Ali ibn Sahl narrated to us, who said: Mu'mal

[90] Al-Amali - Sheikh Al-Tusi - Page 90, H: 50

narrated to us, from Hamad ibn Salamah, from Ammar ibn Abi Ammar, who said: "The sky rained blood on the day Husayn (as) was killed."[91]

Khutba of Zaynab bint Ali at Kufa

142 / 51 - أخبرنا أبو عبد الله محمد بن محمد، قال: أخبرني أبو عبيد الله محمد بن عمران المرزباني، قال: حدثني أحمد بن محمد الجوهري، قال: حدثنا محمد بن مهران، قال: حدثنا موسى بن عبد الرحمن المسروقي، عن عمر بن عبد الواحد، عن إسماعيل بن راشد، عن حذلم بن ستير (3)، قال: قدمت الكوفة في المحرم من سنة إحدى وستين، منصرف علي بن الحسين (عليهما السلام) بالنسوة من كربلاء ومعهم الاجناد يحيطون بهم، وقد خرج الناس للنظر إليهم، فلما أقبل بهم على الجمال بغير وطاء جعل نساء الكوفة يبكين، ويلتدمن (4)، فسمعت علي بن الحسين (عليه السلام) وهو يقول بصوت ضئيل، وقد نهكته العلة، وفي عنقه الجامعة، ويده مغلولة إلى عنقه: إن هؤلاء النسوة يبكين، فمن قتلنا؟! قال: ورأيت زينب بنت علي (عليه السلام) ولم أر خفرة (1) قط أنطق منها، كأنها تفرغ عن لسان أمير المؤمنين (عليه السلام). قال: وقد أومأت إلى الناس أن اسكتوا، فارتدت الأنفاس، وسكنت الأصوات، فقالت: الحمد لله، والصلاة على أبي رسول الله (صلى الله عليه وآله). أما بعد: يا أهل الكوفة، ويا أهل الختل والخذل، فلا رقأت العبرة ولا هدأت الرنة، فإنما مثلكم كمثل التي نقضت غزلها من بعد قوة أنكاثا، تتخذون أيمانكم دخلا بينكم (2)، ألا وهل فيكم ألا الصلف الظلف والضرم الشرف (3) خوارون في اللقاء، عاجزون عن الأعداء، ناكثون للبيعة، مضيعون للذمة، فبئس ما قدمت لكم أنفسكم أن سخط الله عليكم وفي العذاب أنتم خالدون (4). أتبكون! إي والله فابكوا كثيرا واضحكوا قليلا، ولقد فزتم بعارها وشنارها (5)، ولن تغسلوا دنسها عنكم أبدا. فسليل خاتم الرسالة، وسيد شباب أهل الجنة، وملاذ خيرتكم، ومفزع نازلتكم، وأمارة محجتكم، ومدرجة حجتكم خذلتم وله قتلتم! ألا ساء ما تزرون (6) فتعسا ونكسا، ولقد خاب السعي، وتبت الأيدي، وخسرت الصفقة، وبؤتم بغضب من الله " وضربت عليهم الذلة والمسكنة " (7). ويلكم! أتدرون أي كبد لمحمد فريتم، وأي دم له سفكتم، وأي كريمة له أصبتم ة لقد جئتم شيئا إذا * تكاد السماوات يتفطرن منة وتنشق الأرض وتخر الجبال هدأ " (1). ولقد أتيكم بها خرقاء شوهاء بلا غ الأرض والسماء، أفعجبتم أن قطرت السماء دما،

[91] Al-Amali - Sheikh Al-Tusi - Page 330, H: 106

ولعذاب الآخرة أخرى، فلا يستخفنكم (2) المهل، فإنه لا يحفزه البدا ر، ولا يخاف عليه فوت (3) الثار، كلا " إن ربك لبالمرصاد " (4). قال: ثم سكتت، فرأيت الناس حيارى، قد ردوا أيديهم في أفواههم، ورأيت شيخا قد بكى حتى اخضلت لحيته، وهو يقول: كهولكم خير الكهول ونسلكم إذا عد نسل لا يخيب ولا يخزى

142 / 51 - Abu Abdullah Muhammad bin Muhammad told us, saying: Abu Ubaydullah Muhammad bin Imran al-Marzbani told me, saying: Ahmad bin Muhammad al-Jawhari told us, saying: Muhammad bin Mehran told us, saying: Musa bin Abdulrahman al-Masruqi told us, from Umar bin Abdul Wahid, from Ismail bin Rashid, from Huthlam bin Sitir, who said: I arrived in Kufa in the month of Muharram of the year 61 AH, as Ali bin al-Husayn (a) was returning with the women from Karbala, accompanied by soldiers surrounding them. The people had come out to see them. When they brought them on unsaddled camels, the women of Kufa began to cry and lament. I heard Ali bin al-Husayn (as) say in a faint voice, weakened by illness, with a chain around his neck and his hand tied to his neck: "These women are crying, so who killed us?" He said: I saw Zainab bint Ali (as), and I had never seen a more eloquent woman, as if she were speaking with the tongue of Amir al-Mu'minin (as). She signaled to the people to be quiet, and the breaths calmed, and the voices hushed. Then she said: "Praise be to Allah, and blessings upon my father, the Messenger of Allah (saw). As for what follows: O people of Kufa, O people of deceit and betrayal, may your tears never cease, and may your cries never be silenced. Your example is like the one who unravels her thread after it is firmly spun, taking your oaths as deceit between you. Is there anything among you except frivolity, arrogance, and wickedness? Weak in confrontation, cowardly against the enemy, betrayers of the covenant, and violators of sanctity, you have presented your souls for the wrath of Allah and eternal punishment. Do you cry? Yes, by Allah, cry much and laugh little, for you have earned disgrace and dishonor, which you will never wash away. You have killed the descendant of the Seal of Prophethood, the master of the youth of Paradise, the refuge of your chosen ones, the place of safety in your difficulties, the beacon of your guidance, and the path of your proof. How evil is what

you have reaped! May you be wretched and disgraced, for your efforts have failed, your hands have lost, and you have brought upon yourselves the wrath of Allah. "Disgrace and wretchedness were struck upon them." Woe to you! Do you know whose heart you have ripped apart, whose blood you have shed, and whose honor you have violated? You have committed such an enormity that the heavens are ready to burst, the earth to split asunder, and the mountains to collapse. Indeed, you have brought forth an atrocious, horrendous deed, one that fills the earth and sky. Do you wonder that the sky rains blood, and surely the punishment of the Hereafter is more severe? Do not let the respite deceive you, for it does not hasten its arrival, nor is there fear of missing revenge. Indeed, "Your Lord is ever watchful." Then she fell silent. I saw the people bewildered, their hands in their mouths, and I saw an old man who had cried until his beard was soaked. He said: "Your elders are the best of elders, and your lineage, when counted, never fails or disgraces."[92]

Ibn Ziyad (LA) hitting the severed head of Al-Husayn (AS)

41 - أخبرنا أبو عمر، قال: أخبرنا أحمد، قال: حدثنا أحمد بن الحسين ابن عبد الملك، قال: حدثنا إسماعيل بن عامر، قال: حدثنا الحكم بن محمد بن القاسم الثقفي، قال: حدثني أبي، عن أبيه: أنه حضر عبيد الله بن زياد حين أتي برأس الحسين (صلوات الله عليه)، فجعل ينكت بقضيب ثناياه ويقول: إنه كان لحسن الثغر. فقال له زيد بن أرقم: ارفع قضيبك، فطالما رأيت رسول الله (صلى الله عليه وآله) يلثم موضعه. قال: إنك شيخ قد خرفت. فقام زيد يجر ثيابه، ثم عرضوا عليه، ثم أمر بضرب عنق علي بن الحسين (عليهما السلام) فقال له علي (عليه السلام): إن كان بينك وبين هؤلاء النساء رحم فأرسل معهن من يؤديهن، فقال تؤديهن أنت، وكأنه استحيا، وصرف الله (عز وجل) عن علي بن الحسين (عليه السلام) القتل. قال القاسم بن محمد: ما رأيت منظرا قط أفزع من إلقاء رأس الحسين (عليه السلام) بين يديه وهو ينكته.

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[92]Al-Amali - Sheikh Al-Tusi - Page 91, H: 51

41 - Abu 'Umar told us: Ahmad informed us, saying: Ahmad bin Al-Husayn bin Abdul Malik narrated to us, saying: Ismail bin 'Amer narrated to us, saying: Al-Hakam bin Muhammad bin Al-Qasim Al-Thaqafi narrated to us, saying: My father told me from his father that he was present when Ubaidullah bin Ziyad was brought the head of Al-Husayn (as). That accursed man began to hit and poke at the front teeth of the oppressed Imam with his stick, saying: 'O Husayn! Your teeth are beautiful.' During this, Zaid bin Arqam said to him: 'O accursed one! Remove your stick from that place, for I have seen the Messenger of Allah (saw) with my own eyes kissing that very spot.' The accursed one replied: 'What nonsense is this old man talking?' Zaid stood up and began to leave, dragging his cloak, so the people lifted his cloak and placed it on his shoulders. After this, the accursed one ordered the killing of Ali bin Husayn, Imam Zain-ul-Abidin (as). Ali bin Husayn said: 'O accursed one! If there is any Islamic kinship between you and these women, then appoint a trustworthy person to take them to Medina before killing me.' The accursed one said: 'No, you will take them yourself.' He was ashamed and refrained from killing him. Qasim bin Muhammad narrated: 'I have never seen a more painful sight than when the blessed head of Imam Husayn was placed before that accursed man, and he was committing atrocities with his stick on the blessed head.'"[93]

Imam Sajjad described who really won after Karbala

1432 / 11 - وبهذا الاسناد، عن أبي عمارة، عن عبد الله بن طلحة، عن عبد الله ابن سيابة، عن أبي عبد الله (عليه السلام)، قال: لما قدم علي بن الحسين (عليهما السلام) وقد قتل الحسين بن علي (صلوات الله عليهما) استقبله إبراهيم بن طلحة بن عبيد الله، وقال: يا علي بن الحسين، من غلب؟ وهو مغطى رأسه، وهو في المحمل. قال: فقال له علي ابن الحسين: إذا أردت أن تعلم من غلب، ودخل وقت الصلاة، فأذن ثم أقم.

Narrated with the same chain of narrators: From Abu ‘Amarah, from Abdullah bin Talhah, from Abdullah bin Sayyabah, who narrated from Abu Abdullah (as), who said:

[93] Al-Amali - Sheikh Al-Tusi - Page 252, H: 41

"When Ali bin Al-Husayn (as) arrived after Husayn bin Ali (as) had been martyred, Ibrahim bin Talha bin Ubayd Allah met him and said, 'O Ali bin Al-Husayn, who has won?' while Ali bin Husayn (as) had his head covered and he was in the litter. Ali bin Al-Husayn replied, 'If you want to know who has won, wait until the time of prayer, then call the Adhan and recite the Iqama.'"[94]

Wailing of Asma bint Aqil over Aba Abdillah in Madinah

139 / 48 - حدثنا محمد بن محمد، قال: أخبرنا أبو عبيد الله محمد بن عمران المرزباني، قال: حدثنا أحمد بن محمد، قال: حدثنا الحسن بن عليل العنزي، قال: حدثنا عبد الكريم بن محمد، قال: حدثنا علي بن سلمة، عن أبي أسلم محمد بن مخلد، عن أبي هياج عبد الله بن عامر، قال: لما أتى نعي الحسين (عليه السلام) إلى المدينة خرجت أسماء بنت عقيل بن أبي طالب (رضي الله عنهما) في جماعة من نسائها حتى انتهت إلى قبر رسول الله (ملى الله عليه وآله)، فلاذت به وشهقت عنده، ثم التفتت إلى المهاجرين والأنصار، وهي تقول. ماذا تقولون إن قال النبي لكم * يوم الحساب وصدق القول مسموع خذلتم عترتي أو كنتم غيبا * والحق عند ولي الأمر مجموع أسلمتموهم بأيدي الظالمين فما * منكم له اليوم عند الله مشفوع ما كان عند غداة الطف إذ حضروا * تلك المنايا ولا عنهن مدفوع قال: فما رأينا باكيا ولا باكية أكثر مما رأينا ذلك اليوم.

139 / 48 - Muhammad bin Muhammad told us, saying: Abu Ubaydullah Muhammad bin Imran al-Marzbani told us, saying: Ahmad bin Muhammad told us, saying: Al-Hasan bin Alil al-Anzi told us, saying: Abdul Karim bin Muhammad told us, saying: Ali bin Salma told us, from Abu Aslam Muhammad bin Mukhlid, from Abu Hiyaj Abdullah bin Amir, who said: When the news of the martyrdom of Husayn (as) reached Medina, Asma bint Aqil bin Abi Talib (may Allah be pleased with them) went out with a group of her women until she reached the grave of the Messenger of Allah (saw). She clung to it and wailed loudly, then she turned to the Muhajirun and Ansar, saying: "What will you say when the Prophet asks you on the Day of Judgment, and the truth will indeed be are

[94] Al-Amali - Sheikh Al-Tusi - Page 677, H: 11

heard: 'You deserted my family or were you absent, while the truth will be brought together before the master. You handed them over to the hands of the oppressors, so none of you will have any intercession with Allah today. Where were you on the day of Karbala when they faced those calamities and there was no one to defend them?'" He said: We had never seen more crying men and women than we saw that day.[95]

Allah compensated Husayn for his martyrdom by placing the Imamate in his progeny

٦٤٤ / ٩١ - أخبرنا ابن خشيش، عن محمد بن عبد الله، قال: محمد بن محمد بن معقل العجلي القرميسيني بسهرورد، قال: حدثنا محمد بن أبي الصهبان الذهلي، قال: حدثنا أحمد بن محمد بن أبي نصر البزنطي، عن كرام بن عمرو الخثعمي، عن محمد بن مسلم، قال: سمعت أبا جعفر وجعفر بن محمد (عليهما السلام) يقولان: أن الله (تعالى) عوض الحسين (عليه السلام) من قتله أن جعل الإمامة في ذريته، والشفاء في تربته، وإجابة الدعا عند قبره، ولا تعد أيام زائريه جائيا وراجعا من عمره. قال محمد بن مسلم: فقلت لأبي عبد الله (عليه السلام): هذا الجلال ينال بالحسين (عليه السلام) فماله في نفسه؟ قال: إن الله (تعالى) ألحقه بالنبي (صلى الله عليه وآله وسلم) فكان معه في درجته ومنزلته، ثم تلا أبو عبد الله ﴿والذين امنوا واتبعتهم ذريتهم بإيمان ألحقنا بهم ذريتهم﴾ الآية.

Ibn Khushayish reported to us, from Muhammad bin Abdullah, saying: Muhammad bin Muhammad bin Mu’aqqal al-Ajli al-Qurmisini in Saharvard told us, saying: Muhammad bin Abi al-Suhban al-Dhahli told us, saying: Ahmad bin Muhammad bin Abi Nasr al-Bazanti, from Karam bin Amr al-Khath’ami, from Muhammad bin Muslim, said: I heard Abu Ja'far and Ja'far bin Muhammad (a) saying:

Allah (the Exalted) compensated Husayn (as) for his martyrdom by placing the Imamate in his progeny, making healing in his soil, answering prayers at his grave, and not counting the days of those who visit his grave—whether coming or going—against their lifespan.

95Al-Amali - Sheikh Al-Tusi - Page 90, H: 48

Muhammad bin Muslim said: I asked Abu Abdullah (as): This grandeur is attained through Husayn (as), but what about himself? He replied: Allah (the Exalted) joined him with the Prophet (as) so that he is with him in his rank and position. Then Abu Abdullah recited the verse: "And those who believe and whose descendants follow them in faith — We will join them with their descendants" (Qur'an 52:21).[96]

The revolt of Mukhtar al-Thaqafi

424 / 16 - أخبرنا محمد بن محمد، قال: أخبرني أبو عبيد الله محمد بن عمران المرزباني، قال: حدثني محمد بن إبراهيم، قال: حدثنا الحارث بن أبي أسامة، قال: حدثنا المدائني، عن رجاله: أن المختار بن أبي عبيد الثقفي (رحمه الله) ظهر بالكوفة ليلة الأربعاء لأربع عشرة ليلة بقيت من شهر ربيع الاخر سنة ست وستين، فبايعه الناس على كتاب الله وسنة رسول الله (صلى اللة عليه وآله) والطلب بدم الحسين بن علي (عليهما السلام) ودماء أهل بيته (رحمة الله عليهم) والدفع عن الضعفاء، فقال الشاعر في ذلك: ولما دعا المختار جئنا لنصره * على الخيل تردى من كميت (1) وأشقرا دعا يا لثارات الحسين فأقبلت * تعادى (2) بفرسان الصباح لتثأرا ونهض المختار إلى عبد الله بن مطيع، وكان على الكوفة من قبل ابن الزبير فأخرجه وأصحابه منها منهزمين، وأقام بالكوفة إلى المحرم سنة سبع وستين، ثم عمد على إنفاذ الجيوش إلى ابن زياد وكان بأرض الجزيرة، فصير على شرطه أبا عبد الله الجدلي وأبا عمرة كيسان مولى عرينة، وأمر إبراهيم بن الأشتر (رحمه الله) بالتأهب للمسير إلى ابن زياد (لعنه الله)، وأمره على الاجناد، فخرج إبراهيم يوم السبت لسبع خلون من المحرم سنة سبع وستين في ألفين من مذحج وأسد، وألفين من تميم وهمدان، وألف وخمس مائة من قبائل المدينة، وألف وخمس مائة من كندة وربيعة، وألفين من الحمراء. وقال بعضهم: كان ابن الأشتر في أربعة آلاف من القبائل، وثمانية آلاف من الحمراء، وشيع المختار إبراهيم بن الأشتر (رحمهما الله) ماشيا، فقال له إبراهيم: اركب رحمك الله، فقال: إني لأحتسب الاجر في خطاي معك، وأحب أن تغبر قدماي في نصر ال محمد (عليهم السلام)، ثم ودعه وانصرف. فسار ابن الأشتر حتى أتى المدائن، ثم سار يريد ابن زياد، فشخص المختار عن الكوفة لما أتاه ان ابن الأشتر فد ارتحل من المدائن، وأقبل حتى نزل المدائن،

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[96] Al-Amali - Sheikh Al-Tusi - Page 317, H: 91

فلما نزل ابن الأشتر نهر الخازر بالموصل أقبل ابن زياد في الجموع، ونزل على أربعة فراسخ من عسكر ابن الأشتر، ثم التقوا فحض ابن الأشتر أصحابه وقال: يا أهل الحق وأنصار الدين، هذا ابن زياد قاتل الحسين بن علي وأهل بيته (عليهم السلام) قد أتاكم الله به وبحزبه حزب الشيطان، فقاتلوهم بنية وصبر، لعل الله يقتله بأيديكم، ويشفي صدوركم. وتزاحفوا ونادى أهل العراق: يا لثارات الحسين، فجال أصحاب ابن الأشتر جولة، فناداهم: يا شرطة الله الصبر الصبر، فتراجعوا فقال لهم عبد الله بن يسار بن أبي عقب الدؤلي: حدثني خليلي أنا نلقى أهل الشام على نهر يقال له الخازر، فيكشفونا حتى نقول: هي هي، ثم نكر عليهم فنقتل أميرهم، فأبشروا واصبروا فإنكم لهم قاهرون. ثم حمل ابن الأشتر (رحمه الله) عشيا فخالط القلب، وكسرهم أهل العراق فركبوهم يقتلونهم، فانجلت الغمة وقد قتل عبيد الله بن زياد وحصين بن نمير وشرحبيل ابن ذي الكلاع وابن حوشب وغالب الباهلي وعبد الله بن إياس السلمي وأبو الأشرس الذي كان على خراسان وأعيان أصحابه (لعنهم الله). فقال ابن الا شتر: إني رأيت بعدما انكشفت الناس طائفة منهم قد صبرت تقاتل، فأقدمت عليهم، وأقبل رجل اخر في كبكبة كأنه بغل أقمر (1)، يفري الناس، لا يدنو منه أحد إلا صرعه، فدنا مني فضربت يده فأبنتها، وسقط على شاطئ النهر، فشرقت يداه وغربت رجلاه، فقتلته ووجدت منه ريح المسك، وأظنه ابن زياد فاطلبوه، فجاء رجل فنزع خفيه وتأمله، فإذا هو ابن زياد (لعنه الله) على ما وصف ابن الأشتر، فاحتز رأسه، واستوقدوا عامة الليل بجسده، فنظر إليه مهران مولى زياد وكان يحبه حبا شديدا، فحلف ألا يأكل شحما أبدا، وأصبح الناس فحووا ما في العسكر وهرب غلام لعبيد الله إلى الشام، فقال له عبد الملك بن مروان: متى عهدك بابن زياد؟ فقال: جال الناس وتقدم فقاتل، وقال: ائتني بجرة فيها ماء، فأتيته فاحتملها فشرب منها وصب الماء بين درعه وجسده، وصب على ناصية فرسه فصهل ثم أقحمه، فهذا آخر عهدي به. قال: وبعث ابن الأشتر برأس ابن زياد إلى المختار وأعيان من كان معه، فقدم بالرؤوس والمختار يتغدى، فألقيت بين يديه، فقال: الحمد لله رب العالمين، وضع رأس الحسين بن علي (عليه السلام) بين يدي ابن زياد (لعنه الله) وهو يتغدى، وأتيت برأس ابن زياد وأنا أتغدى. قال: رأينا حية بيضاء تخلل الرؤوس حتى دخلت في أنف ابن زياد وخرجت من أذنه، ودخلت في أذنه وخرجت من أنفه، فلما فرغ المختار من الغداء قام فوطئ وجه ابن زياد بنعله ثم رمى بها إلى مولى له وقال: اغسلها فإني وضعتها على وجه نجس كافر. وخرج المختار إلى الكوفة، وبعث برأس ابن زياد ورأس حصين بن نمير ورأس شرحبيل بن ذي الكلاع مع عبد الرحمن بن أبي عمير الثقفي وعبد الله بن شداد الجشمي

والسائب بن مالك الأشعري إلى محمد بن الحنفية بمكة وعلي بن الحسين (عليه السلام) يومئذ بمكة، وكتب إليه معهم: " أما بعد، فإني بعثت أنصارك وشيعتك إلى عدوك يطلبونه بدم أخيك المظلوم الشهيد، فخرجوا محتسبين محنقين آسفين، فلقوهم دون نصيبين فقتلهم رب العباد، والحمد لله رب العالمين الذي طلب لكم الثأر، وأدرك لكم رؤساء أعدائكم، فقتلهم في كل فج وغرقهم في كل بحر، فشفى بذلك صدور قوم مؤمنين، وأذهب غيظ قلوبهم ". وقدموا بالكتاب والرؤوس عليه، فبعث برأس ابن زياد إلى علي بن الحسين (عليهما السلام) فأدخل عليه وهو يتغدى، فقال علي بن الحسين (عليهما السلام): أدخلت على ابن زياد وهو يتغذى ورأس أبي بين يديه، فقلت: اللهم لا تمتني حتى تريني رأس ابن زياد وأنا أتغدى، فالحمد لله الذي أجاب دعوتي. ثم أمر فرمي به، فحمل إلى ابن الزبير، فوضعه ابن الزبير على قصبة، فحركتها الريح فسقط، فخرجت حية من تحت الستار فأخذت بأنفه، فأعادوا القصبة فحركتها الريح فسقط، فخرجت الحية فأزمت (1) بأنفه، فعل ذلك ثلاث مرات، فامر ابن الزبير فالقي في بعض شعاب مكة. قال: وكان المختار (رحمه الله) قد سئل في أمان عمر بن سعد بن أبي وقاص، فأمنه على أن لا يخرج من الكوفة فإن خرج منها فدمه هدر. قال: فأتى عمر بن سعد رجل فقال: إني سمعت المختار يحلف ليقتلن رجلا، والله ما أحسبه غيرك. قال: فخرج عمر حتى أتى الحمام فقيل له: أترى هذا يخفى على المختار؟ فرجع ليلا فدخل داره، فلما كان الغد غدوت فدخلت على المختار، وجاء الهيثم بن الأسود فقعد، فجاء حفص ابن عمر بن سعد، فقال للمختار: يقول لك أبو حفص: أنزلنا بالذي كان بيننا وبينك. قال: اجلس، فدعا المختار أبا عمرة، فجاء رجل قصير يتخشخش (2) في الحديد فساره، ودعا برجلين فقال: اذهبا معه، فذهب فوالله ما أحسبه بلغ دار عمر بن سعد حتى جاء برأسه، فقال المختار لحفص: أتعرف هذا؟ فقال: إنا لله وإنا إليه راجعون، نعم. قال: يا أبا عمرة ألحقه به؟ فقتله. فقال المختار (رحمه الله): عمر بالحسين، وحفص بعلي بن الحسين، ولا سواء. قال: واشتد أمر المختار بعد قتل ابن زياد وأخاف الوجوه وقال: لا يسوغ لي طعام ولا شراب حتى أقتل قاتلة الحسين بن علي (عليه السلام) وأهل بيته، وما من ديني أترك أحدا منهم حيا. وقال: أعلموني من شرك في دم الحسين وأهل بيته، فلم يكن يؤتونه برجل فيقولون هذا من قتلة الحسين أو من أعان عليه إلا قتله، وبلغه أن شمر ابن ذي الجوشن (لعنه الله) أصاب مع الحسين (1) إبلا فأخذها، فلما قدم الكوفة نحرها وقسم لحومها. فقال المختار: احصوا لي كل دار دخل فيها شئ من ذلك اللحم، فأحصوها فأرسل إلى من كان أخذ منها شيئا فقتلهم وهدم دورا بالكوفة. وأتي المختار

بعبد الله بن أسيد الجهني ومالك بن الهيثم البدائي (2) من كندة وحمل بن مالك المحاربي، فقال: يا أعداء الله، أين الحسين بن علي؟ قالوا: أكرهنا على الخروج إليه. قال: أفلا مننتم عليه وسقيتموه من الماء، وقال للبدائي: أنت صاحب برنسه لعنك الله. قال: لا. قال: بلى. ثم قال: اقطعوا يديه ورجليه، ودعوه يضطرب حتى يموت، فقطعوه، وأمر بالآخرين فضربت أعناقهما، وأتى بقراد بن مالك وعمرو بن خالد وعبد الرحمن البجلي وعبد الله بن قيس الخولاني فقال لهم: يا قتلة الصالحين، ألا ترون الله بريئا منكم، لقد جاءكم الورس بيوم نحس، فأخرجهم إلى السوق فقتلهم. وبعث المختار معاذ بن هانئ الكندي وأبا عمرة كيسان إلى دار خولي بن يزيد الأصبحي - وهو الذي حمل رأس الحسين (عليه السلام) إلى ابن زياد - فأتوا داره فاستخفى في المخرج، فدخلوا عليه فوجدوه قد أكب على نفسه قوصرة (3)، فأخذوه وخرجوا يريدون المختار، فتلقاهم في ركب، فردوه إلى داره، وقتله عندها وأحرقه. وطلب المختار شمر بن ذي الجوشن فهرب إلى البادية، فسعي به إلى أبي عمرة، فخرج إليه مع نفر من أصحابه فقاتلهم قتالا شديدا فأثخنته الجراحة، فأخذه أبو عمرة أسيرا، وبعث به إلى المختار فضرب عنقه، وأغلى له دهنا في قدر وقذفه فيها فتفسخ، ووطئ مولى لآل حارثة بن مضرب وجهه ورأسه، ولم يزل المختار يتتبع قتلة الحسين (عليه السلام) وأهله حتى قتل منهم خلقا كثيرا، وهرب الباقون فهدم دورهم، وقتلت العبيد مواليهم الذين قاتلوا الحسين (عليه السلام)، فأتوا المختار فأعتقهم.

424 / 16 - Muhammad bin Muhammad reported to us, saying: Abu Ubayd Allah Muhammad bin Imran al-Marzbani informed me, saying: Muhammad bin Ibrahim told me, saying: Al-Harith bin Abi Usama reported to us, saying: Al-Mada'ini narrated to us, from his men: That al-Mukhtar bin Abi Ubayd al-Thaqafi (may Allah have mercy on him) appeared in Kufa on the night of Wednesday, fourteen nights remaining in the month of Rabi' al-Akhir, in the year sixty-six. People pledged allegiance to him on the basis of the Book of Allah, the Sunnah of the Messenger of Allah (saw), avenging the blood of al-Husayn bin Ali (as) and the blood of his family (may Allah have mercy on them), and protecting the weak. A poet said about that:

When al-Mukhtar called, we came to support him,

Riding horses, adorned in chestnut and grey,

He called for the revenge of al-Husayn, and they came,

Racing with the knights of the morning to take revenge.

Al-Mukhtar then proceeded to Abd Allah bin Muti', who was in charge of Kufa on behalf of Ibn al-Zubayr, and drove him and his companions out, forcing them to flee. He stayed in Kufa until the month of Muharram in the year sixty-seven. Then, he began preparing to send armies against Ibn Ziyad, who was in the region of Jazira. He appointed Abu Abd Allah al-Jadali and Abu Amra Kaysan, a freed slave of Arina, as leaders of his guards, and ordered Ibrahim bin al-Ashtar (may Allah have mercy on him) to prepare to march against Ibn Ziyad (may Allah curse him), making him the commander of the troops. Ibrahim set out on Saturday, seven days into Muharram in the year sixty-seven, with two thousand men from Madhhij and Asad, two thousand from Tamim and Hamdan, one thousand five hundred from the tribes of Medina, one thousand five hundred from Kinda and Rabi'a, and two thousand from the Hamra.

And some of them said: Ibn al-Ashtar had four thousand from the tribes and eight thousand from the Hamra. Al-Mukhtar escorted Ibrahim bin al-Ashtar (may Allah have mercy on both of them) on foot, and Ibrahim said to him, "Ride, may Allah have mercy on you." He replied, "I seek the reward for my steps with you, and I love that my feet get dusty in supporting the family of Muhammad (a)." Then he bid him farewell and returned. Ibn al-Ashtar traveled until he reached al-Mada'in, then continued towards Ibn Ziyad. When al-Mukhtar received news that Ibn al-Ashtar had departed from al-Mada'in, he set out from Kufa and arrived at al-Mada'in. When Ibn al-Ashtar reached the river Khazir near Mosul, Ibn Ziyad came forward with his troops and encamped four leagues from Ibn al-Ashtar's camp. They then engaged in battle. Ibn al-Ashtar encouraged his companions, saying, "O people of truth and supporters of the religion, this is Ibn Ziyad, the killer of al-Husayn bin Ali and his family (a). Allah has brought him to you along with his party, the party of Satan. Fight them with intention and patience; perhaps Allah will kill him by your hands and heal your hearts."

They advanced, and the people of Iraq shouted, "For the revenge of al-Husayn!" The companions of Ibn al-Ashtar made a move, and he called out to them, "O Allah's police, be patient, be patient!" They retreated, and then Abdullah bin Yasar bin Abi Aqab al-Duali said to them, "My friend told me that we would meet the people of Sham on a river called Khazir. They would push us back until we say 'it is, it is,' then we would turn back on them and kill their leader. So, rejoice and be patient, for you will overcome them."

Then Ibn al-Ashtar (may Allah have mercy on him) charged in the evening, mixing with the core of the army, and the people of Iraq defeated them, riding over them and killing them. The chaos cleared, and Ubayd Allah bin Ziyad, Husayn bin Numayr, Shurahbil bin Dhi al-Kila, Ibn Hushab, Ghalib al-Bahili, Abdullah bin Iyas al-Salmi, Abu al-Ashras who was in charge of Khurasan, and the notables among his companions (may Allah curse them) were killed.

Ibn al-Ashtar said, "After the people dispersed, I saw a group of them standing firm, fighting. I advanced on them, and another man approached me in a group, looking like a pale mule (1), cutting through people. No one approached him without being struck down. He came near me, and I struck his hand, severing it. He fell on the riverbank, his hands stretching east and his legs west. I killed him, and I smelled the scent of musk from him. I thought it was Ibn Ziyad, so I told them to look for him. A man came and removed his shoes and examined him. Indeed, it was Ibn Ziyad (may Allah curse him) as Ibn al-Ashtar described. They beheaded him and burned his body throughout the night. Mehran, a servant of Ziyad who loved him deeply, saw this and swore never to eat fat again.

In the morning, the people collected what was in the camp, and a slave of Ubayd Allah fled to Sham. Abdul Malik bin Marwan asked him, "When was the last time you saw Ibn Ziyad?" He replied, "The people dispersed, and he advanced and fought, saying, 'Bring me a jug of water.' I brought it to him, he took it, drank from it, poured water between

his armor and his body, and poured some on his horse's forelock, making it neigh. Then he mounted it. That was the last I saw of him."

He said: Ibn al-Ashtar sent the head of Ibn Ziyad and the heads of those who were with him to al-Mukhtar, who was having lunch when the heads arrived and were thrown in front of him. Al-Mukhtar said, "Praise be to Allah, Lord of the worlds. The head of al-Husayn bin Ali (as) was placed in front of Ibn Ziyad (may Allah curse him) while he was having lunch, and now the head of Ibn Ziyad is brought to me while I am having lunch."

He said: We saw a white snake slithering among the heads, entering Ibn Ziyad's nose and coming out of his ear, then entering his ear and coming out of his nose. When al-Mukhtar finished his meal, he stood up and stomped on Ibn Ziyad's face with his shoe, then threw it to his servant and said, "Wash it, for I have placed it on the face of a filthy infidel."

Al-Mukhtar then went out to Kufa and sent the head of Ibn Ziyad, the head of Husayn bin Numayr, and the head of Shurahbil bin Dhi al-Kila with Abd al-Rahman bin Abi Umayr al-Thaqafi, Abdullah bin Shaddad al-Jushami, and al-Sa'ib bin Malik al-Ash'ari to Muhammad bin al-Hanafiyyah in Mecca, where Ali bin al-Husayn (as) was also present. He wrote to them, "As for what follows, I have sent your supporters and your Shia to your enemy, seeking retribution for your wronged, martyred brother. They went out, committed and angry, and met them near Nisibis, where the Lord of all servants killed them. Praise be to Allah, Lord of the worlds, who has avenged your blood and captured the leaders of your enemies. He killed them in every valley and drowned them in every sea, thus healing the hearts of believing people and removing the rage from their hearts."

They delivered the letter and the heads to him, and he sent Ibn Ziyad's head to Ali bin al-Husayn (as) while he was having lunch. Ali bin al-Husayn (as) said, "I was brought before Ibn Ziyad while he was having lunch, and my father's head was in front of him. I prayed, 'O Allah, do not let me die until you show me the head of Ibn Ziyad while I am having lunch.' Praise be to Allah who answered my prayer." Then he ordered the head to

be thrown away, and it was sent to Ibn al-Zubayr. Ibn al-Zubayr placed it on a pole, but the wind knocked it down, and a snake emerged from under the curtain, grabbed his nose, and coiled around it. They put the pole back, but the wind knocked it down again, and the snake grabbed his nose again. This happened three times until Ibn al-Zubayr ordered the head to be thrown into one of the valleys of Mecca.

He said: Al-Mukhtar (may Allah have mercy on him) had granted amnesty to Umar ibn Sa'd ibn Abi Waqqas, on the condition that he would not leave Kufa; if he left, his blood would be forfeit. A man came to Umar ibn Sa'd and said, "I heard al-Mukhtar swear to kill a man, and I do not think it is anyone but you." Umar left until he reached the bathhouse. He was told, "Do you think this will go unnoticed by al-Mukhtar?" So he returned home at night.

The next morning, I went to al-Mukhtar. Al-Haytham ibn al-Aswad came and sat down, and then Hafs, the son of Umar ibn Sa'd, came and said to al-Mukhtar, "Abu Hafs says, 'Settle with us regarding what was between you and us.'" Al-Mukhtar said, "Sit down." He called for Abu Amrah, and a short man clinking in his armor came and whispered to him. Al-Mukhtar then called for two men and said, "Go with him." They left, and by Allah, I don't think they had reached Umar ibn Sa'd's house before they came back with his head.

Al-Mukhtar said to Hafs, "Do you recognize this?" He replied, "We belong to Allah and to Him we shall return. Yes." Al-Mukhtar said, "Abu Amrah, join him with his father." So he killed Hafs. Al-Mukhtar (may Allah have mercy on him) said, "Umar for al-Husayn, and Hafs for Ali ibn al-Husayn; it is not the same."

Al-Mukhtar's power grew after the killing of Ibn Ziyad. He terrified the notable people and said, "I will not enjoy food or drink until I have killed the murderers of al-Husayn ibn Ali (as) and his family. It is part of my religion not to leave any of them alive." He said, "Inform me of anyone who participated in the killing of al-Husayn and his family." Whenever they brought him someone they said was involved in al-Husayn's killing or had aided in it, he killed them.

He learned that Shimr ibn Dhi al-Jawshan (may Allah curse him) had taken camels from al-Husayn. When he reached Kufa, he slaughtered them and distributed the meat. Al-Mukhtar said, "Count every house that received some of that meat." They counted them, and he sent for everyone who had taken some of it and killed them, then destroyed the houses in Kufa.

Al-Mukhtar brought Abdullah ibn Asid al-Juhani, Malik ibn al-Haytham al-Bada'i from Kinda, and Hamil ibn Malik al-Muharibi and said, "O enemies of Allah, where is al-Husayn ibn Ali?" They replied, "We were forced to march against him." Al-Mukhtar said, "Could you not have shown him mercy and given him water?" He then turned to al-Bada'i and said, "You are the one who took his hood, may Allah curse you." He denied it, but al-Mukhtar insisted. He ordered, "Cut off his hands and feet and let him writhe until he dies," and so they did. He ordered the others to be beheaded.

Then, al-Mukhtar had Qurad ibn Malik, Amr ibn Khalid, Abdul-Rahman al-Bajali, and Abdullah ibn Qays al-Khawlani brought before him. He said to them, "O murderers of the righteous, do you not see that Allah has absolved Himself of you? You have come upon a day of ill-fate." He took them to the market and had them killed.

Al-Mukhtar sent Mu'adh ibn Hani al-Kindi and Abu Amrah Kaysan to the house of Khawli ibn Yazid al-Asbahi, who had carried the head of al-Husayn (as) to Ibn Ziyad. They entered his house and found him hiding, bent over a basket. They captured him and brought him to al-Mukhtar, who was on horseback. Al-Mukhtar sent them back to his house and killed him there, then burned his body.

He pursued Shimr ibn Dhi al-Jawshan, who fled to the desert. Abu Amrah was sent after him with a group of his companions. They fought fiercely, and Shimr was severely wounded. Abu Amrah captured him and sent him to al-Mukhtar, who then beheaded him, boiled his body in a cauldron, and his remains disintegrated. A servant of the family of Harithah ibn Mudarrib trampled Shimr's face and head.

Al-Mukhtar continued to hunt down the killers of al-Husayn (as) and his family, killing many of them. The remaining ones fled, and he destroyed their homes. The slaves of those who fought against al-Husayn (as) killed their masters and came to al-Mukhtar, who set them free.[97]

Mukhtar's killing of Harmala ibn Kahil (LA)

423 / 15 - أخبرنا محمد بن محمد، قال: أخبرني المظفر بن محمد البلخي، قال: حدثنا أبو علي محمد بن همام الإسكافي، قال: حدثنا عبد الله بن جعفر الحميري، قال: حدثني داود بن عمر النهدي، عن الحسن بن محبوب، عن عبد الله بن يونس، عن المنهال بن عمرو، قال: دخلت على علي بن الحسين (عليهما السلام) منصرفي من مكة فقال لي: يا منهال، ما صنع حرملة بن كاهلة الأسدي؟ فقلت: تركته حيا بالكوفة، قال: فرفع يديه جميعا، فقال: " اللهم أذقه حر الحديد، اللهم أذقه حر الحديد، اللهم أذقه حر النار ". قال المنهال: فقدمت الكوفة، وقد ظهر المختار بن أبي عبيد، وكان لي صديقا، قال: فكنت في منزلي أياما حتى انقطع الناس عني، وركبت إليه فلقيته خارجا من داره، فقال: يا منهال، لم تأتنا في ولايتنا هذه، ولم تهننا بها، ولم تشركنا فيها؟ فأعلمته أني كنت بمكة، وأني قد جئتك الان: وسايرته ونحن نتحدث حتى أتى الكناس، فوقف وقوفا كأنه ينتظر شيئا، وقد كان أخبر بمكان حرملة بن كاهلة، فوجه في طلبه، فلم نلبث أن جاء قوم يركضون وقوم يشتدون حتى قالوا: أيها الأمير، البشارة، قد أخذ حرملة بن كاهلة، فما لبثنا أن جئ به، فلقا نظر إليه المختار قال لحرملة: الحمد لله الذي مكنني منك. ثم قال: الجزار الجزار، فأتي بجزار، فقال له: اقطع يديه، فقطعتا، ثم قال له: اقطع رجليه، فقطعتا، ثم قال: النار النار؟ فأتي بنار وقصب فألقي عليه واشتعلت فيه النار. فقلت: سبحان الله! فقال لي: يا منهال، إن التسبيح لحسن، ففيم سبحت؟ فقلت: أيها الأمير، دخلت في سفرتي هذه منصرفي من مكة على علي بن الحسين (عليهما السلام) فقال لي: يا منهال، ما فعل حرملة بن كاهلة الأسدي؟ فقلت: تركته حيا بالكوفة؟ فرفع يديه جميعا فقال: " اللهم أذقه حر الحديد، اللهم أذقه حر الحديد، اللهم أذقه حر النار ". فقال لي المختار: أسمعت علي بن الحسين (عليهما السلام) يقول هذا؟ فقلت: والله لقد سمعته قال، فنزل عن دابته وصلى ركعتين فأطال

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[97] Al-Amali - Sheikh Al-Tusi - Page 240, H: 16

السجود، ثم قام فركب، وقد احترق حرملة، وركبت معه وسرنا، فحاذيت داري، فقلت: أيها الأمير، إن رأيت أن تشرفني وتكرمني وتنزل عندي وتحرم بطعامي. فقال: يا منهال، تعلمني أن علي بن الحسين دعا بأربع دعوات فأجابه الله على يدي ثم تأمرني أن آكل! هذا يوم صوم شكرا لله (عز وجل) على ما فعلته بتوفيقه. حرملة: هو الذي حمل رأس الحسين (عليه السلام).

423 / 15 - Muhammad bin Muhammad told us, saying: Al-Muzaffar bin Muhammad al-Balkhi told me, saying: Abu Ali Muhammad bin Hammam al-Iskafi told us, saying: Abdullah bin Ja'far al-Himyari told us, saying: Dawud bin Umar al-Nahdi told me, from al-Hasan bin Mahbub, from Abdullah bin Yunus, from al-Minhāl bin Amr, who states: On my way back from performing Hajj in Mecca, I visited the esteemed presence of Imam Ali ibn Husayn Zain al-Abidin in Medina. He asked me, "O Minhal! What became of Harmala bin Kahla al-Asadi?" I replied, "I left him alive." Minhal says: He raised his hands and prayed as follows: "O Allah, make him (Harmala) taste the heat of iron. O Allah, make him taste the heat of iron. O my Allah! make him taste the heat of fire!" Al-Minhāl said: Then, when I arrived in Kufa, Mukhtar ibn Abi Ubaidah had already become the ruler of Kufa, and I had been friends with him for a long time. I had been staying at my house for a few days, and people were coming to see me. When the number of visitors decreased, I mounted my horse and went to see him. I saw that he was also coming out of his house. As soon as he saw me, he said, "O Minhal! Why don't you join us in this good cause?" I replied, "I had gone for Hajj and have just returned, and now I have come to meet you." I accompanied him, and while talking, we stopped at the mosque in Kufa. Mukhtar was waiting for someone when a person arrived and informed him about the whereabouts of Harmala bin Kahla al-Asadi. Mukhtar set out towards that location to capture him. After a short while, a group from the army arrived and announced the capture of Harmala bin Kahla al-Asadi, congratulating Mukhtar on this success. Shortly thereafter, the cursed man was brought before Mukhtar. Seeing Harmala, Mukhtar said, "All praise is due to Allah who has given me power and strength over you and caused you to be captured." Then Mukhtar called out, "Call the butcher, call the butcher!" The butcher came, and Mukhtar ordered him to cut off Harmala's

hands. The butcher cut off both his hands. Then Mukhtar ordered the cursed man's feet to be cut off as well. The butcher cut off both his feet. After that, Mukhtar said, "Now light a fire." The fire was lit, and the cursed man was thrown into it, where he burned alive and turned to ashes. Minhal says: I said, "Subhan Allah," and Mukhtar remarked to me, "O Minhal! Glorifying Allah is indeed a great act of worship, but what is the reason for your praise at this moment?" I said, "O Amir! I had gone for Hajj on this journey. Upon my return from Mecca, I visited Ali ibn Husayn, and he asked me: 'O Minhal! What happened to Harmala ibn Kahla al-Asadi?'I replied, 'I left him alive. So he raised his hands and prayed against him, 'O Allah! Let him taste the heat of iron. O my Lord! Let him taste the heat of iron.' He said this twice and then added, 'O Allah! Let him taste the heat of fire.!' Mukhtar then asked me, 'Did you really hear Ali ibn Husayn say this?' I said, 'By God, I heard it from him myself.' Minhal continues: Mukhtar dismounted from his horse, performed two units of prayer in which he prolonged the prostrations. Then he stood up and mounted his horse again. By that time, Harmala had turned to ashes. I also mounted my horse and we headed back. When we reached near my house, I said, 'O Amir! If you deem it appropriate, please come to my house and have a meal. It would be an honor for me.!' Mukhtar replied, 'O Minhal! You informed me that my master Ali ibn Husayn prayed, and Allah fulfilled that prayer through my hands. Therefore, how can I eat now? I have kept a fast to thank God." *Harmala: the one who raised the sacred head of Imam Husayn (as) on a spear.*[98]

The Fate of one of the Killers of Imam Husayn (as)

أخبرنا محمد بن محمد، قال: أخبرني أبو الحسن علي بن خالد المراغي، قال: حدثنا علي بن الحسين بن سفيان الكوفي الهمداني، قال: حدثنا محمد بن عبد الله بن سليمان الحضرمي، قال: حدثنا عباد بن يعقوب، قال: حدثنا الوليد بن أبي ثور، قال: حدثنا محمد بن سليمان، قال: حدثني عمي، قال: لما خفنا أيام الحجاج، خرج نفر منا من الكوفة مستترين، وخرجت معهم فصرنا إلى

[98]Al-Amali - Sheikh Al-Tusi - Page 238, H: 15

كربلاء، وليس بها موضع نسكنه، فبنينا كوخا على شاطئ الفرات وقلنا ناوي إليه، فبينا نحن فيه إذ جاءنا رجل غريب فقال: أصير معكم في هذا الكوخ الليلة فإني عابر سبيل، فأجبناه وقلنا غريب منقطع به. فلما غربت الشمس وأظلم الليل أشعلنا، فكنا نشعل بالنفط، ثم جلسنا نتذاكر أمر الحسين بن علي (عليهما السلام) ومصيبته وقتله ومن تولاه، فقلنا: ما بقي أحد من قتلة الحسين إلا رماه الله ببلية في بدنه. فقال ذلك الرجل: فأنا قد كنت فيمن قتله، والله ما أصابني سوء، له، وإنكم يا قوم تكذبون؟ فأمسكنا عنه، وقل ضوء النفط، فقام ذلك الرجل ليصلح الفتيلة بإصبعه، فأخذت النار كفه، فخرج ونادى حتى ألقى نفسه في الفرات يتغوص به، فوالله لقد رأيناه يدخل رأسه في الماء والنار على وجه الماء، فإذا أخرج رأسه سرت النار إليه فتغوصه إلى الماء، ثم يخرجه فتعود إليه، فلم يزل ذلك دأبه حتى هلك.

Muhammad bin Muhammad told us, saying: Abu al-Hasan Ali bin Khalid al-Maraghi told me, saying: Ali bin al-Husayn bin Sufyan al-Kufi al-Hamdani told us, saying: Muhammad bin Abdullah bin Sulayman al-Hadrami told us, saying: 'Abbad bin Ya'qub told us, saying: al-Walid bin Abi Thawr told us, saying: Muhammad bin Sulayman told us, saying: My uncle told me: When we feared during the days of al-Hajjaj, a group of us left Kufa in hiding, and I went out with them until we reached Karbala, where there was no place for us to stay. So we built a hut on the banks of the Euphrates and said we would stay there. While we were there, a stranger came to us and said: "Let me stay with you in this hut tonight, for I am a wayfarer." We welcomed him and said, "He is a stranger, cut off from his people." When the sun set and night fell, we lit our lamps. We used oil for light and then sat down to discuss the affair of Husayn bin Ali (as), his tragedy, and his murder, and who was involved in it. We said: "No one from the killers of Husayn remains except that Allah has afflicted him with a disease in his body." The stranger then said: "That is not true, for I was among those who killed him, and by Allah, no harm has come to me. You people are lying." We kept silent about him and didn't say anything. Suddenly, the oil lamp dimmed. The man stood up to adjust the wick with his finger, and the flame caught his hand. He ran out, screaming, and threw himself into the Euphrates, diving into the water. By Allah, we saw that whenever he

submerged his head, the fire stayed on the surface of the water, but when he lifted his head, the fire would catch onto him again. He kept diving back into the water and resurfacing, with the fire returning to him each time, until he perished.[99]

First Marsiyah for al-Husayn asws

143 / 52 - أخبرنا محمد بن محمد، قال: أخبرنا أبو عبيد الله محمد بن عمران، قال: حدثنا محمد بن إبراهيم بن خالد، قال: حدثنا عبد الله بن أبي سعيد الرزاق، قال: حدثني مسعود بن عمرو الجحدري، قال: حدثني إبراهيم بن داحة، قال: أول شعر رثي به الحسين بن علي (عليه السلام) قول عقبة بن عمر والسهمي، من بني سهم بن عوف ابن غالب: إذا العين قرت في الحياة وأنتم * تخافون في الدنيا فأظلم نورها مررت على قبر الحسين بكربلا * ففاض عليه من دموعي غزيرها فما زلت أرثيه وأبكي لشجوه (5) * ويسعد عيني دمعها وزفيرها وبكيت من بعد الحسين عصائبا * أطافت به من جانبيه قبورها سلام على أهل القبور بكربلا * وقل لها مني سلام يزورها سلام بآصال العشي وبالضحى * تؤديه نكباء الرياح ومورها (6) ولا برح الوفاد زوار قبره * يفوح عليهم مسكها وعبيرها

143 / 52 - Muhammad bin Muhammad told us, saying: Abu Ubaydullah Muhammad bin Imran told us, saying: Muhammad bin Ibrahim bin Khalid told us, saying: Abdullah bin Abi Sa'id al-Razzaq told us, saying: Mas'ud bin Amr al-Jahdari told us, saying: Ibrahim bin Daha told us: The first poetry that mourned Husayn bin Ali (as) was by Uqbah bin Amr al-Sahmi, from the tribe of Banu Sahm bin Awf bin Ghalib: "When the eye is satisfied with life while you are afraid in the world, its light dims. I passed by the grave of Husayn at Karbala, and my abundant tears flowed upon it. I kept mourning and crying for his grief, and my eyes were helped by their tears and sighs. And I cried for the companions after Husayn, who surrounded his grave on both sides. Peace be upon those buried at Karbala, and convey to them my greetings. A greeting in the evenings and at morning, delivered by the gusts of the winds and their breezes. And the visitors of his grave will always remain, and its musk and fragrance will be upon them."[100]

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[99] Al-Amali - Sheikh Al-Tusi - Page 162, H: 21
[100] Al-Amali - Sheikh Al-Tusi - Page 93, H: 52

Single Tear Shed for Aba Abdillah will grant you eternal paradise

181 / 35 - أخبرنا محمد بن محمد (رحمه الله)، قال: أخبرني أبو عمرو عثمان الدقاق إجازة، قال: أخبرنا جعفر بن محمد بن مالك، قال: حدثنا أحمد بن يحيى الأودي، قال: حدثنا مخول بن إبراهيم، عن الربيع بن المنذر، عن أبيه، عن الحسين بن علي (عليهما السلام)، قال: ما من عبد قطرت عيناه فينا قطرة أو دمعت عيناه فينا دمعة إلا بوأه الله بها في الجنة حقبا. قال أحمد بن يحيى الأودي: فرأيت الحسين بن علي (عليه السلام) في المنام فقلت: حدثني مخول بن إبراهيم، عن الربيع بن المنذر، عن أبيه، عنك، أنك قلت: ما من عبد قطرت عيناه فينا قطرة، أو دمعت عيناه فينا دمعة إلا بوأه الله بها في الجنة حقبا. قال: نعم. قلت: سقط الاسناد بيني وبينك.

181 / 35 - Muhammad bin Muhammad (may Allah have mercy on him) told us, saying: Abu Amru Uthman ibn Ahmd al-Daqqaq permitted me to report what he reported from Ja'far ibn Muhammad ibn Malik, who reported from Ahmad ibn Yahya al-Awadi, who reported from Mukhawwal Ibn Ibrahim, from al-Rabee' ibn al-Munzir, from his father who reported from: Al-Husayn ibn 'Ali, peace be upon him, that he said: "Whoever sheds a tear from his eyes for us, or fills his eyes with tears for us, Allah will grant him for that an eternal place in Paradise." Ahmed ibn Yahya al-Awadi said: I saw al-Husayn ibn 'Ali, peace be upon him, in dream and related to him: "Mukhawwal ibn Ibrahim has reported to me from al-Rabee' ibn al-Munzir, from his father from you that you said: Whoever sheds a tear from his eyes for us, or fills his eyes with tears for us, Allah will grant him an eternal place in Paradise." He said: "Yes." So I said: "(In that case), the chain of narration between you and me does not exist any more."[101]

[101] Al-Amali - Sheikh Al-Tusi - Page 116, H: 35

Mourning is discouraged Except for al-Husayn (as)

/ 20 - حدثنا محمد بن محمد، قال: حدثنا أبو القاسم جعفر بن محمد بن. قولويه (رحمه الله)، قال: حدثني أبي، قال: حدثني سعد بن عبد الله، عن أحمد بن محمد ابن عيسى، عن الحسن بن محبوب الزراد، عن أبي محمد الأنصاري، عن معاوية بن وهب، قال: كنت جالسا عند جعفر بن محمد (عليهما السلام) إذ جاء شيخ قد انحنى من الكبر، فقال: السلام عليك ورحمة الله وبركاته. فقال له أبو عبد الله: وعليك السلام ورحمة الله وبركاته، يا شيخ ادن مني، فدنا منه فقبل يده فبكى، فقال له أبو عبد الله (عليه السلام): وما يبكيك يا شيخ؟ قال له: يا بن رسول الله، أنا مقيم على رجاء منكم منذ نحو من مائة سنة، أقول هذه السنة وهذا الشهر وهذا اليوم، ولا أراه فيكم، فتلومني أن أبكي! قال: فبكى أبو عبد الله (عليه السلام) ثم قال: يا شيخ، إن أخرت منيتك كنت معنا، وإن عجلت كنت يوم القيامة مع ثقل رسول الله (صلى الله عليه وآله). فقال الشيخ: ما أبالي ما فاتني بعد هذا يا بن رسول الله. فقال له أبو عبد الله (عليه السلام): يا شيخ، إن رسول الله (صلى الله عليه وآله) قال: إني تارك فيكم الثقلين ما إن تمسكتم بهما لن تضلوا: كتاب الله المنزل، وعترتي أهل بيتي، تجئ وأنت معنا يوم القيامة. قال: يا شيخ، ما أحسبك من أهل الكوفة. قال: لا. قال: فمن أين أنت؟ قال: من سوادها جعلت فداك. قال: أين أنت من قبر جدي المظلوم الحسين (عليه السلام)؟ قال: إني لقريب منه. قال: كيف إتيانك له؟ قال: إني لآتيه وأكثر. قال: يا شيخ، ذاك دم يطلب الله (تعالى) به، ما أصيب ولد فاطمة ولا يصابون بمثل الحسين (عليه السلام)، ولقد قتل (عليه السلام) في سبعة عشر من أهل بيته، نصحوا لله وصبروا في جنب الله، فجزاهم أحسن جزاء الصابرين، إنه إذا كان يوم القيامة أقبل رسول الله (صلى الله عليه وآله) ومعه الحسين (عليه السلام) ويده على رأسه بقطر دما فيقول: يا رب، سل أمتي فيم قتلوا ولدي. وقال (عليه السلام). كل الجزع والبكاء مكروه سوى الجزع والبكاء على الحسين (عليه السلام).

Muhammad bin Muhammad told us, saying: Abu al-Qasim Ja'far bin Muhammad bin Quluwayh (may Allah have mercy on him) told us, saying: My father told me, saying: Sa'd bin Abdullah told me, from Ahmad bin Muhammad bin Isa, from al-Hasan bin Mahbub al-Zaradi, from Abu Muhammad al-Ansari, from Mu'awiya bin Wahb, who said: I was sitting with Ja'far bin Muhammad (as) when an elderly, bent-over man approached

and greeted us, saying, "Peace be upon you and the mercy of Allah and His blessings." Abu Abdullah replied, "And peace be upon you and the mercy of Allah and His blessings. Come closer, old man." The man moved closer, kissed his hand, and began to weep. Abu Abdullah (as) asked, "Why do you weep, old man?" The man replied, "O son of the Messenger of Allah, I have lived in hope for over a hundred years, (waiting for al-Qayim (ajtfs)), thinking, '(Maybe he will come) this year, this month, this day,' but I have not seen anyone come from among you. Can you blame me for weeping?" Abu Abdullah (as) also wept and then said, "Old man, if you live until that time, you will be with us, and if you die before then, you will be with the Thaqal (one of the two weighty things; meaning Ahlulbayt) of the Messenger of Allah ﷺ on the Day of Judgment." The old man responded, "O son of the Messenger of Allah, after hearing this from you, I do not mind if I die (before the arrival of al-Qayim (ajtfs))." Abu Abdullah (as) continued, "The Messenger of Allah ﷺ said, 'I leave among you two weighty things: if you hold fast to them, you will never go astray. They are the Book of Allah and my progeny, my household.' O Old man, when the Day of Judgment comes, you will be with us." Then he asked, "Old man, you are not from Kufa, are you?" The man replied, "No." Abu Abdullah (as) inquired further, "Where are you from then?" The old man replied, "From its vicinity, may I be your ransom." Abu Abdullah (as) asked, "How far do you live from my oppressed grandfather al-Husayn's grave, and how often do you visit it?" The man replied, "I live nearby and visit it often." Abu Abdullah (as) said, "That is blood for which Allah will surely seek vengeance. No child of Fatimah (sa) was ever harmed as al-Husayn (as) was harmed. He was unjustly killed along with seventeen of his family members who were sincere to Allah and patient in His cause. May Allah reward them with the best reward of the patient ones. On the Day of Judgment, the Messenger of Allah ﷺ will come forward with al-Husayn (as), placing his hand on al-Husayn's blood dripping head, and will plead before Allah, saying, 'O Lord, ask my nation why they killed my son.'" Thus, Imam (as) concluded, "All mourning and weeping is discouraged except for mourning and weeping over Husayn (as)."[102]

[102]Al-Amali - Sheikh Al-Tusi - Page 161, H: 20

When the Grave of Al-Husayn (as) was dug

٦٤٣ / ٩٠ - أخبرنا ابن خشيش، عن محمد بن عبد الله، قال حدثنا محمد بن القاسم بن زكريا المحاربي قال: حدثنا الحسن بن محمد بن عبد الواحد الخزاز، قال: حدثني يوسف بن كليب المسعودي، عن عامر بن كثير، عن أبي الجارود، قال حفر عند قبر الحسين (عليه السلام) عند رأسه وعند رجليه أول ما حفر فأخرج مسلك أذفر لم يشكوا فيه.

Ibn Khushayish reported to us, from Muhammad bin Abdullah, saying: Muhammad bin al-Qasim bin Zakariya al-Muharibi told us, saying: Al-Hasan bin Muhammad bin Abdul Wahid al-Khazzaz told us, saying: Yusuf bin Kulaib al-Mas'udi told me, from 'Amir bin Kathir narrated from Abu al-Jarud, who reported that: When the grave of al-Husayn (as) was dug from the side of the blessed head, and prior to that, it was dug from the side of the feet. A pure musk fragrance emerged, which was extremely fragrant and without any kind of adulteration.[103]

Plowing of the Grave of al-Husayn and the miracle

657 / 104 - أخبرنا ابن خشيش، قال: حدثني أبو الفضل، قال: حدثني عبد الرزاق بن سليمان بن غالب الأزدي بأرتاح، قال. حدثني عبد الله بن دانية الطوري، قال: حججت سنة سبع وأربعين ومائتين، فلما صدرت من الحج صرت إلى العراق فزرت أمير المؤمنين علي بن أبي طالب (عليه السلام) على حال خيفة من السلطان، وزرته ثم توجهت إلى زيارة الحسين (عليه السلام)، فإذا هو قد حرثت أرضه ومخر فيها الماء، وأرسلت الثيران العوامل في الأرض، فبعيني وبصري كنت أرى الثيران تساق في الأرض فتنساق لهم حتى إذا حاذت مكان القبر حادت عنه يمينا وشمالا، فتضرب بالعصي الضرب الشديد فلا ينفع ذلك فيها، ولا تطأ القبر بوجه ولا سبب، فما أمكنني الزيارة، فتوجهت إلى بغداد، وأنا أقول في ذلك: تالله ان كانت أمية قد أتت * قتل ابن بنت نبيها مظلوما فلقد أتاك بنو أبيه

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بمثلها * هذا لعمرك قبره مهدوما أسفوا على أن لا يكونوا شايعوا * في قتله فتتبعوه رميما فلما قدمت بغداد سمعت الهائعة (1)، فقلت: ما الخبر؟ قالوا: سقط الطائر بقتل جعفر المتوكل، فعجبت لذلك وقلت: إلهي ليلة بليلة.

Ibn Khashish narrated to us, saying: Abu al-Fadl narrated to me, saying: 'Abd al-Razzaq ibn Sulayman ibn Ghalib al-Azdi in Artah narrated to me, saying: 'Abd Allah ibn Daniyah al-Turi narrated to me:

I performed the pilgrimage in the year 247 AH. After completing my pilgrimage, I traveled to Iraq to visit the shrine of the Commander of the Faithful, Ali ibn Abi Talib (as), despite being fearful of the authorities. After visiting him, I then set out to visit the shrine of Al-Husayn (as). When I arrived, I found that his land had been plowed and flooded with water, with oxen working the fields. I saw with my own eyes how the oxen were driven across the land, but when they reached the area near the grave, they would turn aside to the right and left, refusing to step on the grave no matter how much they were beaten. The oxen simply would not step on the grave under any circumstance. As a result, I was unable to complete my visit and so I traveled to Baghdad, saying:

"By Allah, if the Umayyads have wrongfully killed the son of their Prophet's daughter, Then surely, his own relatives have done something similar, Destroying his grave. They grieved that they couldn't join in his killing, So they pursued him even in his grave."

When I arrived in Baghdad, I heard a loud commotion and asked, "What has happened?" They replied, "The tyrant Ja'far al-Mutawakkil has been killed." I was amazed and said, "O Allah, night by night, You bring justice."[104]

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[104] Al-Amali - Sheikh Al-Tusi - Page 329, H: 104

Fresh body of Al-Husayn (as) was found with fragrance when his grave was dug

653 / 100 - أخبرنا ابن خشيش، عن محمد بن عبد الله، قال: حدثنا أحمد بن عبد الله بن محمد بن عمار الثقفي الكاتب، قال. حدثنا علي بن محمد بن سليمان النوفلي، عن أبي علي الحسين بن محمد بن مسلمة بن أبي عبيدة بن محمد بن عمار ابن ياسر، قال: حدثني إبراهيم الديزج، قال: بعثني المتوكل إلى كربلاء لتغيير قبر الحسين (عليه السلام)، وكتب معي إلى جعفر بن محمد بن عمار القاضي: أعلمك أني قد بعثت إبراهيم الديزج إلى كربلاء لنبش قبر الحسين، فإذا قرأت كتابي فقف على الامر حتى تعرف فعل أو لم يفعل. قال الديزج: فعرفني جعفر بن محمد بن عمار ما كتب به إليه، ففعلت ما أمرني به جعفر بن محمد بن عمار ثم أتيته، فقال لي. ما صنعت؟ فقلت: قد فعلت ما أمرت به، فلم أر شيئا ولم أجد شيئا. فقال. لي: أفلا عمقته؟ قلت: قد فعلت وما رأيت، فكتب إلى السلطان: إن إبراهيم الديزج قد نبش فلم يجد شيئا وأمرته فمخره بالماء، وكربه بالبقر. قال أبو علي العماري: فحدثني إبراهيم الديزج، وسألته عن صورة الامر، فقال لي. أتيت في خاصة غلماني فقط، وإني نبشت فوجدت بارية جديدة وعليها بدن الحسين بن علي ووجدت منه رائحة المسك، فتركت البارية على حالتها وبدن الحسين على البارية، وأمرت بطرح التراب عليه، وأطلقت عليه الماء، وأمرت بالبقر لتمخره وتحرثه فلم تطأه البقر، وكانت إذا جاءت إلى الموضع رجعت عنه، فحلفت لغلماني بالله وبالايمان المغلظة لئن ذكر أحد هذا لأقتلنه.

Ibn Khashish narrated to us from Muhammad ibn 'Abd Allah, who said: Ahmad ibn 'Abd Allah ibn Muhammad ibn 'Ammar al-Thaqafi narrated to us, who said: Ali ibn Muhammad ibn Sulayman al-Nawfali narrated to us from Abu 'Ali al-Husayn ibn Muhammad ibn Muslimah ibn Abi 'Ubaydah ibn Muhammad ibn 'Ammar ibn Yasir, who said: Ibrahim al-Dizaj narrated to me:

Al-Mutawakkil sent me to Karbala with the mission to destroy the grave of Al-Husayn (as). He also sent a letter to Ja'far ibn Muhammad ibn 'Ammar, the judge, instructing him to oversee the matter and report back whether I had carried out the task or not.

Ibrahim al-Dizaj continued: Ja'far ibn Muhammad ibn 'Ammar informed me of the orders that had been written to him, so I did as he instructed. After completing the task, I returned to Ja'far, who asked me, "What have you done?" I replied, "I did as you instructed, but I saw nothing and found nothing." He asked me, "Did you dig deep enough?" I responded, "Yes, I did, but I found nothing." Ja'far then wrote to the ruler, saying: "Ibrahim al-Dizaj has dug up the grave but found nothing. I then ordered him to flood the area with water and to plow it using oxen."

Abu 'Ali al-'Amari said: Ibrahim al-Dizaj narrated this to me, and I asked him to describe the events in detail. He told me: "I went with only my personal servants and began digging. I found a new mat, and on it was the body of Al-Husayn ibn Ali. The body had a fragrance of musk. I left the mat and the body as they were, and ordered that the grave be covered with soil again. I then ordered water to be poured over it and commanded that oxen plow the area. However, the oxen refused to step on the grave and would turn away whenever they approached it. I swore to my servants by Allah and made them take a solemn oath that if anyone mentioned this event, I would kill them."[105]

Soil from grave of al-Husayn has cure for every illness

645 / 92 - أخبرنا ابن خشيش، عن محمد بن عبد الله، قال: حدثنا حميد بن زياد الدهقان إجازة بخطه في سنة تسع وثلاث مائة، قال: حدثنا عبيد الله بن أحمد بن نهيك أبو العباس الدهقان، قال: حدثن سعيد بن صالح، قال: حدثنا الحسن بن علي ابن أبي المغيرة، عن الحارث بن المغيرة النصري، قال: قلت لأبي عبد الله (عليه السلام): إني رجل كثير العلل والأمراض، وما تركت دواء تداويت به فما انتفعت بشئ منه فقال لي أين أنت عن طين قبر الحسين بن علي (عليه لاسلام)، فإن فيه شفاء من كل داء، وأمنا من كل خوف، فإذا أخذته فقل هذا الكلام: " اللهم إني أسألك بحق هذه الطينة، وبحق الملك الذي أخذها، وبحق النبي الذي قبضها، وبحق الوصيالذي حل فيها، صلى على

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على محمد وأهل بيته، وافعل بي كذا وكذا ". قال: ثم قال لي أبو عبد الله (عليه السلام): أما الملك الذي قبضها فهو جبرئيل (عليه السلام)، وأراها النبي (صلى الله عليه وآله وسلم)، فقال: هذه تربة ابنك الحسين، تقتله أمتك من بعدك، والذي قبضها فهو محمد رسول الله (صلى الله عليه وآله وسلم)، وأما الوصي الذي حل فهيا فهو الحسن (عليه السلام) والشهداء(رضي الله عنهم). قلت: قد عرفت - جعلت فداك - الشفاء من كل داء فكيف الامن من كل خوف؟ فقال: إذا خفت سلطانا أو غير سلطان فلا تخرجن من منزلك إلا ومعك من طين قبر الحسين (عليه السلام)، فتقول: " اللهم إني أخذته من قبر وليك وابن وليك، فاجعله لي أمنا وحرزا لما أخاف وما لا أخاف " فإنه قد يرد ما لا يخاف. قال الحارث بن المغيرة: فأخذت كما أمرني، وقلت ما قال لي فصح جسمي، وكان لي أمانا من كل ما خفت وما لم أخف، كما قال أبو عبد الله (عليه السلام)، فما رأيت مع ذلك بحمد الله مكروها ولا محذورا

Ibn Khashish told us, on the authority of Muhammad ibn Abdullah, who said: Humayd ibn Ziyad al-Dahqan gave us permission in his handwriting in the year 309 AH, saying: Ubaydullah ibn Ahmad ibn Nuhayk Abu al-Abbas al-Dahqan told us, who said: Said ibn Salih told us, who said: Al-Hasan ibn Ali ibn Abi al-Mughira told us, on the authority of al-Harith ibn al-Mughira al-Nasri, who said:

I said to Abu Abdullah (as): "I am a man with many ailments and diseases, and I have not left any medicine that I have not tried, but I have not benefited from anything." He said to me: "Where are you from the clay of the grave of Husayn ibn Ali (as)? For it contains healing from every ailment and safety from every fear. When you take it, say this prayer: 'O Allah, I ask You by the right of this clay, by the right of the angel who took it, by the right of the Prophet who grasped it, and by the right of the executor who resides within it, send blessings upon Muhammad and his family, and grant me such and such.'"

He said: Then Abu Abdullah (as) said to me: "As for the angel who took it, it is Gabriel (as), who showed it to the Prophet (saw), saying: 'This is the soil of your son Husayn, whom your community will kill after you.' The one who grasped it is Muhammad, the

Messenger of Allah (saw), and the executor who resides within it is Hasan (as) and the martyrs (may Allah be pleased with them)."

I said: "I understand—may I be your ransom—the healing from every ailment, but how about the safety from every fear?" He said: "If you fear a ruler or anyone else, do not leave your house without having some of the clay from the grave of Husayn (as) with you, and say: 'O Allah, I have taken it from the grave of Your friend and the son of Your friend, so make it a safeguard and protection for me against what I fear and what I do not fear.' Indeed, it repels even what one does not fear."

Al-Harith ibn al-Mughira said: "I took it as he instructed me, and said what he told me to say, and my body was healed, and it provided me safety from everything I feared and did not fear, as Abu Abdullah (as) said, and I have not experienced any harm or danger, praise be to Allah."[106]

Status of Zair al Husayn

74 / 43 - أخبرنا أبو عبد الله محمد بن محمد، قال: أخبرنا أبو الطيب الحسين ابن محمد النحوي، قال: حدثني أبو الحسين أحمد بن مازن، قال: حدثني القاسم بن سليمان البزاز، قال: حدثني بكر بن هشام، قال: حدثني إسماعيل بن مهران، عن عبد الله بن عبد الرحمن الأصم، قال: حدثني محمد بن مسلم، قال: سمعت أبا عبد الله جعفر بن محمد (عليهما السلام) يقول: إن الحسين بن علي (عليهما السلام) عند ربه (عز وجل) ينظر إلى موضع معسكره، ومن حله من الشهداء معه، وينظر إلى زواره وهو أعرف بحالهم وبأسمائهم وأسماء آبائهم، وبدرجاتهم ومنزلتهم عند الله (عز وجل) من أحدكم بولده، وإنه ليرى من يبكيه فيستغفر له ويسأل آباءه (عليهم السلام) أن يستغفروا له، ويقول: لو يعلم زائري ما أعد الله له لكان فرحه أكثر من جزعه، وإن زائره لينقلب وما عليه من ذنب

74 / 43 - Abu Abdullah Muhammad bin Muhammad told us, saying: Abu al-Tayyib al-Husayn bin Muhammad al-Nahwi told us, saying: Abu al-Husayn Ahmad bin Mazin

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told me, saying: Al-Qasim bin Sulayman al-Bazzaz told me, saying: Bakr bin Hisham told me, saying: Isma'il bin Mihran told me, from Abdullah bin Abdurrahman al-Asam, who said: Muhammad bin Muslim told me, who said: I heard Abu Abdullah Ja'far bin Muhammad (a) say: "Indeed, Husayn ibn Ali (a) is with his Lord (the Almighty), looking at the place of his camp and those who encamped with him from the martyrs. He also looks at his visitors and knows their conditions, their names, their fathers' names, and their ranks and positions with Allah (Mighty and Majestic) better than one of you knows his own child. He sees those who weep for him and seeks forgiveness for them, and asks his forefathers (a) to seek forgiveness for those who weep for him. He says: 'If my visitor knew what Allah has prepared for him, his joy would be greater than his sorrow.' And indeed, his visitor returns without any sin upon him."[107]

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[107]Al-Amali - Sheikh Al-Tusi - Page 55, H: 43

From Kamil al-Ziyarat

Allah narrated the Musibah of al-Husayn to the Prophet on Mi'raj

11 حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمْيَرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ لَمَّا أُسْرِيَ بِالنَّبِيِّ (ص) إِلَى السَّمَاءِ قِيلَ لَهُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَخْتَبِرُكَ فِي ثَلَاثٍ لِيَنْظُرَ كَيْفَ صَبْرُكَ قَالَ أُسَلِّمُ لِأَمْرِكَ يَا رَبِّ وَ لَا قُوَّةَ لِي عَلَى الصَّبْرِ إِلَّا بِكَ فَمَا هُنَّ قِيلَ لَهُ أَوَّلُهُنَّ الْجُوعُ وَ الْأَثَرَةُ عَلَى نَفْسِكَ وَ عَلَى أَهْلِكَ لِأَهْلِ الْحَاجَةِ قَالَ قَبِلْتُ يَا رَبِّ وَ رَضِيتُ وَ سَلَّمْتُ وَ مِنْكَ التَّوْفِيقُ وَ الصَّبْرُ وَ أَمَّا الثَّانِيَةُ فَالتَّكْذِيبُ وَ الْخَوْفُ الشَّدِيدُ وَ بَذْلُكَ مُهْجَتَكَ فِي مُحَارَبَةِ أَهْلِ الْكُفْرِ بِمَالِكَ وَ نَفْسِكَ وَ الصَّبْرُ عَلَى مَا يُصِيبُكَ مِنْهُمْ مِنَ الْأَذَى وَ مِنْ أَهْلِ النِّفَاقِ وَ الْأَلَمِ فِي الْحَرْبِ وَ الْجِرَاحِ قَالَ قَبِلْتُ يَا رَبِّ وَ رَضِيتُ وَ سَلَّمْتُ وَ مِنْكَ التَّوْفِيقُ وَ الصَّبْرُ وَ أَمَّا الثَّالِثَةُ فَمَا يَلْقَى أَهْلُ بَيْتِكَ مِنْ بَعْدِكَ مِنَ الْقَتْلِ أَمَّا أَخُوكَ عَلِيٌّ فَيَلْقَى مِنْ أُمَّتِكَ الشَّتْمَ وَ التَّعْنِيفَ وَ التَّوْبِيخَ وَ الْحِرْمَانَ وَ الْجَحْدَ [وَ الْجُهْدَ] وَ الظُّلْمَ وَ آخِرُ ذَلِكَ الْقَتْلُ فَقَالَ يَا رَبِّ قَبِلْتُ وَ رَضِيتُ وَ مِنْكَ التَّوْفِيقُ وَ الصَّبْرُ وَ أَمَّا ابْنَتُكَ فَتُظْلَمُ وَ تُحْرَمُ وَ يُؤْخَذُ حَقُّهَا غَصْباً الَّذِي تَجْعَلُهُ لَهَا وَ تُضْرَبُ وَ هِيَ حَامِلٌ وَ يُدْخَلُ عَلَيْهَا وَ عَلَى حَرِيمِهَا وَ مَنْزِلِهَا بِغَيْرِ إِذْنٍ ثُمَّ يَمَسُّهَا هَوَانٌ وَ ذُلٌّ ثُمَّ لَا تَجِدُ مَانِعاً وَ تَطْرَحُ مَا فِي بَطْنِهَا مِنَ الضَّرْبِ وَ تَمُوتُ مِنْ ذَلِكَ الضَّرْبِ قُلْتُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ- قَبِلْتُ يَا رَبِّ وَ سَلَّمْتُ وَ مِنْكَ التَّوْفِيقُ وَ الصَّبْرُ [لِلصَّبْرِ] وَ يَكُونُ لَهَا مِنْ أَخِيكَ ابْنَانِ يُقْتَلُ أَحَدُهُمَا غَدْراً وَ يُسْلَبُ وَ يُطْعَنُ تَفْعَلُ بِهِ ذَلِكَ أُمَّتُكَ قُلْتُ يَا رَبِّ قَبِلْتُ وَ سَلَّمْتُ- إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ مِنْكَ التَّوْفِيقُ لِلصَّبْرِ وَ أَمَّا ابْنُهَا الْآخَرُ فَتَدْعُوهُ أُمَّتُكَ لِلْجِهَادِ ثُمَّ يَقْتُلُونَهُ صَبْراً وَ يَقْتُلُونَ وُلْدَهُ وَ مَنْ مَعَهُ مِنْ أَهْلِ بَيْتِهِ ثُمَّ يَسْلُبُونَ حَرَمَهُ فَيَسْتَعِينُ بِي وَ قَدْ مَضَى الْقَضَاءُ مِنِّي فِيهِ بِالشَّهَادَةِ لَهُ وَ لِمَنْ مَعَهُ وَ يَكُونُ قَتْلُهُ حُجَّةً عَلَى مَنْ بَيْنَ قُطْرَيْهَا فَيَبْكِيهِ أَهْلُ السَّمَاوَاتِ وَ أَهْلُ الْأَرَضِينَ جَزَعاً عَلَيْهِ وَ تَبْكِيهِ مَلَائِكَةٌ لَمْ يُدْرِكُوا نُصْرَتَهُ ثُمَّ أُخْرِجُ مِنْ صُلْبِهِ ذَكَراً بِهِ أَنْصُرُكَ وَ إِنَّ شَبَحَهُ عِنْدِي تَحْتَ الْعَرْشِ وَ فِي نُسْخَةٍ أُخْرَى- ثُمَّ أُخْرِجُ مِنْ صُلْبِهِ ذَكَراً أَنْتَصِرُ لَهُ بِهِ وَ إِنَّ شَبَحَهُ عِنْدِي تَحْتَ الْأَرْشِ يَمْلَأُ الْأَرْضَ بِالْعَدْلِ وَ يُطْبِقُهَا بِالْقِسْطِ يَسِيرُ مَعَهُ الرُّعْبُ يَقْتُلُ حَتَّى يُشَكَّ فِيهِ قُلْتُ إِنَّا لِلَّهِ فَقِيلَ ارْفَعْ رَأْسَكَ فَنَظَرْتُ إِلَى رَجُلٍ أَحْسَنِ النَّاسِ صُورَةً وَ أَطْيَبِهِمْ رِيحاً وَ النُّورُ يَسْطَعُ مِنْ بَيْنِ عَيْنَيْهِ وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ فَدَعَوْتُهُ

فَأَقْبَلَ إِلَيَّ وَ عَلَيْهِ ثِيَابُ النُّورِ وَ سِيمَاءُ كُلِّ خَيْرٍ حَتَّى قَبَّلَ بَيْنَ عَيْنَيَّ وَ نَظَرْتُ إِلَى الْمَلَائِكَةِ قَدْ حَفُّوا بِهِ لَا يُحْصِيهِمْ إِلَّا اللَّهُ عَزَّ وَ جَلَّ فَقُلْتُ يَا رَبِّ لِمَنْ يَغْضَبُ هَذَا وَ لِمَنْ أَعْدَدْتَ هَؤُلَاءِ وَ قَدْ وَعَدْتَنِي النَّصْرَ فِيهِمْ فَأَنَا أَنْتَظِرُهُ مِنْكَ وَ هَؤُلَاءِ أَهْلِي وَ أَهْلُ بَيْتِي- وَ قَدْ أَخْبَرْتَنِي مِمَّا يَلْقَوْنَ مِنْ بَعْدِي وَ لَئِنْ [وَ لَوْ] شِئْتَ لَأَعْطَيْتَنِي النَّصْرَ فِيهِمْ عَلَى مَنْ بَغَى عَلَيْهِمْ وَ قَدْ سَلَّمْتُ وَ قَبِلْتُ وَ رَضِيتُ وَ مِنْكَ التَّوْفِيقُ وَ الرِّضَا وَ الْعَوْنُ عَلَى الصَّبْرِ- فَقِيلَ لِي أَمَّا أَخُوكَ فَجَزَاؤُهُ عِنْدِي جَنَّةُ الْمَأْوَى نُزُلًا بِصَبْرِهِ أفلح [أُفْلِجُ حُجَّتَهُ عَلَى الْخَلَائِقِ يَوْمَ الْبَعْثِ وَ أُوَلِّيهِ حَوْضَكَ يَسْقِي مِنْهُ أَوْلِيَاءَكُمْ وَ يَمْنَعُ مِنْهُ أَعْدَاءَكُمْ وَ أَجْعَلُ عَلَيْهِ جَهَنَّمَ بَرْداً وَ سَلَاماً يَدْخُلُهَا وَ يُخْرِجُ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنَ الْمَوَدَّةِ وَ أَجْعَلُ مَنْزِلَتَكُمْ فِي دَرَجَةٍ وَاحِدَةٍ فِي الْجَنَّةِ وَ أَمَّا ابْنُكَ الْمَخْذُولُ الْمَقْتُولُ وَ ابْنُكَ الْمَغْدُورُ الْمَقْتُولُ صَبْراً فَإِنَّهُمَا مِمَّا أُزَيِّنُ بِهِمَا عَرْشِي وَ لَهُمَا مِنَ الْكَرَامَةِ سِوَى ذَلِكَ مِمَّا لَا يَخْطُرُ عَلَى قَلْبِ بَشَرٍ لِمَا أَصَابَهُمَا مِنَ الْبَلَاءِ فَعَلَيَّ فَتَوَكَّلْ وَ لِكُلِّ مَنْ أَتَى قَبْرَهُ مِنَ الْخَلْقِ مِنَ الْكَرَامَةِ لِأَنَّ زُوَّارَهُ زُوَّارُكَ وَ زُوَّارَكَ زُوَّارِي وَ عَلَيَّ كَرَامَةُ زُوَّارِي [زَائِرِي] وَ أَنَا أُعْطِيهِ مَا سَأَلَ وَ أَجْزِيهِ جَزَاءً يَغْبِطُهُ مَنْ نَظَرَ إِلَى عَظَمَتِي إِيَّاهُ وَ مَا أَعْدَدْتُ لَهُ مِنْ كَرَامَتِي وَ أَمَّا ابْنَتُكَ فَإِنِّي أُوْقِفُهَا عِنْدَ عَرْشِي فَيُقَالُ لَهَا إِنَّ اللَّهَ قَدْ حَكَّمَكِ فِي خَلْقِهِ فَمَنْ ظَلَمَكِ وَ ظَلَمَ وُلْدَكِ فَاحْكُمِي فِيهِ بِمَا أَحْبَبْتِ فَإِنِّي أُجِيزُ حُكُومَتَكِ فِيهِمْ فَتَشْهَدُ الْعَرْصَةُ فَإِذَا وَقَفَ مَنْ ظَلَمَهَا أَمَرْتُ بِهِ إِلَى النَّارِ فَيَقُولُ الظَّالِمُ وَا حَسْرَتَاهْ عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَ يَتَمَنَّى الْكَرَّةَ وَ يَعَضُّ الظَّالِمُ عَلى يَدَيْهِ وَ يَقُولُ يا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا- يا وَيْلَتى لَيْتَنِي لَمْ أَتَّخِذْ فُلاناً خَلِيلًا وَ قَالَ حَتَّى إِذا جاءَنا قالَ يا لَيْتَ بَيْنِي وَ بَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ. وَ لَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنَّكُمْ فِي الْعَذابِ مُشْتَرِكُونَ فَيَقُولُ الظَّالِمُ أَنْتَ تَحْكُمُ بَيْنَ عِبادِكَ فِي ما كانُوا فِيهِ يَخْتَلِفُونَ أَوِ الْحُكْمُ لِغَيْرِكَ فَيُقَالُ لَهُمْ أَلا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ. الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَ يَبْغُونَها عِوَجاً وَ هُمْ بِالْآخِرَةِ هُمْ كافِرُونَ وَ أَوَّلُ مَنْ يُحْكَمُ فِيهِمْ مُحَسِّنُ بْنُ عَلِيٍّ (ع) وَ فِي قَاتِلِهِ ثُمَّ فِي قُنْفُذٍ فَيُؤْتَيَانِ هُوَ وَ صَاحِبُهُ فَيُضْرَبَانِ بِسِيَاطٍ مِنْ نَارٍ لَوْ وَقَعَ سَوْطٌ مِنْهَا عَلَى الْبِحَارِ لَغَلَتْ مِنْ مَشْرِقِهَا إِلَى مَغْرِبِهَا- وَ لَوْ وُضِعَتْ عَلَى جِبَالِ الدُّنْيَا لَذَابَتْ حَتَّى تَصِيرَ رَمَاداً فَيُضْرَبَانِ بِهَا ثُمَّ يَجْثُوا أَمِيرُ الْمُؤْمِنِينَ (ع) بَيْنَ يَدَيِ اللَّهِ لِلْخُصُومَةِ مَعَ الرَّابِعِ فَيُدْخَلُ الثَّلَاثَةُ فِي جُبٍّ فَيُطْبَقُ عَلَيْهِمْ لَا يَرَاهُمْ أَحَدٌ وَ لَا يَرَوْنَ أَحَداً فَيَقُولُ الَّذِينَ كَانُوا فِي وَلَايَتِهِمْ- رَبَّنا أَرِنَا الَّذَيْنِ أَضَلَّانا مِنَ الْجِنِّ وَ الْإِنْسِ نَجْعَلْهُما تَحْتَ أَقْدامِنا لِيَكُونا مِنَ الْأَسْفَلِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنَّكُمْ فِي الْعَذابِ مُشْتَرِكُونَ فَعِنْدَ ذَلِكَ يُنَادُونَ بِالْوَيْلِ وَ الثُّبُورِ وَ يَأْتِيَانِ الْحَوْضَ فَيَسْأَلَانِ عَنْ أَمِيرِ الْمُؤْمِنِينَ (ع) وَ مَعَهُمْ حَفَظَةٌ فَيَقُولَانِ اعْفُ عَنَّا وَ اسْقِنَا وَ تُخَلِّصُنَا [خَلِّصْنَا فَيُقَالُ لَهُمْ فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ

كَفَرُوا وَ قِيلَ هذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ بِإِمْرَةِ الْمُؤْمِنِينَ ارْجِعُوا ظِمَاءً مُظْمَئِينَ إِلَى النَّارِ- فَمَا شَرَابُكُمْ إِلَّا الْحَمِيمُ وَ الْغِسْلِينُ وَ مَا تَنْفَعُكُمْ شَفاعَةُ الشّافِعِينَ

11. Muḥammad ibn ʻAbdillāh ibn Ja'far Al-Ḥimyari narrated to me from his father, from ʻAli ibn Muḥammad ibn Sālim, from Muḥammad ibn Khālid, from ʻAbdillāh ibn Ḥammād Al-Basri, from ʻAbdillāh ibn ʻAbdil Raḥman Al-Asam, from Ḥammād ibn ʻUthmān, who said: Abū ʻAbdillāh (Imam Sādiq (as)) said: When the Prophet (s.a.a.w.) was taken to the heavens on his journey (at night), he was told, "Verily Allāh, the Blessed and the Exalted, will test you with three afflictions to see how patient you will be." The Prophet (s.a.a.w.) replied, "I submit to Your command, O Lord. And I have no power to stay patient except through You. What are the three tests?" He was told, "The first (test) is hunger and giving preference to the needy over yourself and your family." The Prophet (s.a.a.w.) replied, "I have accepted, O Lord. I am pleased (with Your Will) and I submit to it, and I seek success and patience with You." He was told: The second (test) is that you will be belied and you will be in extreme fear (for your life). You should spend your wealth, your blood, and your soul fighting against the people of disbelief, you should remain patient when you will be harassed by the disbelievers and the hypocrites, and you should remain patient when you will be hurt and wounded in battles. The Prophet (s.a.a.w.) replied, "I have accepted, O Lord. I am pleased (with Your Will) and I submit to it, and I seek success and patience with You." He was told, "The third test is that your family will be killed after you. As for your brother, ʻAli, your nation will slander and rebuke him, they will be violent with him, they will deprive him and usurp his rights, they will oppress him, and finally they will kill him." The Prophet (s.a.a.w.) replied, "I have accepted, O Lord. And I am pleased (with Your Will), and I seek success and patience with You." He was told: As for your daughter, she will be oppressed and deprived, and the rights which you gave her will be usurped. She will be beaten while she is pregnant, her sanctity will be breached, and her house will be entered without permission. Then she will be humiliated and disrespected. She will find no protector, she will suffer from a miscarriage because she will be beaten, and she will die as a result of

that beating. The Prophet (s.a.a.w.) replied, "Surely we are Allāh's and to Him we shall surely return' (2:156). I have accepted, O Lord and I submit to it (Your Will), and I seek success and patience with You." He was told, "She will have two sons from your brother. One of whom your nation will loot, stab, and kill unfaithfully." The Prophet (s.a.a.w.) replied, "Surely we are Allāh's and to Him we shall surely return' (2:156). I have accepted, O Lord and I submit to it (Your Will), and I seek success with You for being patient." He was told: As for her second son, your nation will invite him for Jihād but then they will kill him while he will be helpless. They will also kill his children and his family members who will be with him and they will loot his women. He will ask for help from Me but I have already willed his martyrdom and the martyrdom of those with him. His killing will be a decisive argument against everyone in the creation. The inhabitants of the heavens and the earths will weep and lose patience over him. And the angels, who will not be able to help him, will cry over him. However, I shall raise a man from his progeny whose shadow is with me under the Throne and through whom I shall support him (Husayn (as)). He will fill the earth with justice and equity. The fear from him will travel with him and he will kill so many that people will doubt him. The Prophet (s.a.a.w.) replied, "Surely we are Allāh's." Then he was told, "Raise your head." Imam (as) added: The Prophet (s.a.a.w.) said: I looked up and saw a man who looked and smelled better than all people. He had a blessed visage and he was wearing clothes made of light. Light was emanating from his forehead, from over him, and from under him. He was surrounded by several angels who could not be counted except by Allāh, the Great and Almighty. Then I asked him to approach me. He (as) came close to me and kissed my forehead. I said: O Lord! Who will this man avenge and for whom will he show his anger and for what reason have you prepared these angels?! You informed me about that which will be afflicted upon my family. You can support them against their oppressors if You will. You have promised victory for me and my family and I await the fulfillment of Your promise. Verily I have accepted and am pleased with Your Will and I submit to it, and I seek success and help from You to be pleased and patient. I was told: As for your brother, he will enter the "garden of abode as residence" (32:19) for

staying patient. On the Day of Resurrection, I shall establish him as an argument on the creation and I shall authorize him to stand by your Pool (the Pool of Kawthar) where he will distribute water to your friends and prevent your enemies from drinking from it. I will make Hell cool and safe for him so that he can enter it and bring out anyone who has even an atom of love for you. I will make all of you (the Ahlul Bayt (as)) dwell at the same level in Paradise. As for your son, who will be abandoned and killed, and your other son, who will be betrayed and killed while he will be helpless, I will decorate My Throne with them for having suffered from the afflictions which befell them (in their lives), and they will be honoured in ways which are unimaginable by anyone from among mankind. Therefore, rely on Me. I shall honour those who go to his (Husayn's) grave because those who go to his Ziyārah have come to your Ziyārah, and those who come to your Ziyārah have come to My Ziyārah, and I will surely honour those who come to My Ziyārah. I will fulfill all of their requests and reward them in such a way that everyone will envy them when they see how I dignify them and the honour which I have prepared for them. As for your daughter, I will make her stand next to My Throne and she shall be told, "Verily Allāh has appointed you as the ruler over His creation. Therefore, rule however you want regarding those who oppressed you and your children, for your ruling will be executed." So she will come to the courtyard (where the judgment will take place) and she will order those who oppressed her to be taken to Hell. Then the oppressor shall say, "Alas, woe to me for what I neglected toward Allāh" (39:56) and he will wish to return to life. "The oppressor shall bite his hands saying: 'Would that I had taken the Path with the Messenger. Woe to me! Would that I had not taken so-and-so as my friend!" (25:27-28). And "until when he comes to Us he will say: 'Would that there was a distance of two easts between you and me, you are an evil companion.' It will not profit [them] on this day because [they] have oppressed, and [they] will be partners in chastisement" (43:38-39). The oppressor shall say, "You alone shall judge between Your servants concerning that wherein they have differed' (39:46) or is the judge someone else?" They will be told, "The curse of Allāh be on the oppressors who hinder (people) from the path of Allāh and seek to make it crooked, and

disbelieve in the Hereafter” (7:44-45). Imam (as) continued: The first judgment will be between Muḥsin ibn ‘Ali (as) and his killer – referring to the second usurper. Then he will be brought forth along with Qunfudh and they will be lashed with whips of fire. The whips will be such that if one of them hits the oceans, all of the oceans will boil from the east to the west and if (even one whip) touches the mountains, they will all melt and turn to ash. Then the Commander of the Believers (as) will kneel in front of Allāh so that Allāh judges between him and the fourth (usurper) – referring to Mu’āwiyah. Thereafter, they (the second usurper, Qunfudh, and Mu’āwiyah) will be thrown in a well (of fire) which will be covered so no one can see them and they will not be able to see anyone. So those who followed them (in this life) will say, “O Our Lord, show us those two among the Jinn and men who had led us astray. We will trample them under our feet so that they may become of those who are the lowest” (41:29). Allāh, the Great and Almighty, will reply, “It will not profit you on this day because you have oppressed, and you will be partners in chastisement” (43:39). This is when they will scream in distress and call for destruction. The Two will come to the Pool, (imprisoned) by the Keepers (of Hell) and will say to the Commander of the Believers (as), “Forgive us, give us some water, and save us.” They will be told: “But when they shall see it near, grieved shall be the faces of those who disbelieve, and it shall be said (to them): ‘this is what you have been calling for” (67:27) by referring to yourselves as the commanders of the believers. Return to Hell thirsty. You shall receive no drink but Ḥamīm and Ghislīn and “the intercession of the intercessors shall not avail [you]” (74:48).[108]

Prophet narrated the Musibah of Husayn to Fatimah (a)

2 حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمْيَرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ

108 Kāmil al-Ziyārāt, The Exceptional Narrations, Hadith #11

أَبِي عَبْدِ اللَّهِ (ع) قَالَ كَانَ الْحُسَيْنُ (ع) مَعَ أُمِّهِ تَحْمِلُهُ فَأَخَذَهُ رَسُولُ اللَّهِ (ص) فَقَالَ لَعَنَ اللَّهُ قَاتِلِيكَ وَ لَعَنَ اللَّهُ سَالِبِيكَ وَ أَهْلَكَ اللَّهُ الْمُتَوَازِرِينَ عَلَيْكَ وَ حَكَمَ اللَّهُ بَيْنِي وَ بَيْنَ مَنْ أَعَانَ عَلَيْكَ فَقَالَتْ فَاطِمَةُ يَا أَبَتِ أَيَّ شَيْءٍ تَقُولُ قَالَ يَا بِنْتَاهْ ذَكَرْتُ مَا يُصِيبُهُ بَعْدِي وَ بَعْدَكِ مِنَ الْأَذَى وَ الظُّلْمِ وَ الْغَدْرِ وَ الْبَغْيِ وَ هُوَ يَوْمَئِذٍ فِي عُصْبَةٍ كَأَنَّهُمْ نُجُومُ السَّمَاءِ يَتَهَادَوْنَ إِلَى الْقَتْلِ وَ كَأَنِّي أَنْظُرُ إِلَى مُعَسْكَرِهِمْ- وَ إِلَى مَوْضِعِ رِحَالِهِمْ وَ تُرْبَتِهِمْ فَقَالَتْ يَا أَبَتِ وَ أَيْنَ هَذَا الْمَوْضِعُ الَّذِي تَصِفُ قَالَ مَوْضِعٌ يُقَالُ لَهُ كَرْبَلَاءُ وَ هِيَ ذَاتُ كَرْبٍ وَ بَلَاءٍ عَلَيْنَا وَ عَلَى الْأُمَّةِ يَخْرُجُ عَلَيْهِمْ شِرَارُ أُمَّتِي وَ لَوْ أَنَّ أَحَدَهُمْ يَشْفَعُ لَهُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرَضِينَ مَا شُفِّعُوا فِيهِمْ وَ هُمُ الْمُخَلَّدُونَ فِي النَّارِ قَالَتْ يَا أَبَتِ فَيُقْتَلُ قَالَ نَعَمْ يَا بِنْتَاهْ قُتِلَ قَبْلَهُ أَحَدٌ كَانَ تَبْكِيهِ السَّمَاوَاتُ وَ الْأَرَضُونَ وَ الْمَلَائِكَةُ وَ الْوَحْشُ وَ الْحِيتَانُ فِي الْبِحَارِ وَ الْجِبَالِ لَوْ يُؤْذَنُ لَهَا مَا بَقِيَ عَلَى الْأَرْضِ مُتَنَفِّسٌ وَ تَأْتِيهِ قَوْمٌ مِنْ مُحِبِّينَا لَيْسَ فِي الْأَرْضِ أَعْلَمُ بِاللَّهِ وَ لَا أَقْوَمُ بِحَقِّنَا مِنْهُمْ وَ لَيْسَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ يَلْتَفِتُ إِلَيْهِ غَيْرُهُمْ أُولَئِكَ مَصَابِيحُ فِي ظُلُمَاتِ الْجَوْرِ وَ هُمُ الشُّفَعَاءُ وَ هُمْ وَارِدُونَ حَوْضِي غَداً أَعْرِفُهُمْ إِذَا وَرَدُوا عَلَيَّ بِسِيمَاهُمْ- وَ أَهْلُ كُلِّ دِينٍ يَطْلُبُونَ أَئِمَّتَهُمْ وَ هُمْ يَطْلُبُونَنَا وَ لَا يَطْلُبُونَ غَيْرَنَا وَ هُمْ قِوَامُ الْأَرْضِ بِهِمْ يَنْزِلُ الْغَيْثُ وَ ذَكَرَ الْحَدِيثَ بِطُولِهِ

2. Muḥammad ibn ʻAbdillāh ibn Ja'far Al-Ḥimyari narrated to me from his father, from ʻAli ibn Muḥammad ibn Sālim, from Muḥammad ibn Khālid, from ʻAbdillāh ibn Ḥammād Al-Basri, from ʻAbdillāh ibn ʻAbdil Raḥmān Al-Asam, from Misma' ibn ʻAbdil Malik, who said: Abū ʻAbdillāh (Imam Sādiq (as)) said: Fāṫimah (s.a.) was carrying Husayn (as) one day when the Messenger of Allāh (s.a.a.w.) took him from her. He said (to Husayn (as)), "Allāh's curse be upon those who (will) kill you. Allāh's curse be upon those who (will) loot you. May Allāh destroy those who (will) help one another against you. May Allāh judge between me and those who (will) support others against you." Fāṫimah (s.a.) asked, "O father! What are you saying?!" The Prophet (s.a.a.w.) replied: O My daughter! I remembered the tragedies that will befall him after me and you, and how he will be hurt, oppressed, betrayed, and violated. When this happens, he will be accompanied by a group (of people) who are like the stars of the sky, and (they) will be led toward death. The Prophet (s.a.a.w.) continued, "It is as if I can see their camp, the place where they will dismount from their sumpters, and their dust." Fāṫimah (s.a.) asked, "O father! Where is this place you are describing?" The Prophet (s.a.a.w.) replied:

It is a land called Karbalā. It is the land of (KARB) agony and (BALĀ) affliction for us and for the nation. The most wicked ones from my nation will rise against them (Husayn (as) and his companions). Even if all of the inhabitants of the heavens and the earths intercede for one of those who rise against Husayn (as), their intercession will not be accepted, and they will abide in Hell eternally. Fāṭimah (s.a.) asked, “O father! So he (Husayn (as)) will be killed?” The Prophet (s.a.) replied: Yes, O my daughter. No one has ever been killed (or will be killed) other than Husayn (as) on whom the heavens, the earths, the mountains, the angels, the beasts, and the whales in the oceans (will) cry. And if these created beings had been given permission (to destroy everything to avenge Husayn (as)), no living object would have survived (after the killing of Husayn (as)). (Verily) a group of people who love us will go to him (his Ziyārah). (Verily) no one on earth knows Allāh better than they do and no one is more committed to our rights than they are. (Verily) no one on earth other than them will pay attention to Husayn (as). (Verily) they are the lights in the darkness of oppression. They are the intercessors and they are those who will join me by my Pool tomorrow (on the Day of Judgment). I will recognize them by their marks when I see them (on the Day of Judgment). (On that day) the followers of every religion will look for their leaders and they (those who go to the Ziyārah of Husayn (as)) will look for no one other than us. They are the pillars of the earth, and the rains shower down through them.[109]

Gabriel cried for al-Husayn (as)

7 حَدَّثَنِي أَبِي عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الزَّعْفَرَانِيِّ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو الْأَسْلَمِيُّ قَالَ حَدَّثَنِي عَمْرُو بْنُ عَبْدِ اللَّهِ بْنِ عَنْبَسَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ الْمَلَكُ الَّذِي جَاءَ إِلَى مُحَمَّدٍ (ص) يُخْبِرُهُ بِقَتْلِ الْحُسَيْنِ (ع) كَانَ جَبْرَئِيلَ (ع) الرُّوحَ الْأَمِينَ مَنْشُورَ الْأَجْنِحَةِ بَاكِياً صَارِخاً قَدْ حَمَلَ مِنْ تُرْبَةِ الْحُسَيْنِ (ع) وَ هِيَ تَفُوحُ كَالْمِسْكِ فَقَالَ رَسُولُ اللَّهِ (ص) وَ تُفْلِحُ أُمَّتِي تَقْتُلُ فَرْخِي أَوْ قَالَ فَرْخَ ابْنَتِي فَقَالَ جَبْرَئِيلُ يَضْرِبُهَا اللَّهُ بِالاخْتِلَافِ فَتَخْتَلِفُ قُلُوبُهُمْ

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109 Kāmil al-Ziyārāt, The Prophet (s.a.a.w.) said, “My nation will kill Husayn (as) after me.”, Hadith #2

7. My father narrated to me from Husayn ibn ‘Ali Al-Za’farāni, from Muḥammad ibn ‘Amr Al-Aslami, from ‘Amr ibn ‘Abdillāh ibn ‘Anbasah, from Muḥammad ibn ‘Abdillāh ibn ‘Amr, from his father, from Ibn ‘Abbās, who said: The angel who came to Muḥammad (s.a.a.w.) informing him of the killing of Husayn (as) was the Guardian Spirit, Jabra'īl. He came to the Prophet (s.a.a.w.) with his wings spread out, crying and screaming. He was carrying some of the dust of Husayn (as) from which a fragrance emanated just as it does from musk. The Messenger of Allāh (s.a.a.w.) asked him, “Will a nation who kills my son – or the son of my daughter – achieve salvation?” Jabra'īl replied, “Allāh will afflict them with disagreements so their hearts will disagree with one another.” The above Ḥadīth has also been narrated to me through the following chain: ‘Ubaydullāh ibn Faḍl ibn Muḥammad ibn Hilāl, from Muḥammad ibn ‘Amīrah Al-Aslami, from ‘Amr ibn ‘Abdillāh ibn ‘Anbasah, from Muḥammad ibn ‘Abdillāh ibn ‘Amr, from his father, from Ibn ‘Abbās.[110]

The Quran about the Martyrdom of Husayn

1 حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الْقُرَشِيُّ الرَّزَّازُ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُوسَى بْنِ سَعْدَانَ الْحَنَّاطِ عَنْ عَبْدِ اللَّهِ بْنِ قَاسِمٍ الْحَضْرَمِيِّ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ (ع) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ قَضَيْنا إِلى بَنِي إِسْرائِيلَ فِي الْكِتابِ- لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ قَالَ قَتْلُ أَمِيرِ الْمُؤْمِنِينَ (ع) وَ طَعْنُ الْحَسَنِ بْنِ عَلِيٍّ ع وَ لَتَعْلُنَّ عُلُوًّا كَبِيراً قَتْلُ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَإِذا جاءَ وَعْدُ أُولاهُما قَالَ إِذَا جَاءَ نَصْرُ الْحُسَيْنِ ع بَعَثْنا عَلَيْكُمْ عِباداً لَنا أُولِي بَأْسٍ شَدِيدٍ فَجاسُوا خِلالَ الدِّيارِ قَوْماً يَبْعَثُهُمُ اللَّهُ قَبْلَ قِيَامِ الْقَائِمِ (ع) لَا يَدَعُونَ وَتْراً لِآلِ مُحَمَّدٍ إِلَّا أَحْرَقُوهُ- وَ كانَ وَعْداً مَفْعُولًا

3 وَ حَدَّثَنِي أَبِي (رحمه الله) عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ وَ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (ع) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا الْمَوْؤُدَةُ سُئِلَتْ. بِأَيِّ ذَنْبٍ قُتِلَتْ قَالَ نَزَلَتْ فِي الْحُسَيْنِ بْنِ عَلِيٍّ ع

[110] Kāmil al-Ziyārāt, Jabra'īl Shows the Land on Which Husayn (as) Will Be Killed to the Messenger of Allāh (s.a.a.w.), Hadith #7

6 حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (ع) فِي قَوْلِهِ تَعَالَى فَما بَكَتْ عَلَيْهِمُ السَّماءُ وَ الْأَرْضُ وَ ما كانُوا مُنْظَرِينَ قَالَ لَمْ تَبْكِ السَّمَاءُ عَلَى أَحَدٍ مُنْذُ قُتِلَ يَحْيَى بْنُ زَكَرِيَّا حَتَّى قُتِلَ الْحُسَيْنُ (ع) فَبَكَتْ عَلَيْهِ

1. Muḥammad ibn Ja'far Al-Qurashi Al-Razzāz narrated to me from Muḥammad ibn Husayn ibn Abil Khaťťāb, from Mūsā ibn Sa'dān Al-Ḥannāť, from 'Abdillāh ibn Qāsim Al-Ḥaďrami, from Sāliḥ ibn Sahl, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: "We announced to the children of Israel in the book: 'You will certainly make mischief in the land twice" (17:4). The first "mischief " refers to killing the Commander of the Believers (as) and the second "mischief" refers to stabbing Ḥasan ibn 'Ali (as). "And you will certainly become exceedingly arrogant" (17:4) refers to killing Husayn ibn 'Ali (as). "So, when the promise of the nearest to the two came" (17:5) refers to (the time) when the avenger of the blood of Husayn (as) will come. "We sent over you Our servants who possessed terrible prowess; so they invaded the very inmost parts of your houses" (17:5) refers to a group of people who will rise before the time of the Qā'im (as) and who will kill anyone who has participated in spilling the blood of the members of the family of Muḥammad (s.a.a.w.). "And it was a warning (completely) fulfilled" (17:5).[111]

3. My father narrated to me from Sa'd ibn 'Abdillāh, from Ya'qūb ibn Yazīd, and from Ibrāhīm ibn Hāshim, from Muḥammad ibn Abī 'Umayr, from some of his scholars, who said: Abū 'Abdillāh (Imam Sādiq (as)) explained the verse, "When the soul buried alive is asked for what sin it was put to death" (81:8-9) by saying, "This verse was revealed about Husayn ibn 'Ali (as)."[112]

6. 'Ali ibn Husayn ibn Mūsā narrated to me from 'Ali ibn Ibrāhīm ibn Hāshim, from his father, from Ibn Faďďāl, from Abī Jamīlah, from Muḥammad ibn 'Ali Al-Ḥalabi, who said: Abū 'Abdillāh (Imam Sādiq (as)) explained the verse, "Neither did the heavens weep

[111] Kāmil al-Ziyārāt, The Verses in Qur'an about the Martyrdom of Husayn (as) and the Avenging of His Blood, Hadith #1

[112] Kāmil al-Ziyārāt, The Verses in Qur'an about the Martyrdom of Husayn (as) and the Avenging of His Blood, Hadith #3

over them, nor the earth, nor were they granted respite" (44:29). He (the Imam (as)) said, "The heavens never wept over anyone after the killing of Yaḥyā ibn Zakariyyā (as) until Husayn (as) was killed. And when he was killed, the heavens wept over him (also)."[113]

Story of Fitrus

1 حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الْقُرَشِيُّ الرَّزَّازُ الْكُوفِيُّ قَالَ حَدَّثَنِي خَالِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ قَالَ حَدَّثَنِي مُوسَى بْنُ سَعْدَانَ الْحَنَّاطُ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْحَضْرَمِيِّ عَنْ إِبْرَاهِيمَ بْنِ شُعَيْبٍ الْمِيثَمِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع) يَقُولُ إِنَّ الْحُسَيْنَ بْنَ عَلِيٍّ (ع) لَمَّا وُلِدَ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ جَبْرَئِيلَ (ع) أَنْ يَهْبِطَ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ فَيُهَنِّئَ رَسُولَ اللَّهِ (ص) مِنَ اللَّهِ وَ مِنْ جَبْرَئِيلَ (ع) قَالَ وَ كَانَ مَهْبِطُ جَبْرَئِيلَ (ع) عَلَى جَزِيرَةٍ فِي الْبَحْرِ فِيهَا مَلَكٌ يُقَالُ لَهُ فُطْرُسُ كَانَ مِنَ الْحَمَلَةِ فَبُعِثَ فِي شَيْءٍ فَأَبْطَأَ فِيهِ فَكُسِرَ جَنَاحُهُ وَ أُلْقِيَ فِي تِلْكَ الْجَزِيرَةِ يَعْبُدُ اللَّهَ فِيهَا سِتَّمِائَةِ عَامٍ حَتَّى وُلِدَ الْحُسَيْنُ (ع) فَقَالَ الْمَلَكُ لِجَبْرَئِيلَ (ع) أَيْنَ تُرِيدُ- قَالَ إِنَّ اللَّهَ تَعَالَى أَنْعَمَ عَلَى مُحَمَّدٍ (ص) بِنِعْمَةٍ فَبُعِثْتُ أُهَنِّئُهُ مِنَ اللَّهِ وَ مِنِّي فَقَالَ يَا جَبْرَئِيلُ احْمِلْنِي مَعَكَ لَعَلَّ مُحَمَّداً (ص) يَدْعُو اللَّهَ لِي قَالَ فَحَمَلَهُ فَلَمَّا دَخَلَ جَبْرَئِيلُ عَلَى النَّبِيِّ (ص) وَ هَنَّأَهُ مِنَ اللَّهِ وَ هَنَّأَهُ مِنْهُ وَ أَخْبَرَهُ بِحَالِ فُطْرُسَ فَقَالَ رَسُولُ اللَّهِ (ص) يَا جَبْرَئِيلُ أَدْخِلْهُ فَلَمَّا أَدْخَلَهُ أَخْبَرَ فُطْرُسُ النَّبِيَّ (ص) بِحَالِهِ فَدَعَا لَهُ النَّبِيُّ (ص) وَ قَالَ لَهُ تَمَسَّحْ بِهَذَا الْمَوْلُودِ وَ عُدْ إِلَى مَكَانِكَ قَالَ فَتَمَسَّحَ فُطْرُسُ بِالْحُسَيْنِ (ع) وَ ارْتَفَعَ وَ قَالَ يَا رَسُولَ اللَّهِ (ص) أَمَا إِنَّ أُمَّتَكَ سَتَقْتُلُهُ- وَ لَهُ عَلَيَّ مُكَافَاةٌ أَنْ لَا يَزُورَهُ زَائِرٌ إِلَّا بَلَّغْتُهُ عَنْهُ وَ لَا يُسَلِّمَ عَلَيْهِ مُسَلِّمٌ إِلَّا بَلَّغْتُهُ سَلَامَهُ وَ لَا يُصَلِّيَ عَلَيْهِ مُصَلٍّ إِلَّا بَلَّغْتُهُ عَلَيْهِ صَلَاتَهُ قَالَ ثُمَّ ارْتَفَعَ

1. Muḥammad ibn Ja'far Al-Qurashi Al-Razzāz Al-Kūfi narrated to me from his uncle Muḥammad ibn Husayn ibn Abil Khaťťāb, from Mūsā ibn Sa'dān Al-Ḥannāť, from 'Abdillāh ibn Qāsim Al-Ḥaďrami, from Ibrāhīm ibn Shu'ayb Al-Maythami, who said: I heard Abā 'Abdillāh (Imam Sādiq (as)) say: When Husayn ibn 'Ali (as) was born, Allāh ordered Jabra'īl to descend (to the earth) with one thousand angels to congratulate the

[113] Kāmil al-Ziyārāt, Weeping of the Heavens and the Earth over the Killing of Husayn (as) and Yaĥyā ibn Zakariyyā (as), Hadith #6

Messenger of Allāh (s.a.a.w.) on behalf of Allāh and himself. (On his way to the Prophet (s.a.a.w.)) Jabra'īl descended on an island in the sea where an angel named Fuṭrus lived. Fuṭrus was one of the carriers (of the Throne). At one point, he had procrastinated about carrying out an order of Allāh. Therefore, his wings were broken and he was thrown onto this island. He continued worshipping Allāh on that island for six hundred years, after which Husayn (as) was born. Fuṭrus asked him, "Where are you going?" "Allāh has blessed Muḥammad (s.a.a.w.) with a blessing (child), and I have been sent to congratulate him on behalf of Allāh and myself," Jabra'īl replied. "O Jabra'īl! Take me with you. Perhaps Muḥammad (s.a.a.w.) will intercede for me," Fuṭrus said. So Jabra'īl carried Fuṭrus. When they arrived, Jabra'īl congratulated the Prophet (s.a.a.w.) on behalf of Allāh and himself, and then informed him of Fuṭrus. The Messenger of Allāh (s.a.a.w.) told Jabra'īl to bring Fuṭrus inside. After Fuṭrus was brought inside, he informed the Prophet (s.a.a.w.) of his situation. The Prophet (s.a.a.w.) prayed for him and said to him, "Rub (your wings) on this newborn child (Husayn (as)) and (you will) return to your (original) position." Fuṭrus rubbed his wings on Husayn (as) and started ascending (to the heavens). As he was ascending, he said, "O Messenger of Allāh! Verily your nation will kill him. Verily, as my repayment to him (Husayn (as)), no one will come to his Ziyārah, say Salām to him, or send blessing(s) on him without me informing him of it." Then Fuṭrus ascended (to the heavens).[114]

The Grieve of the Prophet and Fatimah upon the martyrdom of al-Husayn

5 حَدَّثَنِي أَبِي وَ مُحَمَّدُ بْنُ الْحَسَنِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ دَخَلَتْ فَاطِمَةُ (ع) عَلَى رَسُولِ اللَّهِ (ص) وَ عَيْنَاهُ تَدْمَعُ فَسَأَلَتْهُ مَا لَكَ- فَقَالَ إِنَّ جَبْرَئِيلَ (ع) أَخْبَرَنِي أَنَّ أُمَّتِي تَقْتُلُ حُسَيْناً فَجَزِعَتْ وَ شَقَّ عَلَيْهَا فَأَخْبَرَهَا بِمَنْ يَمْلِكُ مِنْ وُلْدِهَا فَطَابَتْ نَفْسُهَا وَ سَكَنَتْ

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114 Kāmil al-Ziyārāt, The Angels' Knowledge of the Martyrdom of Husayn (as), Hadith #1

5. My father and Muḥammad ibn Ḥasan both narrated to me from Muḥammad ibn Ḥasan Al-Saffār, from Aḥmad ibn Muḥammad ibn ʻIsā, from Ibn Faďďāl, from ʻAbdillāh ibn Bukayr, from some of our companions, who said: Abū ʻAbdillāh (Imam Sādiq (a.s)) said: (Once) Fātimah (s.a.) came to the Messenger of Allāh ﷺ and saw that his eyes were filled with tears. She asked him, "What is upsetting you?" He replied, "Jabra'īl informed me that my nation will kill Husayn." (When Fātimah (s.a.) heard this), she became extremely grieved and restless. So the Prophet ﷺ informed her of (the Imams from) her children who would reign. This (news) pleased her and relieved her.[115]

Prophet and Imam Ali cried upon the Martyrdom of Husayn

1 حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ الْقُرَشِيُّ الْكُوفِيُّ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ سَعِيدِ بْنِ يَسَارٍ أَوْ غَيْرِهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع) يَقُولُ لَمَّا أَنْ هَبَطَ جَبْرَئِيلُ (ع) عَلَى رَسُولِ اللَّهِ (ص) بِقَتْلِ الْحُسَيْنِ (ع) أَخَذَ بِيَدِ عَلِيٍّ فَخَلَا بِهِ مَلِيّاً مِنَ النَّهَارِ فَغَلَبَتْهُمَا الْعَبْرَةُ فَلَمْ يَتَفَرَّقَا حَتَّى هَبَطَ عَلَيْهِمَا جَبْرَئِيلُ (ع) أَوْ قَالَ رَسُولِ رَبِّ الْعَالَمِينَ فَقَالَ لَهُمَا رَبُّكُمَا يُقْرِؤُكُمَا السَّلَامَ وَ يَقُولُ عَزَمْتُ عَلَيْكُمَا لَمَّا صَبَرْتُمَا قَالَ فَصَبْراً [فَصَبَرَا حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع) يَقُولُ مِثْلَهُ حَدَّثَنِي أَبِي (رحمه الله) عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ سَعْدِ بْنِ يَسَارٍ مِثْلَهُ

1. Muḥammad ibn Ja'far Al-Razzāz Al-Qurashi Al-Kūfi narrated to me from Muḥammad ibn Husayn ibn Abil Khaťťāb, from Muḥammad ibn Sinān, from Sa'īd ibn Yasār or someone else, who said: Abū ʻAbdillāh (Imam Sādiq (as)) said: After Jabra'īl came down to the Messenger of Allāh (s.a.a.w.) with the (news of the) killing of Husayn (as), the Messenger of Allāh (s.a.a.w.) held the hand of ʻAli (as) and spoke to him privately for most of that day until they were both overcome with tears. While they were still together, Jabra'īl – or a messenger (an angel) from the Lord of the Worlds –

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115 Kāmil al-Ziyārāt, The Martyrdom of Husayn ibn ʻAli (as) Revealed Through Jabra'īl, Hadith #5

came down to them and said, “Your Lord conveys His Salām to both of you and says, ‘It is My Will that you should remain patient.” Imam (as) continued, “Therefore, they (the Prophet (s.a.a.w.) and the Commander of the Believers (as)) remained patient.” The above Ḥadīth has also been narrated to me through the following chains: A) Muḥammad ibn Ḥasan ibn Walīd, from Muḥammad ibn Ḥasan Al-Saffār, from Aḥmad ibn Muḥammad ibn ‘Isā, from Muḥammad ibn Sinān, from Sa’īd ibn Yasār, from Abī ‘Abdillāh (as). B) My father, from Sa’d ibn ‘Abdillāh, from Ya’qūb ibn Yazīd, from Muḥammad ibn Sinān, from Sa’īd ibn Yasār, from Abī ‘Abdillāh (as).[116]

Weeping of Fatimah over Husayn

7 حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (ع) أُحَدِّثُهُ فَدَخَلَ عَلَيْهِ ابْنُهُ فَقَالَ لَهُ مَرْحَباً وَ ضَمَّهُ وَ قَبَّلَهُ وَ قَالَ حَقَّرَ اللَّهُ مَنْ حَقَّرَكُمْ وَ انْتَقَمَ مِمَّنْ وَتَرَكُمْ وَ خَذَلَ اللَّهُ مَنْ خَذَلَكُمْ وَ لَعَنَ اللَّهُ مَنْ قَتَلَكُمْ وَ كَانَ اللَّهُ لَكُمْ وَلِيّاً وَ حَافِظاً وَ نَاصِراً فَقَدْ طَالَ بُكَاءُ النِّسَاءِ وَ بُكَاءُ الْأَنْبِيَاءِ- وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ مَلَائِكَةِ السَّمَاءِ ثُمَّ بَكَى وَ قَالَ يَا أَبَا بَصِيرٍ إِذَا نَظَرْتُ إِلَى وُلْدِ الْحُسَيْنِ أَتَانِي مَا لَا أَمْلِكُهُ بِمَا أَتَى إِلَى أَبِيهِمْ وَ إِلَيْهِمْ يَا أَبَا بَصِيرٍ إِنَّ فَاطِمَةَ (ع) لَتَبْكِيهِ وَ تَشْهَقُ فَتَزْفِرُ جَهَنَّمُ زَفْرَةً لَوْ لَا أَنَّ الْخَزَنَةَ يَسْمَعُونَ بُكَاءَهَا وَ قَدِ اسْتَعَدُّوا لِذَلِكَ مَخَافَةَ أَنْ يَخْرُجَ مِنْهَا عُنُقٌ- أَوْ يَشْرُدَ دُخَانُهَا فَيُحْرِقَ أَهْلَ الْأَرْضِ فَيَحْفَظُونَهَا [فَيَكْبَحُونَهَا] مَا دَامَتْ بَاكِيَةً وَ يَزْجُرُونَهَا وَ يُوثِقُونَ مِنْ أَبْوَابِهَا مَخَافَةً عَلَى أَهْلِ الْأَرْضِ فَلَا تَسْكُنُ حَتَّى يَسْكُنَ صَوْتُ فَاطِمَةَ الزَّهْرَاءِ وَ إِنَّ الْبِحَارَ تَكَادُ أَنْ تَنْفَتِقَ فَيَدْخُلَ بَعْضُهَا عَلَى بَعْضٍ وَ مَا مِنْهَا قَطْرَةٌ إِلَّا بِهَا مَلَكٌ مُوَكَّلٌ فَإِذَا سَمِعَ الْمَلَكُ صَوْتَهَا أَطْفَأَ نَارَهَا بِأَجْنِحَتِهِ وَ حَبَسَ بَعْضَهَا عَلَى بَعْضٍ مَخَافَةً عَلَى الدُّنْيَا وَ مَا فِيهَا وَ مَنْ عَلَى الْأَرْضِ فَلَا تَزَالُ الْمَلَائِكَةُ مُشْفِقِينَ يَبْكُونَهُ لِبُكَائِهَا وَ يَدْعُونَ اللَّهَ وَ يَتَضَرَّعُونَ إِلَيْهِ وَ يَتَضَرَّعُ أَهْلُ الْعَرْشِ وَ مَنْ حَوْلَهُ وَ تَرْتَفِعُ أَصْوَاتٌ مِنَ الْمَلَائِكَةِ بِالتَّقْدِيسِ لِلَّهِ مَخَافَةً عَلَى أَهْلِ الْأَرْضِ وَ لَوْ أَنَّ صَوْتاً مِنْ أَصْوَاتِهِمْ يَصِلُ إِلَى الْأَرْضِ لَصَعِقَ أَهْلُ الْأَرْضِ وَ تَقَطَّعَتِ الْجِبَالُ وَ زُلْزِلَتِ الْأَرْضُ بِأَهْلِهَا قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ هَذَا الْأَمْرَ عَظِيمٌ قَالَ غَيْرُهُ أَعْظَمُ مِنْهُ مَا لَمْ تَسْمَعْهُ ثُمَّ قَالَ لِي يَا أَبَا بَصِيرٍ أَ مَا تُحِبُّ أَنْ تَكُونَ فِيمَنْ يُسْعِدُ فَاطِمَةَ (ع) فَبَكَيْتُ

[116] Kāmil al-Ziyārāt, The Martyrdom of Husayn ibn ‘Ali (as) Revealed Through Jabra'īl, Hadith #1

حِينَ قَالَهَا فَمَا قَدَرْتُ عَلَى الْمَنْطِقِ وَ مَا قَدَرَ عَلَى كَلَامِي مِنَ الْبُكَاءِ ثُمَّ قَامَ إِلَى الْمُصَلَّى يَدْعُو- فَخَرَجْتُ مِنْ عِنْدِهِ عَلَى تِلْكَ الْحَالِ فَمَا انْتَفَعْتُ بِطَعَامٍ وَ مَا جَاءَنِي النَّوْمُ وَ أَصْبَحْتُ صَائِماً وَجِلًا حَتَّى أَتَيْتُهُ فَلَمَّا رَأَيْتُهُ قَدْ سَكَنَ سَكَنْتُ وَ حَمِدْتُ اللَّهَ حَيْثُ لَمْ تَنْزِلْ بِي عُقُوبَةٌ

7. Muḥammad ibn ʻAbdillāh (ibn Ja'far Al-Ḥimyari) narrated to me from his father, from ʻAli ibn Muḥammad ibn Sālim, from Muḥammad ibn Khālid, from ʻAbdillāh ibn Ḥammād Al-Basri, from ʻAbdillāh ibn ʻAbdil Raḥmān Al-Asam, from ʻAbdillāh ibn Muskān, from Abī Basīr, who said: I was speaking with Abī ʻAbdillāh (Imam Sādiq (as)) when his son entered. The Imam (as) welcomed him, and then hugged and kissed him. Then Imam (as) said: May Allāh degrade those who degraded you (referring to the children of Imam Husayn (as)). May Allāh avenge those who oppressed you. May Allāh disappoint those who abandoned you. May Allāh curse those who killed you. May Allāh be your friend, protector, and supporter. Verily the prophets, the truthful ones, the martyrs, the angels of the heavens, and our women have been weeping for long. Then the Imam (as) started to cry and said: O Abā Basīr! When I look at the children of Husayn (a.s), grief overcomes me when I remember what was done to them and to their father (as). O Abā Basīr! Verily Fāṭimah (s.a.) cries and sobs over Husayn (as). (When Hell hears her voice) it sighs in such an intense way, that if the keepers of Hell – who also hear her voice – did not prepare themselves to restrain it, Hell would burn all of the inhabitants of the earth with its blazing fires and its sparking fumes. They (the keepers) contain and restrain it and hold its doors tightly closed for as long as Fāṭimah (s.a.) cries. They do this because of their fear for the inhabitants of the earth. However, Hell is not pacified until the voice of Fāṭimah (a.s) subsides. Verily the seas almost split apart and then collide (when they hear the weeping of Fāṭimah (a.s)). There is a dedicated angel responsible for every drop of water. When these angels hear the voice of Fāṭimah (a.s), they prevent every drop of water from boiling with their wings; they keep the water together because of their fear for (this) world and everything in it, (specifically) the people of the earth. The angels remain in fear (for the people when they hear the voice of Fāṭimah (a.s)) and cry for her crying. And then they pray to Allāh and beseech Him,

after which the inhabitants of the Throne and those who are around it beseech Allāh. Then the voices of the angels are raised in glorification of Allāh, all because of their fear for the people of the earth. Even if one of their voices reached the earth, all of the inhabitants of the earth would swoon away, the mountains would crumble, and the earth would shake (under) its inhabitants. I (Abū Basīr) said, "May I sacrifice myself for you! This is such a great matter." Imam (as) replied, "That which you have not heard is even greater than this. O Abā Basīr! Do you not want to be among those who support Fāṫimah (s.a.)?!" When I heard this, I cried so much that I could not speak any longer nor could the Imam (as) speak because (of how intensely) he was crying. Then he (the Imam (as)) moved toward his prayer mat and started to supplicate to Allāh, and I left him in that state. I could not eat nor sleep that night. The next morning I was fasting and I was in extreme fear when I went to the Imam (as). When I saw that he had calmed down, I also calmed down and praised Allāh because no chastisement had befallen me.[117]

Imam al-Sajjad's mourning of al-Husayn

1 حَدَّثَنِي أَبِي (رحمه الله) عَنْ جَمَاعَةِ مَشَايِخِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ بَكَى عَلِيُّ بْنُ الْحُسَيْنِ عَلَى أَبِيهِ حُسَيْنِ بْنِ عَلِيٍّ (ص) عِشْرِينَ سَنَةً أَوْ أَرْبَعِينَ سَنَةً وَ مَا وُضِعَ بَيْنَ يَدَيْهِ طعاما [طَعَامٌ إِلَّا بَكَى عَلَى الْحُسَيْنِ حَتَّى قَالَ لَهُ مَوْلًى لَهُ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَخَافُ عَلَيْكَ أَنْ تَكُونَ مِنَ الْهَالِكِينَ قَالَ إِنَّمَا أَشْكُوا بَثِّي وَ حُزْنِي إِلَى اللهِ وَ أَعْلَمُ مِنَ اللهِ ما لا تَعْلَمُونَ إِنِّي لَمْ أَذْكُرْ مَصْرَعَ بَنِي فَاطِمَةَ إِلَّا خَنَقَتْنِي الْعَبْرَةُ لِذَلِكَ

2 حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ عَنْ خَالِهِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ الزَّيَّاتِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ إِسْمَاعِيلَ بْنِ مَنْصُورٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ أَشْرَفَ مَوْلًى لِعَلِيِّ بْنِ الْحُسَيْنِ (ع) وَ هُوَ فِي سَقِيفَةٍ لَهُ سَاجِدٌ يَبْكِي فَقَالَ لَهُ يَا مَوْلَايَ يَا عَلِيَّ بْنَ الْحُسَيْنِ أَ مَا آنَ لِحُزْنِكَ أَنْ يَنْقَضِيَ فَرَفَعَ رَأْسَهُ إِلَيْهِ وَ قَالَ وَيْلَكَ أَوْ ثَكِلَتْكَ أُمُّكَ وَ اللَّهِ لَقَدْ شَكَا يَعْقُوبُ إِلَى رَبِّهِ فِي أَقَلَّ مِمَّا رَأَيْتَ حَتَّى قَالَ يا أَسَفى عَلى

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[117] Kāmil al-Ziyārāt, Crying of the Entire Creation of Allāh on Husayn ibn 'Ali (as), Hadith #7

يُوسُفَ أَنَّهُ فَقَدَ ابْناً وَاحِداً وَ أَنَا رَأَيْتُ أَبِي وَ جَمَاعَةَ أَهْلِ بَيْتِي يُذْبَحُونَ حَوْلِي قَالَ وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (ع) يَمِيلُ إِلَى وُلْدِ عَقِيلٍ فَقِيلَ لَهُ مَا بَالُكَ تَمِيلُ إِلَى بَنِي عَمِّكَ هَؤُلَاءِ دُونَ آلِ جَعْفَرٍ فَقَالَ إِنِّي أَذْكُرُ يَوْمَهُمْ مَعَ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ بْنِ عَلِيٍّ (ع) فَأَرِقُّ لَهُمْ

1. My father narrated to me from all of my scholars, from Sa'd ibn 'Abdillāh, from Muḥammad ibn Husayn ibn Abil Khaṭṭāb, from Abī Dāwūd Al-Mustariq, from some of our companions, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: 'Ali ibn Husayn (Imam Sajjād (as)) cried over his father, Husayn ibn 'Ali (as), for twenty years – or forty years – and whenever food was brought to him, he would cry over Husayn (as). One day his servant said to him, "May I sacrifice myself for you, O son of the Messenger of Allāh! I am afraid that you will die (from grief)." He (Imam Sajjād (as)) replied, "I only complain of my distress and grief to Allāh, and I know from Allāh what you do not know' (12:86). Verily whenever I remember the killing of the children of Fāṭimah (s.a.), I am choked with tears over them."[118]

2. Muḥammad ibn Ja'far Al-Razzāz narrated to me from his uncle Muḥammad ibn Husayn ibn Abil Khaṭṭāb Al-Zayyāt, from 'Ali ibn Asbāṭ, from Ismā'īl ibn Mansūr, from some of our companions, who said: One day, a servant of 'Ali ibn Husayn (Imam Sajjād (as)) saw him in his chamber, crying in prostration. He said, "O my master, O 'Ali ibn Husayn! Is it not time for your grief to end?" Imam (as) raised his head toward him and said: Woe unto you! – or may your mother weep on you! – I swear to Allāh that Ya'qūb complained to his Lord of a matter much less (painful) than that which I have seen and he said, "Alas (my grief) for Yūsuf!" (12:84). He had only lost one son but I saw my father (as) and a group of my family slaughtered around me. The narrator added: 'Ali ibn Husayn (Imam Sajjād (as)) used to sympathize with the children of 'Aqīl. Therefore, some people asked him, "Why do you have more sympathy for the children of 'Aqīl than (you have for) the children of Ja'far?" He replied, "I remember their day with Abī 'Abdillāh, Husayn ibn 'Ali (as), and I sympathize with them."[119]

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118 Kāmil al-Ziyārāt, Crying of Imam 'Ali ibn Husayn (as) on (His Father) Husayn ibn 'Ali (as), Hadith #1
119 Kāmil al-Ziyārāt, Crying of Imam 'Ali ibn Husayn (as) on (His Father) Husayn ibn 'Ali (as), Hadith #2

Husayn the Martyr of the Tear, the Tear of every Believer

1 حَدَّثَنِي أَبِي (رحمه الله) وَ عَلِيُّ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ الْحَسَنِ رَحِمَهُمُ اللَّهُ جَمِيعاً عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ أَبِي يَحْيَى الْحَذَّاءِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ نَظَرَ أَمِيرُ الْمُؤْمِنِينَ (ع) إِلَى الْحُسَيْنِ فَقَالَ يَا عَبْرَةَ كُلِّ مُؤْمِنٍ فَقَالَ أَنَا يَا أَبَتَاهْ قَالَ نَعَمْ يَا بُنَيَّ

2 حَدَّثَنِي جَمَاعَةُ مَشَايِخِي عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي عُثْمَانَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي عُمَارَةَ الْمُنْشِدِ قَالَ مَا ذُكِرَ الْحُسَيْنُ (ع) عِنْدَ أَبِي عَبْدِ اللَّهِ (ع) فِي يَوْمٍ قَطُّ فَرُئِيَ أَبُو عَبْدِ اللَّهِ (ع) مُتَبَسِّماً فِي ذَلِكَ الْيَوْمِ إِلَى اللَّيْلِ وَ كَانَ (ع) يَقُولُ الْحُسَيْنُ (ع) عَبْرَةُ كُلِّ مُؤْمِنٍ

7 حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ السَّعْدَآبَادِيُّ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ الْبَرْقِيُّ عَنْ أَبِيهِ عَنِ ابْنِ مُسْكَانَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ قَالَ الْحُسَيْنُ (ع) أَنَا قَتِيلُ الْعَبْرَةِ قُتِلْتُ مَكْرُوباً وَ حَقِيقٌ عَلَيَّ أَنْ لَا يَأْتِيَنِي مَكْرُوبٌ قَطُّ إِلَّا رَدَّهُ اللَّهُ وَ أَقْلَبَهُ إِلَى أَهْلِهِ مَسْرُوراً حَدَّثَنِي حَكِيمُ بْنُ دَاوُدَ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (ع) مِثْلَهُ

1. My father, 'Ali ibn Husayn, and Muḥammad ibn Ḥasan all narrated to me from Sa'd ibn 'Abdillāh, from Aḥmad ibn Muḥammad ibn 'Isā, from Sa'īd ibn Janāḥ (Al-Azdi), from Abī Yaḥyā Al-Ḥadhā, from some of our companions, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: The Commander of the Believers (as) looked at Husayn (as) and said, "O 'ABRAH (tear) of every believer!" Husayn (as) asked, "O father! Are you referring to me?" The Commander of the Believers (as) replied, "Yes! O my son!"[120]

2. All of my scholars narrated to me from Muḥammad ibn Yaḥyā Al-'Aṭṭār, from Husayn ibn 'Abdillāh, from Ḥasan ibn 'Ali ibn Abī 'Uthmān, from Ḥasan ibn 'Ali ibn 'Abdillāh ibn Mughīrah, from Abī 'Umārah Al-Munshid, who said: Whenever Husayn (as) was mentioned in front of Abī 'Abdillāh (Imam Sādiq (as)) during the day, he would

[120] Kāmil al-Ziyārāt, Husayn (as): "The Martyr of Tears" No Believer Mentions Him Without Crying, Hadith #1

not be seen smiling until nightfall. Imam (as) used to say, "Husayn (as) is the tear of every believer!"[121]

7. 'Ali ibn Husayn Al-Sa'dābādi narrated to me from Aḥmad ibn Abī 'Abdillāh Al-Barqi, from his father, from Ibn Muskān, from Hārūn ibn Khārjah, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: Husayn (as) said, "I am the Martyr of Tears. I will be killed while I am in anguish. Verily anyone who comes to me (my Ziyārah) while he is in anguish is worthy of being returned to his family by Allāh with his heart pleased." The above Ḥadīth has also been narrated to me through the following chain: Ḥukaim ibn Dāwūd, from Salamah ibn Khaṭṭāb, from Muḥammad ibn 'Amr, from Hārūn ibn Khārijah, from Abī 'Abdillāh (as).[122]

Husayn the Master of the Martyrs

1 حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (ع) زُورُوا الْحُسَيْنَ (ع) وَ لَا تَجْفُوهُ فَإِنَّهُ سَيِّدُ شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الْخَلْقِ وَ سَيِّدُ الشُّهَدَاءِ

1. Muḥammad ibn Ja'far Al-Razzāz narrated to me from Muḥammad ibn Husayn, from Muḥammad ibn Ismā'īl, from Ḥanān who said: Abū 'Abdillāh (Imam Sādiq (as)) said: Go to the Ziyārah of Husayn (as) and do not be disinclined to it. Verily he is the Master of the Youth of Paradise from among the creation and he is the Master of the Martyrs.[123]

Imam Husayn's Farewell from Madinah

8 حدثني أبي رحمه الله وجماعة مشايخي، عن سعد بن عبد الله بن أبي خلف، عن محمد بن يحيى المعاذي، قال: حدثني الحسين بن موسى الأصم، عن عمرو ، عن جابر، عن محمد بن علي (عليهما السلام)، قال: لما هم الحسين (عليه السلام) بالشخوص عن المدينة أقبلت نسأ بني عبد

[121] Kāmil al-Ziyārāt, Husayn (as): "The Martyr of Tears" No Believer Mentions Him Without Crying, Hadith #2
[122] Kāmil al-Ziyārāt, Husayn (as): "The Martyr of Tears" No Believer Mentions Him Without Crying, Hadith #7
[123] Kāmil al-Ziyārāt, Husayn (as): "The Master of the Martyrs", Hadith #1

المطلب فاجتمعن للنياحة حتى مشى فيهن الحسين (عليه السلام)، فقال: انشدكن الله ان تبدين هذا الامر معصية لله ولرسوله، فقالت له نساء بني عبد المطلب: فلمن نستبقي النياحة والبكاء فهو عندنا كيوم مات فيه رسول الله (صلى الله عليه وآله) وعلي وفاطمة ورقية وزينب وأم كلثوم فننشدك الله جعلنا الله فداك من الموت يا حبيب الأبرار من أهل القبور. وأقبلت بعض عماته تبكي وتقول: اشهد يا حسين لقد سمعت الجن ناحت بنوحك وهم يقولون: فان قتيل الطف من آل هاشم * أذل رقابا من قريش فذلت حبيب رسول الله لم يك فاحشا * أبانت مصيبتك الأنوف وجلت وقلن أيضا: أبكي حسينا سيدا، ولقتله شاب الشعر * ولقتله زلزلتم، ولقتله انكسف القمر واحمرت آفاق السماء، من العشية والسحر * وتغبرت شمس البلاد، بهم واظلمت الكور ذاك ابن فاطمة، المصاب به الخلائق والبشر * أورثتنا ذلا به، جدع الأنوف مع الغرر

8. My father and all of my scholars narrated to me from Sa'd ibn 'Abdillāh ibn Abī Khalaf, from Muḥammad ibn Yaḥyā Al-Mu'ādhi, from Husayn/Ḥasan ibn Mūsā Al-Asam, from 'Amr (ibn Shimr Al-Ju'fi), from Jābir (Al-Ju'fi), who said: Muḥammad ibn 'Ali (Imam Bāqir (as)) said: When Husayn (as) was about to leave Madīnah, the women of Banī 'Abdil Muṫṫalib gathered around him and started mourning. Husayn (as) (stood up) and started walking between them and said, "I ask you by Allāh not to disobey Allāh and His Messenger (s.a.a.w.) by revealing this matter (publicly)." The women replied: Then who should we cry and mourn over if we do not mourn today, for today is like the day when the Messenger of Allāh (s.a.a.w.), 'Ali, Fāṫimah (as), Ruqayyah, Zaynab, and Um Kulthūm died. O the most loved one from among (our loved ones) who have passed away! We ask you by Allāh (to allow us) to be your ransom to keep death away from you. Then one of his aunts came forth crying and said: O Husayn! I testify that I heard the Jinn lament over you and recite the following poem: Verily the slain one from the family of Hāshim lowered the necks of the Quraysh and disgraced them. He was the love of the Messenger of Allāh (s.a.a.w.) and he was not an immoderate person. (O Husayn!) Your tragedy is the great(est) tragedy and it has grieved everyone. Imam Bāqir (as) added: The Jinn also recited the following poem: Weep over Husayn (as), the master, the one whose death turned the hairs white. You have been afflicted with earthquakes

and the moon has eclipsed because of his killing. And the horizons turn red (everyday) at sunrise and sunset. And the sun has been covered with dust and the earths have been covered with darkness. He is the son of Fāṭimah (s.a.) and the entire creation has been afflicted by his tragedy. (After the killing of Husayn (as)) we have lost our glory and we have inherited humiliation.[124]

Why Husayn left Makkah for Karbala

6 حَدَّثَنِي أَبِي (رحمه الله) وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيهِ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (ع) قَالَ إِنَّ الْحُسَيْنَ (ع) خَرَجَ مِنْ مَكَّةَ قَبْلَ التَّرْوِيَةِ بِيَوْمٍ فَشَيَّعَهُ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ لَقَدْ حَضَرَ الْحَجُّ وَ تَدَعُهُ وَ تَأْتِي الْعِرَاقَ فَقَالَ يَا ابْنَ الزُّبَيْرِ لَأَنْ أُدْفَنَ بِشَاطِئِ الْفُرَاتِ أَحَبُّ إِلَيَّ مِنْ أَنْ أُدْفَنَ بِفِنَاءِ الْكَعْبَةِ

4 حَدَّثَنِي أَبِي (رحمه الله) وَ عَلِيُّ بْنُ الْحُسَيْنِ جَمِيعاً عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ أَبِي الصُّهْبَانِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ فُضَيْلٍ الرَّسَّانِ عَنْ أَبِي سَعِيدٍ عَقِيصَا قَالَ سَمِعْتُ الْحُسَيْنَ بْنَ عَلِيٍّ (ع) وَ خَلَا بِهِ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَ نَاجَاهُ طَوِيلًا قَالَ ثُمَّ أَقْبَلَ الْحُسَيْنُ (ع) بِوَجْهِهِ إِلَيْهِمْ وَ قَالَ إِنَّ هَذَا يَقُولُ لِي كُنْ حَمَاماً مِنْ حَمَامِ الْحَرَمِ وَ لَأَنْ أُقْتَلَ [وَ بَيْنِي وَ بَيْنَ الْحَرَمِ بَاعٌ أَحَبُّ إِلَيَّ مِنْ أَنْ أُقْتَلَ وَ بَيْنِي وَ بَيْنَهُ شِبْرٌ وَ لَأَنْ أُقْتَلَ بِالطَّفِّ أَحَبُّ إِلَيَّ مِنْ أَنْ أُقْتَلَ بِالْحَرَمِ

5 وَ عَنْهُمَا عَنْ سَعْدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ قَالَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ لِلْحُسَيْنِ (ع) وَ لَوْ جِئْتَ إِلَى مَكَّةَ فَكُنْتَ بِالْحَرَمِ فَقَالَ الْحُسَيْنُ (ع) لَا نَسْتَحِلُّهَا وَ لَا تُسْتَحَلُّ بِنَا وَ لَأَنْ أُقْتَلَ عَلَى تَلٍّ أَعْفَرَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُقْتَلَ بِهَا

6. My father and Muḥammad ibn Ḥasan (ibn Aḥmad ibn Walīd) both narrated to me from Sa’d ibn ‘Abdillāh, from Aḥmad ibn Muḥammad (Al-Ash’ari), from ‘Ali ibn Ḥakam, from his father, from Abil Jārūd, who said: Abū Ja’far (Imam Bāqir (as)) said: Husayn (as) left Makkah one day before the day of Tarwiyah (Eighth of Dhil Ḥijjah). As he was leaving, ‘Abdullāh ibn Zubayr accompanied him and said, “O Abā ‘Abdillāh! The season

[124] Kāmil al-Ziyārāt, The Lamentation of Jinn on Husayn ibn ‘Ali (as), Hadith #8

of Hajj has come and you are leaving Makkah to go to Iraq?!" Husayn (as) replied, "O son of Zubayr! Verily I prefer to be buried by the shore of the Euphrates (River) than to be buried inside the Ka'bah."[125]

4. My father and 'Ali ibn Husayn both narrated to me from Sa'd ibn 'Abdillāh, from Muḥammad ibn Abil Sahbān, from 'Abdil Raḥmān ibn Abī Najrān, from 'Āasim ibn Ḥumayd, from Fuďayl Al-Rassān, from Abī Sa'īd 'Aqīsā, who said: (One day) 'Abdullāh ibn Zubayr met with Husayn ibn 'Ali (as) alone and spoke with him privately for a long time. Thereafter, Husayn (as) came out to the people and said: He ('Abdullāh ibn Zubayr) is telling me to be like one of the pigeons of the Ḥaram (Masjidul Ḥarām). Verily I would love more to be killed while I am as far as the span of two outstretched arms from the Ḥaram than to be killed while I am as close as the span of an outstretched palm from the Ḥaram. Verily I would love to be killed in Ťaf more than to be killed in the Ḥaram.[126]

5. My father and 'Ali ibn Husayn (ibn Bābawayh) both narrated to me from Sa'd (ibn 'Abdillāh), from Muḥammad ibn Husayn, from Safwān ibn Yaḥyā, from Dāwūd ibn Farqad, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: 'Abdullāh ibn Zubayr told Husayn (as) to come to Makkah and (seek refuge) in the Ḥaram but Husayn (as) said, "We will not breach its sanctity (by remaining in the Ḥaram) and we will not allow its sanctity to be breached (by) being killed in it. Verily I prefer to be killed on a mound with red dust than being killed in the Ḥaram."[127]

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[125] Kāmil al-Ziyārāt, Words of the Commander of the Believers and Imam Husayn (as) about His Martyrdom, Hadith #6
[126] Kāmil al-Ziyārāt, Words of the Commander of the Believers and Imam Husayn (as) about His Martyrdom, Hadith #4
[127] Kāmil al-Ziyārāt, Words of the Commander of the Believers and Imam Husayn (as) about His Martyrdom, Hadith #5

The Poetry of Imam Husayn when he was traveling to Karbala

7 حَدَّثَنِي حَكِيمُ بْنُ دَاوُدَ بْنِ حَكِيمٍ قَالَ حَدَّثَنِي سَلَمَةُ قَالَ حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ عَنْ مُعَمَّرِ بْنِ خَلَّادٍ عَنْ أَبِي الْحَسَنِ الرِّضَا (ع) قَالَ بَيْنَمَا الْحُسَيْنُ (ع) يَسِيرُ فِي جَوْفِ اللَّيْلِ وَ هُوَ مُتَوَجِّهٌ إِلَى الْعِرَاقِ وَ إِذَا بِرَجُلٍ يَرْتَجِزُ وَ يَقُولُ وَ حَدَّثَنِي أَبِي (رحمه الله) عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَّادٍ عَنِ الرِّضَا (ع) مِثْلَ أَلْفَاظِ سَلَمَةَ قَالَ وَ هُوَ يَقُولُ يَا نَاقَتِي لَا تَذْعَرِي مِنْ زَجْرِ * * وَ شَمِّرِي قَبْلَ طُلُوعِ الْفَجْرِ بِخَيْرِ رُكْبَانٍ وَ خَيْرِ سَفْرٍ * * حَتَّى تَحَلِّيْ بِكَرِيمِ الْقَدْرِ بِمَاجِدِ الْجِدِّ رَحِيبِ الصَّدْرِ * * أَبَانَهُ اللَّهُ لِخَيْرِ أَمْرٍ ثَمَّةَ أَبْقَاهُ بَقَاءَ الدَّهْرِ فَقَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع سَأَمْضِي وَ مَا بِالْمَوْتِ عَارٌ عَلَى الْفَتَى * * إِذَا مَا نَوَى حَقّاً وَ جَاهَدَ مُسْلِماً وَ وَاسَى الرِّجَالَ الصَّالِحِينَ بِنَفْسِهِ * * وَ فَارَقَ مَثْبُوراً وَ خَالَفَ مُجْرِماً فَإِنْ عِشْتُ لَمْ أَقْدَمْ [أَنْدَمْ وَ إِنْ مِتُّ لَمْ أُلَمْ * * كَفَى [بِكَ ذُلًّا أَنْ تَعِيشَ وَ تُرْغَمَا] بِكَ مَوْتاً أَنْ تُذَلَّ وَ تُرْغَمَا

7. Ḥukaym ibn Dāwūd ibn Ḥukaym narrated to me from Salamah, from ‘Ali ibn Husayn, from Mu’ammar ibn Khallād, who said: Abul Ḥasan (Imam Riḍā (as)) said: As Husayn (as) was traveling toward Iraq, he heard a man recite this poem in the middle of the night: O my camel! Do not be frightened by my scolding and break out before the rising of dawn. (Carry me to) the best of riders on the best of journeys until you arrive at the most honourable place. (Carry me to Husayn (as)) whose grandfather is the most glorious grandfather and Husayn (as) is the most magnanimous one. Verily Allāh has chosen him for the best of affairs. May he remain until the end of time! So Husayn (as) replied by reciting the following poem: I shall go toward death and there is no shame for a man in death as long as his intentions are based on the truth and he fights (for Allāh) as a Muslim. (There is no shame in death for men) as long as they support the righteous ones, fight the criminals, and abandon the sinners. (I shall fight) and if I live, I shall not have any regrets. And if I am killed, I will not be blamed. Nothing is more humiliating than living under the humiliation of the oppressors. The above Ḥadīth has also been narrated to me through the following chain: My father, from Sa’d ibn

‘Abdillāh, from Aḥmad ibn Muḥammad ibn ‘Isā, from Mu’ammar ibn Khallād, from Imam Riďā (as).[128]

Imam Husayn’s letter to Muhammad al-Hanafiyyah

15- حَدَّثَنِي أَبِي (رحمه الله) وَ جَمَاعَةُ مَشَايِخِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ بْنِ عِيسَى وَ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ سَعِيدٍ الزَّيَّاتِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ ٱلسَّلَامُ) قَالَ كَتَبَ الْحُسَيْنُ بْنُ عَلِيٍّ مِنْ مَكَّةَ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ وَ مَنْ قِبَلَهُ مِنْ بَنِي هَاشِمٍ أَمَّا بَعْدُ فَإِنَّ مَنْ لَحِقَ بِي اسْتُشْهِدَ وَ مَنْ لَمْ يَلْحَقْ بِي لَمْ يُدْرِكِ الْفَتْحَ وَ السَّلَامُ

15. My father (rah) and all of my teachers narrated to me from Sa’d b. Abdillah from Ali b. Isma'il b. ‘Isa and from Muhammad b. al-Husayn b. Abil Khattab from Muhammad b. Amru b. Sa'eed al-Zayyat from Abdillah b. Bukayr from Zurarah from Abu Ja’far (as) who said: Husayn b. Ali (as) wrote a letter in Makkah to Muhammad b. Ali (i.e., al-Hanafiyyah) which read: "In the name of Allah, Most Gracious, Most Merciful, from al-Husayn b. Ali to Muhammad b. Ali and to those with him from among the Bani Hashim: Verily those who join me will be martyred and those who stay behind will not achieve victory - wasalam (and peace)."[129]

Imam Husayn’s painful Final letter to Muhammad al-Hanafiyyah

16 قَالَ مُحَمَّدُ بْنُ عَمْرٍو حَدَّثَنِي كَرَّامٌ عَبْدُ الْكَرِيمِ بْنُ عَمْرٍو عَنْ مُيَسِّرِ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي جَعْفَرٍ (ع) قَالَ كَتَبَ الْحُسَيْنُ بْنُ عَلِيٍّ (ع) إِلَى مُحَمَّدِ بْنِ عَلِيٍّ (ع) مِنْ كَرْبَلَاءَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ (ع) إِلَى مُحَمَّدِ بْنِ عَلِيٍّ وَ مَنْ قِبَلَهُ مِنْ بَنِي هَاشِمٍ أَمَّا بَعْدُ فَكَأَنَّ الدُّنْيَا لَمْ تَكُنْ وَ كَأَنَّ الْآخِرَةَ لَمْ تَزَلْ وَ السَّلَامُ

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[128] Kāmil al-Ziyārāt, The Lamentation of Jinn on Husayn ibn ‘Ali (as), Hadith #7
[129] Kāmil al-Ziyārāt, Words of the Commander of the Believers and Imam Husayn (as) about His Martyrdom, Hadith #15

16. My father and all of my scholars narrated to me from Sa'd ibn 'Abdillāh, from 'Ali ibn Ismā'īl ibn 'Isā, and from Muḥammad ibn Husayn ibn Abil Khaťťāb, from Muḥammad ibn 'Amr (ibn Sa'īd Al-Zayyāt), from Kirām 'Abdil Karīm ibn 'Amr, from Maysar ibn 'Abdil 'Azīz, who said: Abū Ja'far (Imam Bāqir (as)) said: Husayn ibn 'Ali (as) wrote a letter from Karbalā to Muḥammad ibn 'Ali which read: In the name of Allāh, Most Gracious, Most Merciful From Husayn ibn 'Ali to Muḥammad ibn 'Ali and to those with him from among the Banī Hāshim: It is as if this life never existed and the Hereafter has always existed. Wassalām.[130]

The day of Ashura was on Saturday

9 حَدَّثَنِي الْحَسَنُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ حُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ قَالَ وَ الَّذِي رُفِعَ إِلَيْهِ الْعَرْشُ لَقَدْ حَدَّثَنِي أَبُوكَ بِأَصْحَابِ الْحُسَيْنِ لَا يَنْقُصُونَ رَجُلًا وَ لَا يَزِيدُونَ رَجُلًا تَعْتَدِي بِهِمْ هَذِهِ الْأُمَّةُ كَمَا اعْتَدَتْ بَنُو إِسْرَائِيلَ يَوْمَ السَّبْتِ وَ قُتِلَ يَوْمَ السَّبْتِ يَوْمَ عَاشُورَاءَ

9. Ḥasan (ibn 'Abdillāh ibn Muḥammad ibn 'Isā) narrated to me from his father, from (his grandfather) Muḥammad ibn 'Isā, from Safwān ibn Yaḥyā, from Ya'qūb ibn Shu'ayb, from Husayn ibn Abil 'Alā, who said: He said: I swear to He toward whom the Throne was ascended, (Allāh), that your father mentioned the companions of Husayn (as) for me without one addition or reduction. This nation will assault the companions of Husayn (as) just like the Banī Israel transgressed (the limits) on the Sabbath (the day of Saturday). The Day of 'Āshūrā when Husayn (as) was killed was (also) a Saturday.[131]

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[130] Kāmil al-Ziyārāt, Words of the Commander of the Believers and Imam Husayn (as) about His Martyrdom, Hadith #16

[131] Kāmil al-Ziyārāt, Words of the Commander of the Believers and Imam Husayn (as) about His Martyrdom, Hadith #9

Imam Husayn lead the Fajr prayer on Ashura

8 وَ حَدَّثَنِي الْحَسَنُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنِ الْحَلَبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع) يَقُولُ إِنَّ الْحُسَيْنَ (ع) صَلَّى بِأَصْحَابِهِ الْغَدَاةَ ثُمَّ الْتَفَتَ إِلَيْهِمْ فَقَالَ- إِنَّ اللَّهَ قَدْ أَذِنَ فِي قَتْلِكُمْ فَعَلَيْكُمْ بِالصَّبْرِ

10 حَدَّثَنِي أَبِي (رحمه الله) وَ جَمَاعَةُ مَشَايِخِي عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ إِنَّ الْحُسَيْنَ (ص) صَلَّى بِأَصْحَابِهِ يَوْمَ أُصِيبُوا ثُمَّ قَالَ أَشْهَدُ أَنَّهُ قَدْ أُذِنَ فِي قَتْلِكُمْ يَا قَوْمِ فَاتَّقُوا اللَّهَ وَ اصْبِرُوا

8، Ḥasan ibn ʻAbdillāh ibn Muḥammad ibn ʻIsā narrated to me from his father, from Ḥasan ibn Maḥbūb, from ʻAli ibn Ri'āb, from Al-Ḥalabi, who said: I heard Abā ʻAbdillāh (Imam Sādiq (as)) say: Husayn (as) led the Fajr prayer (on the Day of ʻĀshūrā) for his companions and then turned back toward them and said, "Verily Allāh has granted permission for you to be killed, so remain patient."[132]

10، My father and all of my scholars narrated to me (from Sa'd ibn ʻAbdillāh), from Aḥmad ibn Muḥammad ibn ʻIsā, from Husayn ibn Sa'īd, from Naďr ibn Suwayd, from Yaḥyā ibn ʻImrān Al-Ḥalabi, from Husayn ibn Abil ʻAlā, who said: Abū ʻAbdillāh (Imam Sādiq (as)) said: Husayn (as) led the (Fajr) prayer for his companions on the day on which they were assaulted and then said, "O people! I testify that permission has been granted for you to be killed, so fear Allāh and remain patient."[133]

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[132] Kāmil al-Ziyārāt, Words of the Commander of the Believers and Imam Husayn (as) about His Martyrdom, Hadith #8

[133] Kāmil al-Ziyārāt, Words of the Commander of the Believers and Imam Husayn (as) about His Martyrdom, Hadith #10

Imam Husayn refused the Help from the Angels

2 وَ حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عُمَرَ بْنِ أَبَانٍ الْكَلْبِيِّ عَنْ أَبَانِ بْنِ تَغْلِبَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (ع) إِنَّ أَرْبَعَةَ آلَافِ مَلَكٍ هَبَطُوا يُرِيدُونَ الْقِتَالَ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ لَمْ يُؤْذَنْ لَهُمْ فِي الْقِتَالِ فَرَجَعُوا فِي الِاسْتِئْذَانِ فَهَبَطُوا وَ قَدْ قُتِلَ الْحُسَيْنُ (ع) فَهُمْ عِنْدَ قَبْرِهِ شُعْثٌ غُبْرٌ يَبْكُونَهُ إِلَى يَوْمِ الْقِيَامَةِ رَئِيسُهُمْ مَلَكٌ يُقَالُ لَهُ الْمَنْصُورُ

2. Muḥammad ibn Ja'far Al-Razzāz narrated to me from Muḥammad ibn Husayn ibn Abil Khaṭṭāb, from Mūsā ibn Sa'dān, from 'Abdillāh ibn Qāsim, from 'Umar ibn Abān Al-Kalbi, from Abān ibn Taghlib, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: (On the day of 'Āshūrā) four thousand angels came down to fight for Husayn ibn 'Ali (as) but he did not give them permission to fight. So they returned to seek permission (from Allāh) and (shortly thereafter), they came down. However, Husayn (as) had already been killed. (Now) these angels are by his grave, disheveled and covered with dust, and they cry over him (and will continue to do so) until the Day of Judgment. Their chief is an angel named Mansūr.[134]

50,000 Angels came when Husayn was being killed

6 حَدَّثَنِي أَبِي (رحمه الله) تَعَالَى عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ قُتَيْبَةَ الْهَمْدَانِيِّ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (ع) إِنِّي كُنْتُ بِالْحَائِرِ لَيْلَةَ عَرَفَةَ وَ كُنْتُ أُصَلِّي وَ ثَمَّ نَحْوٌ مِنْ خَمْسِينَ أَلْفاً مِنَ النَّاسِ جَمِيلَةٍ وُجُوهُهُمْ طَيِّبَةٍ رَوَائِحُهُمْ- وَ أَقْبَلُوا يُصَلُّونَ اللَّيْلَةَ [اللَّيْلَ] أَجْمَعَ فَلَمَّا طَلَعَ الْفَجْرُ سَجَدْتُ ثُمَّ رَفَعْتُ رَأْسِي فَلَمْ أَرَ مِنْهُمْ أَحَداً- فَقَالَ لِي أَبُو عَبْدِ اللَّهِ (ع) إِنَّهُ مَرَّ بِالْحُسَيْنِ (ع) خَمْسُونَ أَلْفَ مَلَكٍ وَ هُوَ يُقْتَلُ فَعَرَجُوا إِلَى السَّمَاءِ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِمْ مَرَرْتُمْ بِابْنِ حَبِيبِي وَ هُوَ يُقْتَلُ فَلَمْ تَنْصُرُوهُ فَاهْبِطُوا إِلَى الْأَرْضِ فَاسْكُنُوا عِنْدَ قَبْرِهِ شُعْثاً غُبْراً إِلَى يَوْمِ تَقُومُ السَّاعَةُ

9 حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عُمَرَ بْنِ أَبَانٍ الْكَلْبِيِّ عَنْ أَبَانِ بْنِ تَغْلِبَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (ع) هَبَطَ أَرْبَعَةُ آلَافِ مَلَكٍ

[134] Kāmil al-Ziyārāt, Crying of the Angels on Husayn ibn 'Ali (as), Hadith #2

يُرِيدُونَ الْقِتَالَ مَعَ الْحُسَيْنِ (ع) فَلَمْ يُؤْذَنْ لَهُمْ فِي الْقِتَالِ فَرَجَعُوا فِي الِاسْتِئْذَانِ فَهَبَطُوا وَ قَدْ قُتِلَ الْحُسَيْنُ (ع) فَهُمْ عِنْدَ قَبْرِهِ شُعْثٌ غُبْرٌ يَبْكُونَهُ إِلَى يَوْمِ الْقِيَامَةِ رَئِيسُهُمْ مَلَكٌ يُقَالُ لَهُ مَنْصُورٌ فَلَا يَزُورُهُ زَائِرٌ إِلَّا اسْتَقْبَلُوهُ وَ لَا يُوَدِّعُهُ مُوَدِّعٌ إِلَّا شَيَّعُوهُ وَ لَا يَمْرَضُ مَرِيضٌ إِلَّا عَادُوهُ وَ لَا يَمُوتُ إِلَّا صَلَّوْا عَلَى جِنَازَتِهِ وَ اسْتَغْفَرُوا لَهُ بَعْدَ مَوْتِهِ وَ كُلُّ هَؤُلَاءِ فِي الْأَرْضِ يَنْتَظِرُونَ قِيَامَ الْقَائِمِ ع

6. My father narrated to me from Sa'd ibn 'Abdillāh, from some of his companions, from Aḥmad ibn Qutaybah Al-Hamdāni, from Isḥāq ibn 'Ammār, who said: I said to Abī 'Abdillāh (Imam Sādiq (as)): On the night of 'Arafah, I was in Ḥā'ir praying. I saw close to fifty thousand handsome men who smelled beautiful and who were praying Salāt all night. It was after dawn that I prostrated and when I raised my head, I could not see any of them. Abū 'Abdillāh (as) said to me: Fifty thousand angels passed by Husayn (as) while he was being killed so they ascended to the heavens. Allāh, the Exalted, revealed to them, "You passed by the son of My love and he was being killed but you did not help him. Descend to the earth and dwell near his grave while you are disheveled and covered with dust until the rising of the Hour."[135]

9. Muḥammad ibn Ja'far narrated to me from Muḥammad ibn Husayn ibn Abil Khaṭṭāb, from Mūsā ibn Sa'dān, from 'Abdillāh ibn Qāsim, from 'Umar ibn Abān Al-Kalbi, from Abān ibn Taghlib, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: Four thousand angels descended (on the Day of 'Āshūrā) to fight along with Husayn (as) but they were not permitted to fight. Therefore, they ascended back (to the heavens) to seek permission (from Allāh). However, by the time they came back, Husayn (as) had been killed. Therefore, they remain next to his grave, disheveled and covered with dust, and they cry over him (and will continue to do so) until the Day of Judgment. Their chief is an angel named Mansūr. These angels receive everyone who comes to the Ziyārah of Husayn (as) and they accompany them when they bid farewell to Husayn (as). They visit them if they become ill, establish prayers on them in their funerals when they die, and seek

[135] Kāmil al-Ziyārāt, The Ziyārah of Husayn ibn 'Ali (as) by the Angels, Hadith #6

forgiveness for them after their death. All of these angels are on earth waiting for the rising of the Qā'im (as).[136]

Jinns tried to help Imam Husayn but were too late

2 حَدَّثَنِي أَبِي (رحمه الله) عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ أَحْمَدَ بْنِ عَمْرِو بْنِ مُسْلِمٍ عَنِ الْمِيثَمِيِّ قَالَ خَمْسَةٌ مِنْ أَهْلِ الْكُوفَةِ أَرَادُوا نَصْرَ الْحُسَيْنِ بْنِ عَلِيٍّ (ع) فَمَرُّوا بِقَرْيَةٍ يُقَالُ لَهَا شَاهِي إِذْ أَقْبَلَ عَلَيْهِمْ رَجُلَانِ شَيْخٌ وَ شَابٌّ- فَسَلَّمَا عَلَيْهِمْ قَالَ فَقَالَ الشَّيْخُ أَنَا رَجُلٌ مِنَ الْجِنِّ وَ هَذَا ابْنُ أَخِي أَرَدْنَا نَصْرَ هَذَا الرَّجُلِ الْمَظْلُومِ- قَالَ فَقَالَ لَهُمْ الشَّيْخُ الْجِنِّيُّ قَدْ رَأَيْتُ رَأْياً فَقَالَ الْفِتْيَةُ الْإِنْسِيُّونَ وَ مَا هَذَا الرَّأْيُ الَّذِي رَأَيْتَ قَالَ رَأَيْتُ أَنْ أَطِيرَ فَآتِيَكُمْ بِخَبَرِ الْقَوْمِ فَتَذْهَبُونَ عَلَى بَصِيرَةٍ فَقَالُوا لَهُ نِعْمَ مَا رَأَيْتَ- قَالَ فَغَابَ يَوْمَهُ وَ لَيْلَتَهُ فَلَمَّا كَانَ مِنَ الْغَدِ إِذَا هُمْ بِصَوْتٍ يَسْمَعُونَهُ وَ لَا يَرَوْنَ الشَّخْصَ وَ هُوَ يَقُولُ- وَ اللَّهِ مَا جِئْتُكُمْ حَتَّى بَصُرْتُ بِهِ * * بِالطَّفِّ مُنْعَفِرَ الْخَدَّيْنِ مَنْحُوراً وَ حَوْلَهُ فِتْيَةٌ تَدْمَى نُحُورُهُمُ * * مِثْلَ الْمَصَابِيحِ يَمْلَوْنَ الدُّجَى نُوراً وَ قَدْ حَثَثْتُ قَلُوصِي كَيْ أُصَادِفَهُمْ * * مِنْ قَبْلِ مَا أَنْ يُلَاقُوا الْخُرُدَ الْحُورَا كَانَ الْحُسَيْنُ سِرَاجاً يُسْتَضَاءُ بِهِ * * اللَّهُ يَعْلَمُ أَنِّي لَمْ أَقُلْ زُوراً مُجَاوِراً لِرَسُولِ اللَّهِ فِي غُرَفٍ * * وَ لِلْبَتُولِ وَ لِلطَّيَّارِ مَسْرُوراً - فَأَجَابَهُ بَعْضُ الْفِتْيَةِ مِنَ الْإِنْسِيِّينَ يَقُولُ- اذْهَبْ فَلَا زَالَ قَبْرٌ أَنْتَ سَاكِنُهُ * * إِلَى الْقِيَامَةِ يُسْقَى الْغَيْثَ مَمْطُوراً وَ قَدْ سَلَكْتَ سَبِيلًا أَنْتَ سَالِكُهُ * * وَ قَدْ شَرِبْتَ بِكَأْسٍ كَانَ مغرورا [مَغْزُوراً وَ فِتْيَةٌ فَرَغُوا لِلَّهِ أَنْفُسَهُمْ * * وَ فَارَقُوا الْمَالَ وَ الْأَحْبَابَ وَ الدُّورا

2. My father narrated to me from Sa'd ibn 'Abdillāh, from Ya'qūb ibn Yazīd, from Ibrāhīm ibn 'Uqbah, from Aḥmad ibn 'Amr ibn Muslim, from Al-Maythami, who said: Five men from Kūfah wanted to go and support Husayn ibn 'Ali (as). On their journey, they passed by a village called Shāhi where they met two men, one of whom was elderly and the other was a youth. They greeted the five men. The old man said, "I am a man from among the Jinn and this (referring to his young companion) is my nephew. We (also) want to support the oppressed man (Imam Husayn (as)) and I have an idea." The five men asked him, "What is your idea?" He replied, "I will fly (quickly) and bring some

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136 Kāmil al-Ziyārāt, Different Ways in Which the Angels Honour Those Who Go to the Ziyārah of Husayn (as) Knowing His Rights, Hadith #9

information about the situation so that you can go to him informed." The (five) men replied, "This is an excellent idea." So he disappeared from their sight. After an entire day, they heard (his) voice reciting the following (poem) but they could not see him: I swear to Allāh that I did not come (back) until I saw him in Ťaf with his cheeks covered with dust and he had been slaughtered. He was surrounded by some men whose throats were gushing with blood; they were shining like lamps whose light had overcome darkness. I impelled my sumpter (to go faster) so that I could meet them before they (died and) met the virgin houris. Husayn (as) was the light with which guidance was sought and Allāh is my witness that I am not forging a lie. (Now) he is pleased in rooms in the neighbourhood of the Messenger of Allāh (s.a.a.w.), Batūl (s.a.), and Ťayyār. (Upon hearing this), one of the five men replied to him by reciting the following poem: Go back and stay committed to the grave through which the rains of blessings are poured until the Day of Judgment. I (surely) follow the same path that you have and I drink from a cup which is filled (with blessings). And I follow the path of those who have freed themselves from everything for (the sake of) Allāh and have abandoned their dwellings, their wealth, and their loved ones.[137]

The Lamentation of Jinns over al-Husayn and his Family

6 حَدَّثَنِي أَبِي (رحمه الله) عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حَمَّادٍ عَنْ أَبِي لَيْلَى الْوَاسِطِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَسَّانَ الْكِنَانِيِّ قَالَ بَكَتِ الْجِنُّ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ فَقَالَتْ- مَا ذَا تَقُولُونَ إِذْ قَالَ النَّبِيُّ لَكُمْ * * مَا ذَا فَعَلْتُمْ وَ أَنْتُمْ آخِرُ الْأُمَمِ بِأَهْلِ بَيْتِي وَ إِخْوَانِي وَ مَكْرُمَتِي * * مِنْ بَيْنِ أَسْرَى وَ قَتْلَى ضُرِّجُوا بِدَمٍ

10 حَدَّثَنِي أَبِي وَ جَمَاعَةُ مَشَايِخِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْمُعَاذِيِّ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ عَمْرِو بْنِ عِكْرِمَةَ قَالَ أَصْبَحْنَا لَيْلَةَ قُتِلَ الْحُسَيْنُ (ع) بِالْمَدِينَةِ فَإِذَا مَوْلًى لَنَا يَقُولُ سَمِعْنَا الْبَارِحَةَ مُنَادِياً يُنَادِي وَ يَقُولُ- أَيُّهَا الْقَاتِلُونَ جَهْلًا حُسَيْناً * * أَبْشِرُوا بِالْعَذَابِ وَ التَّنْكِيلِ

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[137] Kāmil al-Ziyārāt, The Lamentation of Jinn on Husayn ibn 'Ali (as), Hadith #2

كُلُّ أَهْلِ السَّمَاءِ يَدْعُو عَلَيْكُمْ ٭ ٭ مِنْ نَبِيٍّ وَ مُرْسَلٍ وَ قَبِيْلٍ قَدْ لُعِنْتُمْ عَلَى لِسَانِ بْنِ دَاوُدَ ٭ ٭ وَ ذِي الرُّوحِ حَامِلِ الْإِنْجِيلِ

3 حَدَّثَنِي حَكِيمُ بْنُ دَاوُدَ بْنِ حَكِيمٍ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ قَالَ حَدَّثَنِي عُمَرُ بْنُ سَعْدٍ وَ عَمْرُو بْنُ ثَابِتٍ عَنْ أَبِي زِيَادٍ الْقَنْدِيِّ قَالَ كَانَ الْجَصَّاصُونَ يَسْمَعُونَ نَوْحَ الْجِنِّ حِينَ قُتِلَ الْحُسَيْنُ (ع) فِي السَّحَرِ بِالْجَبَّانَةِ وَ هُمْ يَقُولُونَ مَسَحَ الرَّسُولُ جَبِينَهُ ٭ ٭ فَلَهُ بَرِيقٌ فِي الْخُدُودِ أَبَوَاهُ مِنْ عَلْيَا قُرَيْشٍ ٭ ٭ جَدُّهُ خَيْرُ الْجُدُودِ

5 حَدَّثَنِي حَكِيمُ بْنُ دَاوُدَ بْنِ حَكِيمٍ عَنْ سَلَمَةَ قَالَ حَدَّثَنِي أَيُّوبُ بْنُ سُلَيْمَانَ بْنِ أَيُّوبَ الْفَزَارِيُّ عَنْ عَلِيِّ بْنِ الْحَزَوَّرِ قَالَ سَمِعْتُ لَيْلَى وَ هِيَ تَقُولُ سَمِعْتُ نَوْحَ الْجِنِّ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ وَ هِيَ تَقُولُ- يَا عَيْنُ جُودِي بِالدُّمُوعِ فَإِنَّمَا ٭ ٭ يَبْكِي الْحَزِينُ بِحُرْقَةٍ وَ تَفَجُّعٍ يَا عَيْنُ أَلْهَاكِ الرُّقَادُ بِطِيْبِهِ ٭ ٭ مِنْ ذِكْرِ آلِ مُحَمَّدٍ وَ تَوَجُّعٍ بَاتَتْ ثَلَاثاً بِالصَّعِيدِ جُسُومُهُمْ ٭ ٭ بَيْنَ الْوُحُوشِ وَ كُلُّهُمْ فِي مَصْرَعٍ

6. My father narrated to me from Sa'd ibn 'Abdillāh, from Muḥammad ibn Husayn ibn Abil Khaṫṫāb, from Nasr ibn Muzāḥim, from 'Abdil Raḥmān ibn Abī Ḥammād, from Abī Laylā Al-Wāsiṫi, from 'Abdillāh ibn Ḥassān Al-Kināni, who said: The Jinn cried over Husayn ibn 'Ali (as) and recited the following poem: How will you respond to the Prophet if he asks you: (O people!) You were the last of the nations. What did you do to my family, my brothers, and those whom I honoured? Why are they either caught as captives or killed, covered in blood?[138]

10. Ḥukaym ibn Dāwūd ibn Ḥukaym narrated to me from Salamah ibn Khaṫṫāb, from 'Abdillāh ibn Muhammad ibn Sinān, from 'Abdillāh ibn Qāsim ibn Ḥārith, from Dāwūd Al-Raqqi, who said: My grandmother narrated to me that when Husayn (as) was killed, the Jinn cried over him and recited the following poem: O my eyes! Shed abundant tears! Cry, for verily the news (of the killing of Husayn (as)) was accurate! Cry over the son of Fatima (s.a.) who went to (the shores of) the Euphrates but never returned! The Jinn wept over him with agony when they heard the news of the killing of Husayn (as) and his companions. What terrible news!!!!! (O Husayn!) I shall cry with agony over you

[138] Kāmil al-Ziyārāt, The Lamentation of Jinn on Husayn ibn 'Ali (as), Hadith #6

morning and night, and I shall cry for you as long as there is blood in my veins and as long as the trees bear fruit.[139]

3. Ḥukaym ibn Dāwūd ibn Ḥukaym narrated to me from Salamah ibn Khaṭṭāb, from ʻAmr ibn Saʼīd, and from ʻAmr ibn Thābit, from Abī Ziyād Al-Qandi (Al-Ghanawi), who said: When Husayn (as) was killed, the masons who used to work in Jabbānah used to hear the lamentation of Jinn at dawn. They used to hear the Jinn recite the following poem: The Messenger (of Allāh (s.a.a.w.)) has rubbed his hands over Husayn's forehead, therefore his cheeks radiate with light. His parents are from the elite of the Quraysh and his grandfather is the best of grandfathers.[140]

5. Ḥukaym ibn Dāwūd ibn Ḥukaym narrated to me from Salamah, from Ayyūb ibn Sulaymān ibn Ayyūb Al-Fazāri, from ʻAli ibn Ḥazawwar, who said: I heard Laylā say that she heard the lamentation of Jinn over Husayn ibn ʻAli (as). She heard them recite the following poem: O eyes! Shed abundant tears over Husayn (as), for verily the grieved ones cry with agony. O eyes! Do not allow the people of Madīnah to distract you from remembering the family of Muḥammad (s.a.a.w.) and (weeping) over their agonies. Their bodies were left for three days in the desert where they were martyred (and their bodies were left) among the beasts.[141]

Imam Husayn was killed thirsty and hungry

5 حَدَّثَنِي الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (ع) قَالَ إِنَّ الْحُسَيْنَ صَاحِبَ كَرْبَلَاءَ قُتِلَ مَظْلُوماً مَكْرُوباً عَطْشَاناً لَهْفَاناً [فَآلَى اللَّهُ عَزَّ وَ جَلَّ عَلَى نَفْسِهِ أَنْ] وَ حَقٌّ عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ لَا يَأْتِيَهُ لَهْفَانٌ وَ لَا مَكْرُوبٌ وَ لَا مُذْنِبٌ وَ لَا مَغْمُومٌ وَ لَا عَطْشَانٌ وَ لَا ذُو عَاهَةٍ ثُمَّ دَعَا عِنْدَهُ وَ تَقَرَّبَ بِالْحُسَيْنِ (ع) إِلَى اللَّهِ عَزَّ وَ جَلَّ إِلَّا

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[139] Kāmil al-Ziyārāt, The Lamentation of Jinn on Husayn ibn ʻAli (as), Hadith #10
[140] Kāmil al-Ziyārāt, The Lamentation of Jinn on Husayn ibn ʻAli (as), Hadith #3
[141] Kāmil al-Ziyārāt, The Lamentation of Jinn on Husayn ibn ʻAli (as), Hadith #5

نَفَّسَ اللَّهُ كُرْبَتَهُ وَ أَعْطَاهُ مَسْأَلَتَهُ وَ غَفَرَ ذُنُوبَهُ [ذَنْبَهُ] وَ مَدَّ فِي عُمُرِهِ وَ بَسَطَ فِي رِزْقِهِ فَاعْتَبِرُوا يا أُولِي الْأَبْصارِ

4 وَ بِهَذَا الْإِسْنَادِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ عُمَرَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ الْجَمَّالِ عَمَّنْ ذَكَرَهُ عَنْ كَرَّامِ بْنِ عَمْرٍو قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (ع) لِكَرَّامٍ إِذَا أَرَدْتَ أَنْتَ قَبْرَ الْحُسَيْنِ (ع) فَزُرْهُ وَ أَنْتَ كَئِيبٌ حَزِينٌ شَعِثٌ مُغْبَرٌّ فَإِنَّ الْحُسَيْنَ (ع) قُتِلَ وَ هُوَ كَئِيبٌ حَزِينٌ شَعِثٌ مُغْبَرٌّ جَائِعٌ عَطْشَانُ

3 حَدَّثَنِي أَبِي وَ أَخِي وَ عَلِيُّ بْنُ الْحُسَيْنِ وَ غَيْرُهُمْ رَحِمَهُمُ اللَّهُ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي خَلَفٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى الْأَشْعَرِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ إِذَا أَرَدْتَ زِيَارَةَ الْحُسَيْنِ (ع) فَزُرْهُ وَ أَنْتَ كَئِيبٌ حَزِينٌ مَكْرُوبٌ شَعِثاً مُغْبَرّاً جَائِعاً عَطْشَاناً فَإِنَّ الْحُسَيْنَ قُتِلَ حَزِيناً مَكْرُوباً شَعِثاً مُغْبَرّاً جَائِعاً عَطْشَاناً- وَ سَلْهُ الْحَوَائِجَ وَ انْصَرِفْ عَنْهُ وَ لَا تَتَّخِذْهُ وَطَناً

5 حَدَّثَنِي الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (ع) قَالَ إِنَّ الْحُسَيْنَ صَاحِبَ كَرْبَلَاءَ قُتِلَ مَظْلُوماً مَكْرُوباً عَطْشَاناً لَهْفَاناً [فَآلَى اللَّهُ عَزَّ وَ جَلَّ عَلَى نَفْسِهِ أَنْ] وَ حَقٌّ عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ لَا يَأْتِيَهُ لَهْفَانٌ وَ لَا مَكْرُوبٌ وَ لَا مُذْنِبٌ وَ لَا مَغْمُومٌ وَ لَا عَطْشَانٌ وَ لَا ذُو عَاهَةٍ ثُمَّ دَعَا عِنْدَهُ وَ تَقَرَّبَ بِالْحُسَيْنِ (ع) إِلَى اللَّهِ عَزَّ وَ جَلَّ إِلَّا نَفَّسَ اللَّهُ كُرْبَتَهُ وَ أَعْطَاهُ مَسْأَلَتَهُ وَ غَفَرَ ذُنُوبَهُ [ذَنْبَهُ] وَ مَدَّ فِي عُمُرِهِ وَ بَسَطَ فِي رِزْقِهِ فَاعْتَبِرُوا يا أُولِي الْأَبْصارِ

5. Ḥasan ibn ʻAbdillāh ibn Muḥammad ibn ʻIsā narrated to me from his father, from Ḥasan ibn Maḥbūb, from ʻAlā ibn Razīn, from Muḥammad ibn Muslim, who said: Abū Ja'far (Imam Bāqir (as)) said: Verily Husayn (as), the man of Karbalā, was killed while he was oppressed, anguished, thirsty, and grieved. It is truly fitting that every grieved person, every anguished person, every sinful person, every saddened person, every thirsty person, and every ill person who goes to (the Ziyārah of) Husayn (as), who prays next to his grave and seeks nearness to Allāh, the Great and Almighty, through him, will have his grief removed by Allāh and He will fulfill his requests, forgive his sins, prolong his life, and increase his sustenance. "So take warning, O you who have eyes!" (59:2).[142]

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[142] Kāmil al-Ziyārāt, The Ziyārah of Husayn (as) Removes One's Grief and Fulfills Requests, Hadith #5

4. My father, my brother, ‘Ali ibn Husayn, and others all narrated to me from Sa’d ibn ‘Abdillāh, from Mūsā ibn ‘Umar, from Sāliḥ ibn Sindi Al-Jammāl, from someone who he mentioned, who said: Abū ‘Abdillāh (Imam Sādiq (as)) said to Kirām ibn ‘Amr: When you want to go to the Ziyārah of the grave of Husayn (as), go to his Ziyārah while you are saddened, grief-stricken, disheveled, and covered with dust, for verily Husayn (as) was killed while he was saddened, grief-stricken, disheveled, covered with dust, thirsty, and hungry.[143]

3. My father, my brother, ‘Ali ibn Husayn, and others all narrated to me from Sa’d ibn ‘Abdillāh ibn Abī Khalaf, from Aḥmad ibn Muḥammad ibn ‘Isā Al-Ash’ari, from ‘Ali ibn Ḥakam, from some of our companions, who said: Abū ‘Abdillāh (Imam Sādiq (as)) said: When you want to go to the Ziyārah of Husayn (as), go to his Ziyārah while you are saddened, anguished, grief-stricken, disheveled, covered with dust, hungry, and thirsty, for verily Husayn (as) was killed while he was saddened, anguished, disheveled, covered with dust, hungry, and thirsty. (After you perform your Ziyārah), ask him for your needs and then leave. Do not settle in Karbalā.[144]

5. Ḥasan ibn ‘Abdillāh ibn Muḥammad ibn ‘Isā narrated to me from his father, from Ḥasan ibn Maḥbūb, from ‘Alā ibn Razīn, from Muḥammad ibn Muslim, who said: Abū Ja’far (Imam Bāqir (as)) said: Verily Husayn (as), the man of Karbalā, was killed while he was oppressed, anguished, thirsty, and grieved. It is truly fitting that every grieved person, every anguished person, every sinful person, every saddened person, every thirsty person, and every ill person who goes to (the Ziyārah of) Husayn (as), who prays next to his grave and seeks nearness to Allāh, the Great and Almighty, through him, will have his grief removed by Allāh and He will fulfill his requests, forgive his sins, prolong his life, and increase his sustenance. “So take warning, O you who have eyes!” (59:2).[145]

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[143] Kāmil al-Ziyārāt, The Behavior Expected of Those Who Go to the Ziyārah of Husayn ibn ‘Ali (as), Hadith #4
[144] Kāmil al-Ziyārāt, The Behavior Expected of Those Who Go to the Ziyārah of Husayn ibn ‘Ali (as), Hadith #3
[145] Kāmil al-Ziyārāt, The Ziyārah of Husayn (as) Removes One’s Grief and Fulfills Requests, Hadith #5

Imam Husayn's body was left unburied

1 حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمْيَرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْبَصْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ قَالَ لِي إِنَّ عِنْدَكُمْ أَوْ قَالَ فِي قُرْبِكُمْ لَفَضِيلَةً مَا أُوتِيَ أَحَدٌ مِثْلَهَا وَ مَا أَحْسَبُكُمْ تَعْرِفُونَهَا كُنْهَ مَعْرِفَتِهَا وَ لَا تُحَافِظُونَ عَلَيْهَا وَ لَا عَلَى الْقِيَامِ بِهَا وَ إِنَّ لَهَا لَأَهْلًا خَاصَّةً قَدْ سُمُّوا لَهَا وَ أُعْطُوهَا بِلَا حَوْلٍ مِنْهُمْ وَ لَا قُوَّةٍ إِلَّا مَا كَانَ مِنْ صُنْعِ اللَّهِ لَهُمْ وَ سَعَادَةٍ حَبَاهُمُ اللَّهُ بِهَا وَ رَحْمَةٍ وَ رَأْفَةٍ وَ تَقَدُّمٍ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا هَذَا الَّذِي وَصَفْتَ لَنَا وَ لَمْ تُسَمِّهِ قَالَ زِيَارَةُ جَدِّيَ الْحُسَيْنِ بْنِ عَلِيٍّ (ع) فَإِنَّهُ غَرِيبٌ بِأَرْضِ غُرْبَةٍ يَبْكِيهِ مَنْ زَارَهُ وَ يَحْزَنُ لَهُ مَنْ لَمْ يَزُرْهُ وَ يَحْتَرِقُ لَهُ مَنْ لَمْ يَشْهَدْهُ وَ يَرْحَمُهُ مَنْ نَظَرَ إِلَى قَبْرِ ابْنِهِ عِنْدَ رِجْلِهِ فِي أَرْضِ فَلَاةٍ لَا حَمِيمَ قُرْبَهُ وَ لَا قَرِيبَ ثُمَّ مَنَعَ الْحَقَّ وَ تَوَازَرَ عَلَيْهِ أَهْلُ الرِّدَّةِ حَتَّى قَتَلُوهُ وَ ضَيَّعُوهُ وَ عَرَضُوهُ لِلسِّبَاعِ وَ مَنَعُوهُ شُرْبَ مَاءِ الْفُرَاتِ الَّذِي يَشْرَبُهُ الْكِلَابُ وَ ضَيَّعُوا حَقَّ رَسُولِ اللَّهِ (ص) وَ وَصِيَّتَهُ بِهِ وَ بِأَهْلِ بَيْتِهِ فَأَمْسَى مَجْفُوّاً فِي حُفْرَتِهِ صَرِيعاً بَيْنَ قَرَابَتِهِ وَ شِيعَتِهِ بَيْنَ أَطْبَاقِ التُّرَابِ قَدْ أُوحِشَ قُرْبُهُ فِي الْوَحْدَةِ وَ الْبُعْدِ عَنْ جَدِّهِ وَ الْمَنْزِلِ الَّذِي لَا يَأْتِيهِ إِلَّا مَنِ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَ عَرَّفَهُ حَقَّنَا فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ قَدْ كُنْتُ آتِيهِ حَتَّى بُلِيتُ بِالسُّلْطَانِ وَ فِي حِفْظِ أَمْوَالِهِمْ وَ أَنَا عِنْدَهُمْ مَشْهُورٌ فَتَرَكْتُ لِلتَّقِيَّةِ إِتْيَانَهُ وَ أَنَا أَعْرِفُ مَا فِي إِتْيَانِهِ مِنَ الْخَيْرِ فَقَالَ هَلْ تَدْرِي مَا فَضْلُ مَنْ أَتَاهُ وَ مَا لَهُ عِنْدَنَا مِنْ جَزِيلِ الْخَيْرِ فَقُلْتُ لَا فَقَالَ أَمَّا الْفَضْلُ فَيُبَاهِيهِ مَلَائِكَةُ السَّمَاءِ وَ أَمَّا مَا لَهُ عِنْدَنَا فَالتَّرَحُّمُ عَلَيْهِ كُلَّ صَبَاحٍ وَ مَسَاءٍ وَ لَقَدْ حَدَّثَنِي أَبِي أَنَّهُ لَمْ يَخْلُ مَكَانُهُ مُنْذُ قُتِلَ مِنْ مُصَلٍّ يُصَلِّي عَلَيْهِ مِنَ الْمَلَائِكَةِ أَوْ مِنَ الْجِنِّ أَوْ مِنَ الْإِنْسِ أَوْ مِنَ الْوَحْشِ وَ مَا مِنْ شَيْءٍ إِلَّا وَ هُوَ يَغْبِطُ زَائِرَهُ وَ يَتَمَسَّحُ بِهِ وَ يَرْجُو فِي النَّظَرِ إِلَيْهِ الْخَيْرَ لِنَظَرِهِ إِلَى قَبْرِهِ (ع) ثُمَّ قَالَ بَلَغَنِي أَنَّ قَوْماً يَأْتُونَهُ مِنْ نَوَاحِي الْكُوفَةِ وَ نَاساً [أُنَاساً] مِنْ غَيْرِهِمْ وَ نِسَاءً يَنْدُبْنَهُ وَ ذَلِكَ فِي النِّصْفِ مِنْ شَعْبَانَ فَمِنْ بَيْنِ قَارِئٍ يَقْرَأُ وَ قَاصٍّ يَقُصُّ وَ نَادِبٍ يَنْدُبُ وَ قَائِلٍ يَقُولُ الْمَرَاثِيَ فَقُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ قَدْ شَهِدْتُ بَعْضَ مَا تَصِفُ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي النَّاسِ مَنْ يَفِدُ إِلَيْنَا وَ يَمْدَحُنَا وَ يَرْثِي لَنَا وَ جَعَلَ عَدُوَّنَا مَنْ يَطْعُنُ عَلَيْهِمْ مِنْ قَرَابَتِنَا وَ غَيْرِهِمْ يَهُدُّونَهُمْ [يُهَدِّدُونَهُمْ] وَ يُقَبِّحُونَ مَا يَصْنَعُونَ

1. Muḥammad ibn 'Abdillāh ibn Ja'far Al-Ḥimyari narrated to me from his father, from 'Ali ibn Muḥammad ibn Sulaymān, from Muḥammad ibn Khālid, from 'Abdillāh ibn Ḥammād Al-Basri, who said: Abū 'Abdillāh (Imam Sādiq (as)) said to me: There is a blessing close to you (people) which has not been given to anyone else. However, I do

not think that you understand its true value, you do not adhere to it, nor are you committed to it. Verily there are a dedicated group of people for this blessing who have been identified by their names, and Allāh, with His Mercy and Compassion, has willed a happy ending for them and He has bestowed this blessing on them without any will nor power from themselves. I asked, "May I sacrifice myself for you! What is this blessing that you have described for us but have not named?" Imam (as) replied, "The Ziyārah of my grandfather, Husayn ibn 'Ali (as)." Imam (as) added: Verily he is the lonely one in the remote land. Those who go to his Ziyārah, weep over him. And those who do not go to his Ziyārah, grieve over him. Those who have not seen him (his grave) are devastated with anguish over him, and those who look at the grave of his son ('Ali Al-Akbar (as)) next to his feet in that desert, sympathize with him. He had no family in that land nor any intimate friend and the people of disbelief denied his rights, neglected him, and rose against him. They killed him and they left his body (unburied) to be eaten by beasts. They forbade him from drinking from the water of the Euphrates (River) from which even the dogs could drink. They neglected their obligations toward the Messenger of Allāh (s.a.a.w.) and they ignored the orders of the Messenger of Allāh (s.a.a.w.) about him and his family. He (Imam Husayn (as)) was eventually abandoned in his grave, and he was struck down on layers of dust among his family members and his Shia. He is alone and far away from his grandfather (s.a.a.w.) (in Madīnah), after having been close to him. He is alone in the house which is not being visited except by those whose hearts Allāh has tested for faith and whom He has allowed to know our rights. I said, "May I sacrifice myself for you! I used to go to his Ziyārah until I was afflicted with (serving) this ruler and protecting his wealth. Now I am well-known among them. Therefore, I have stopped going to his Ziyārah out of precaution, although I am aware of its blessings." Imam (as) asked, "Do you know the merits of going to his Ziyārah and the reward that we have prepared for those who go to his Ziyārah?" I replied, "No." Imam (as) said, "As for the merits (of the Ziyārah), Allāh boasts about those who go to his Ziyārah to the angels in the heavens. And as for their reward with us, (verily) we seek Allāh's Mercy for those who go to his Ziyārah every morning and evening." Imam (as)

added: My father (as) narrated to me that since the day he was killed, his site has never been deserted by those who send blessings on him from among the angels, Jinn, mankind, or beasts. (Verily) everything (in the creation) envies those who go to his Ziyārah, and tries to touch them (his Zuwwār), and seeks blessings by looking at them for having looked at the grave of Husayn (as). Then Imam (as) said, "I have heard that in the middle of the month of Sha'bān, some people from the suburbs of Kūfah – and other cities – go to his Ziyārah and their women lament over Husayn (as), the reciters recite poems about him, the speakers narrate his story, the lamenters lament over him, and the poets recite eulogies about him." I replied, "Yes, may I sacrifice myself for you! I have seen some of that which you described." Imam (as) said: Praise be to Allāh who appointed some people to go to our Ziyārah, extol us, and recite eulogies about us. And (praise be to Allāh) who has made some of our enemies slander our Shia for their nearness to us while other enemies insult them and condemn their actions.[146]

Husayn's Family and companions were thirsty

6 حَدَّثَنِي أَبِي عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ أَبَانٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ زَكَرِيَّا الْمُؤْمِنِ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ مَنْ أَرَادَ أَنْ يَكُونَ فِي كَرَامَةِ اللَّهِ يَوْمَ الْقِيَامَةِ وَ فِي شَفَاعَةِ مُحَمَّدٍ (ص) فَلْيَكُنْ لِلْحُسَيْنِ زَائِراً يَنَالُ مِنَ اللَّهِ الْفَضْلَ وَ الْكَرَامَةَ [أَفْضَلَ الْكَرَامَةِ] وَ حُسْنَ الثَّوَابِ وَ لَا يَسْأَلُهُ عَنْ ذَنْبٍ عَمِلَهُ فِي حَيَاةِ الدُّنْيَا وَ لَوْ كَانَتْ ذُنُوبُهُ عَدَدَ رَمْلِ عَالِجٍ وَ جِبَالِ تِهَامَةَ وَ زَبَدِ الْبَحْرِ إِنَّ الْحُسَيْنَ (ع) قُتِلَ مَظْلُوماً مُضْطَهَداً نَفْسُهُ عَطْشَاناً هُوَ وَ أَهْلُ بَيْتِهِ وَ أَصْحَابُهُ

6. My father narrated to me from Husayn ibn Ḥasan ibn Abān, from Muḥamamd ibn Ūramah, from Abī 'Abdillāh Zakarriyā Al-Mu'min, from 'Abdillāh ibn Yaḥyā Al-Kāhili, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: Those who want to be honoured by Allāh and to be included in the intercession of Muḥammad (s.a.a.w.) on the Day of Judgment should go to the Ziyārah of Husayn (as). (By doing so) Allāh will honour them with the best of honours and rewards and He will not question them for any sins they

[146] Kāmil al-Ziyārāt, The Exceptional Narrations, Hadith #1

have committed during their life, even if they are as great (in number) as the grains of sand, the scum in the seas, or the mountains of Tihāmah. Verily Husayn ibn ‘Ali (as) was wronged and killed unjustly while he, his family, and his companions were thirsty.[147]

Tragedies of Al-Abbas mentioned in a Ziyarah

1 حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الْعَسْكَرِيُّ بِالْعَسْكَرِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ أَبِيهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ قَالَ الصَّادِقُ (ع) إِذَا أَرَدْتَ زِيَارَةَ قَبْرِ الْعَبَّاسِ بْنِ عَلِيٍّ (ع) وَ هُوَ عَلَى شَطِّ الْفُرَاتِ بِحِذَاءِ الْحَائِرِ [الْحَيْرِ] فَقِفْ عَلَى بَابِ السَّقِيفَةِ وَ قُلْ سَلَامُ اللَّهِ وَ سَلَامُ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ عِبَادِهِ الصَّالِحِينَ وَ جَمِيعِ الشُّهَدَاءِ وَ الصِّدِّيقِينَ وَ الزَّاكِيَاتِ الطَّيِّبَاتِ فِيمَا تَغْتَدِي وَ تَرُوحُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ أَشْهَدُ لَكَ بِالتَّسْلِيمِ وَ التَّصْدِيقِ وَ الْوَفَاءِ وَ النَّصِيحَةِ لِخَلَفِ النَّبِيِّ الْمُرْسَلِ وَ السِّبْطِ الْمُنْتَجَبِ وَ الدَّلِيلِ الْعَالِمِ وَ الْوَصِيِّ الْمُبَلِّغِ وَ الْمَظْلُومِ الْمُهْتَضَمِ فَجَزَاكَ اللَّهُ عَنْ رَسُولِهِ وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ وَ عَنِ الْحَسَنِ وَ الْحُسَيْنِ (ص) أَفْضَلَ الْجَزَاءِ بِمَا صَبَرْتَ وَ احْتَسَبْتَ وَ أَعَنْتَ- فَنِعْمَ عُقْبَى الدَّارِ لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ لَعَنَ اللَّهُ مَنْ جَهِلَ حَقَّكَ وَ اسْتَخَفَّ بِحُرْمَتِكَ وَ لَعَنَ اللَّهُ مَنْ حَالَ بَيْنَكَ وَ بَيْنَ مَاءِ الْفُرَاتِ أَشْهَدُ أَنَّكَ قُتِلْتَ مَظْلُوماً وَ أَنَّ اللَّهَ مُنْجِزٌ لَكُمْ مَا وَعَدَكُمْ جِئْتُكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ وَافِداً إِلَيْكُمْ وَ قَلْبِي مُسَلِّمٌ لَكُمْ وَ أَنَا لَكُمْ تَابِعٌ وَ نُصْرَتِي لَكُمْ مُعَدَّةٌ- حَتَّى يَحْكُمَ اللَّهُ وَ هُوَ خَيْرُ الْحَاكِمِينَ فَمَعَكُمْ مَعَكُمْ لَا مَعَ عَدُوِّكُمْ إِنِّي بِكُمْ وَ بِإِيَابِكُمْ مِنَ الْمُؤْمِنِينَ وَ بِمَنْ خَالَفَكُمْ وَ قَتَلَكُمْ مِنَ الْكَافِرِينَ قَتَلَ اللَّهُ أُمَّةً قَتَلَتْكُمْ بِالْأَيْدِي وَ الْأَلْسُنِ- ثُمَّ ادْخُلْ وَ انْكَبَّ عَلَى الْقَبْرِ وَ قُلِ السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ- الْمُطِيعُ لِلَّهِ وَ لِرَسُولِهِ وَ لِأَمِيرِ الْمُؤْمِنِينَ وَ الْحَسَنِ وَ الْحُسَيْنِ (ع) السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ رِضْوَانُهُ وَ عَلَى رُوحِكَ وَ بَدَنِكَ أَشْهَدُ وَ أُشْهِدُ اللَّهَ أَنَّكَ مَضَيْتَ عَلَى مَا مَضَى عَلَيْهِ الْبَدْرِيُّونَ- الْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ الْمُنَاصِحُونَ لَهُ فِي جِهَادِ أَعْدَائِهِ الْمُبَالِغُونَ فِي نُصْرَةِ أَوْلِيَائِهِ الذَّابُّونَ عَنْ أَحِبَّائِهِ فَجَزَاكَ اللَّهُ أَفْضَلَ الْجَزَاءِ- وَ أَكْثَرَ الْجَزَاءِ وَ أَوْفَرَ الْجَزَاءِ وَ أَوْفَى جَزَاءِ أَحَدٍ مِمَّنْ وَفَى بِبَيْعَتِهِ- وَ اسْتَجَابَ لَهُ دَعْوَتَهُ وَ أَطَاعَ وُلَاةَ أَمْرِهِ وَ أَشْهَدُ أَنَّكَ قَدْ بَالَغْتَ فِي النَّصِيحَةِ وَ أَعْطَيْتَ غَايَةَ الْمَجْهُودِ فَبَعَثَكَ اللَّهُ فِي الشُّهَدَاءِ وَ جَعَلَ رُوحَكَ مَعَ أَرْوَاحِ الشُّهَدَاءِ وَ أَعْطَاكَ مِنْ جِنَانِهِ أَفْسَحَهَا مَنْزِلًا- وَ أَفْضَلَهَا غُرَفاً وَ رَفَعَ ذِكْرَكَ فِي عِلِّيِّينَ وَ حَشَرَكَ مَعَ

[147] Kāmil al-Ziyārāt, The Ziyārah of Husayn (as) Erases Sins, Hadith #6

النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَداءِ وَ الصّالِحِينَ وَ حَسُنَ أُولئِكَ رَفِيقاً أَشْهَدُ أَنَّكَ لَمْ تَهِنْ وَ لَمْ تَنْكُلْ وَ أَنَّكَ مَضَيْتَ عَلَى بَصِيرَةٍ مِنْ أَمْرِكَ- مُقْتَدِياً بِالصَّالِحِينَ وَ مُتَّبِعاً لِلنَّبِيِّينَ فَجَمَعَ اللَّهُ بَيْنَنَا وَ بَيْنَكَ وَ بَيْنَ رَسُولِهِ وَ أَوْلِيَائِهِ فِي مَنَازِلِ الْمُخْبِتِينَ فَإِنَّهُ أَرْحَمُ الرَّاحِمِينَ

1. Abū ‘Abdil Raḥmān Muḥammad ibn Aḥmad ibn Husayn Al-‘Askari narrated to me in ‘Askar (Mukram), from Ḥasan ibn ‘Ali ibn Mahziyār, from his father ‘Ali ibn Mahziyār, from Muḥammad ibn Abī ‘Umayr, from Muḥammad ibn Marwān, from Abī Ḥamzah Al-Thumāli, who said: Abū ‘Abdillāh (Imam Sādiq (as)) said: When you want to perform the Ziyārah of the grave of ‘Abbas ibn ‘Ali (as), which is on the shores of the Euphrates (River) near the Ḥā'ir, stand at the door of the roofed chamber and recite (the following):

Salām of Allāh and Salām of His High-Ranked Angels, His prophets who were sent as messengers, His Righteous Slaves, all of the Martyrs and the Truthful Ones, and all of the Purified and Blessed greetings be upon you at all times, O son of the Commander of the Believers.

I testify that you submitted and believed and that you devoted yourself and remained loyal to the Remainder of the Prophet who was sent as a messenger (Imam Husayn (as)), the Chosen Grandson, the Knowledgeable Guide, the Successor who announced (the message of Allāh), and the one who was oppressed and wronged.

May Allāh reward you on behalf of His Messenger, the Commander of the Believers, Ḥasan, and Husayn – may Allāh’s blessings be upon them – with the best of rewards, for you suffered (in this world) but remained patient expecting the reward from Allāh. So how excellent is (your) final abode!!

May Allāh’s curse be upon those who killed you. May Allāh’s curse be upon those who ignored your rights and breeched your sanctity. May Allāh’s curse be upon those who stood between you and the water of the Euphrates (River).

I testify that you were killed unjustly and verily Allāh will fulfill that which He promised you.

I have come to you, O son of the Commander of the Believers, as your guest while my heart has submitted to you. I follow you and my support is prepared for you until Allāh judges and He is the Best of Judges.

I am with you and only with you and not with your enemies.

I believe in you and in your return and I disbelieve in those who opposed you and killed you.

May Allāh kill the nation who killed you with their hands and tongues. Then enter, fall on to the grave, and recite (the following):

Salām to you, O (Allāh's) Righteous Slave who was obedient to Allāh, to His Messenger, to the Commander of the Believers, and to Ḥasan and Husayn (as).

Salām to you and may Allāh's Mercy, Blessings, and Pleasure be upon you, your soul, and your body.

I testify and take Allāh as witness that you died on the same path as the martyrs in the Battle of Badr who fought in the way of Allāh, that you remained loyal to Him in fighting against His enemies, that you strived hard in supporting His Divine Authorities, and that you kept harm away from His Loved Ones.

May Allāh reward you with the best of rewards, the greatest rewards, the most increasing rewards, and with rewards which are above any reward (which He has ever) granted to those who remained loyal to their allegiance, who answered His call, and who obeyed His Divine Authorities

I testify that you strived hard with loyalty and put forth all of your efforts (in the way of Allāh). Therefore, Allāh resurrected you among the Martyrs, joined your soul with the souls of the Ever-Blissful Ones, and gave you the most spacious place in His Heavens and the best of its chambers (as your abode). And He elevated your remembrance in the highest of places and raised you with "the prophets, the Truthful Ones, the Martyrs, and the Righteous Ones, and excellent are these companions" (4:69).

I testify that you were not weakened and you did not lose heart (while facing the enemies). Verily you died with insight about your affairs while following the Righteous Ones and the prophets.

May Allāh unite us with you, with His Messenger, and His Divine Authorities in the dwellings of the Humble Ones. Verily He is the Most Merciful of the merciful ones.[148]

Madinah and Karbala after al-Husayn was killed

14 حَدَّثَنِي مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَحْمَدَ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنِ الْحُسَيْنِ عَنِ الْحَلَبِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (ع) لَمَّا قُتِلَ الْحُسَيْنُ (ع) سَمِعَ أَهْلُنَا قَائِلًا يَقُولُ بِالْمَدِينَةِ الْيَوْمَ نَزَلَ الْبَلَاءُ عَلَى هَذِهِ الْأُمَّةِ فَلَا تَرَوْنَ فَرَحاً حَتَّى يَقُومَ قَائِمُكُمْ فَيَشْفِيَ صُدُورَكُمْ وَ يَقْتُلَ عَدُوَّكُمْ وَ يَنَالَ بِالْوَتْرِ أَوْتَاراً فَفَزِعُوا مِنْهُ وَ قَالُوا إِنَّ لِهَذَا الْقَوْلِ لَحَادِثاً قَدْ حَدَثَ مَا لَا نَعْرِفُهُ فَأَتَاهُمْ خَبَرُ قَتْلِ الْحُسَيْنِ (ع) بَعْدَ ذَلِكَ فَحَسِبُوا ذَلِكَ فَإِذَا هِيَ تِلْكَ اللَّيْلَةُ الَّتِي تَكَلَّمَ فِيهَا الْمُتَكَلِّمُ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِلَى مَتَى أَنْتُمْ وَ نَحْنُ فِي هَذَا الْقَتْلِ وَ الْخَوْفِ وَ الشِّدَّةِ فَقَالَ حَتَّى يَأْتِيَ سَبْعُونَ فَرَجاً أَجْوَابٌ وَ يَدْخُلَ وَقْتُ السَّبْعِينَ فَإِذَا دَخَلَ وَقْتُ السَّبْعِينَ أَقْبَلَتِ الرَّايَاتُ [الْآيَاتُ] تَتْرَى كَأَنَّهَا نِظَامٌ- فَمَنْ أَدْرَكَ ذَلِكَ الْوَقْتَ قَرَّتْ عَيْنُهُ إِنَّ الْحُسَيْنَ (ع) لَمَّا قُتِلَ أَتَاهُمْ آتٍ وَ هُمْ فِي الْعَسْكَرِ فَصَرَخَ فَزَبَرَ فَقَالَ لَهُمْ وَ كَيْفَ لَا أَصْرُخُ- وَ رَسُولُ اللَّهِ (ص) قَائِمٌ يَنْظُرُ إِلَى الْأَرْضِ مَرَّةً وَ إِلَى حِزْبِكُمْ مَرَّةً وَ أَنَا أَخَافُ أَنْ يَدْعُوَ اللَّهَ عَلَى أَهْلِ الْأَرْضِ فَأَهْلِكَ فِيهِمْ- فَقَالَ بَعْضُهُمْ لِبَعْضٍ هَذَا إِنْسَانٌ مَجْنُونٌ فَقَالَ التَّوَّابُونَ يَا لَلَّهِ [تَاللَّهِ] مَا صَنَعْنَا لِأَنْفُسِنَا- قَتَلْنَا لِابْنِ سُمَيَّةَ سَيِّدَ شَبَابِ أَهْلِ الْجَنَّةِ فَخَرَجُوا عَلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ فَكَانَ مِنْ أَمْرِهِمْ مَا كَانَ قَالَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَنْ هَذَا الصَّارِخُ قَالَ مَا نَرَاهُ إِلَّا جَبْرَئِيلَ (ع) أَمَا إِنَّهُ لَوْ أُذِنَ لَهُ فِيهِمْ لَصَاحَ بِهِمْ صَيْحَةً يَخْطَفُ بِهِ أَرْوَاحَهُمْ مِنْ أَبْدَانِهِمْ إِلَى النَّارِ- وَ لَكِنْ أُمْهِلَ لَهُمْ لِيَزْدَادُوا إِثْماً وَ لَهُمْ عَذابٌ أَلِيمٌ قُلْتُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِيمَنْ يَتْرُكُ زِيَارَتَهُ وَ هُوَ يَقْدِرُ عَلَى ذَلِكَ قَالَ إِنَّهُ قَدْ عَقَّ رَسُولَ اللَّهِ (ص) وَ عَقَّنَا وَ اسْتَخَفَّ بِأَمْرٍ هُوَ لَهُ وَ مَنْ زَارَهُ كَانَ اللَّهُ لَهُ مِنْ وَرَاءِ حَوَائِجِهِ وَ كَفَاهُ مَا أَهَمَّهُ مِنْ أَمْرِ دُنْيَاهُ- وَ إِنَّهُ لَيَجْلِبُ الرِّزْقَ عَلَى الْعَبْدِ وَ يُخْلِفُ عَلَيْهِ مَا أَنْفَقَ وَ يَغْفِرُ لَهُ ذُنُوبَ خَمْسِينَ سَنَةً- وَ يَرْجِعُ إِلَى أَهْلِهِ وَ مَا عَلَيْهِ ذَنْبٌ وَ لَا خَطِيئَةٌ إِلَّا وَ قَدْ مُحِيَتْ مِنْ صَحِيفَتِهِ فَإِنْ

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[148] Kāmil al-Ziyārāt, How to Perform the Ziyārah of Abil Faďl ‘Abbās ibn ‘Ali (as), Hadith #1

هَلَكَ فِي سَفَرِهِ نَزَلَتِ الْمَلَائِكَةُ فَغَسَّلَتْهُ وَ فُتِحَ لَهُ بَابٌ إِلَى الْجَنَّةِ حَتَّى يَدْخُلَ عَلَيْهِ رَوْحُهَا حَتَّى يُنْشَرَ وَ إِنْ سَلِمَ فُتِحَ الْبَابُ الَّذِي يَنْزِلُ مِنْهُ رِزْقُهُ فَيُجْعَلُ لَهُ بِكُلِّ دِرْهَمٍ أَنْفَقَهُ عَشَرَةُ آلَافِ دِرْهَمٍ وَ ذُخِرَ ذَلِكَ لَهُ فَإِذَا حُشِرَ قِيلَ لَهُ بِكُلِّ دِرْهَمٍ عَشَرَةُ آلَافِ دِرْهَمٍ وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ ذَخَرَهَا لَكَ عِنْدَهُ

14. Muḥammad ibn Ḥasan ibn Aḥmad ibn Walīd narrated to me from Muḥammad ibn Ḥasan Al-Saffār, from ʻAbbās ibn Ma'rūf, from ʻAbdillāh ibn ʻAbdil Raḥmān Al-Asam, from Husayn, from Al-Ḥalabi, who said: Abū ʻAbdillāh (Imam Sādiq (as)) said: When Husayn (as) was killed, our family in Madīnah heard a caller cry out, "Today the afflictions have descended on this nation. You shall not see any pleasure until your Qā'im (as) rises and pleases you by killing your enemies and avenging one (Husayn (as)) by (killing) many." They were frightened after hearing this call and they said that something must have happened of which they were unaware. After some time, they heard the news of the killing of Husayn (as), and when they counted the (number of) days, they discovered that (he was killed) on the same night that they had heard the caller. I said, "May I sacrifice myself for you! How long will you (the Ahlul Bayt (as)) and we (the Shia) remain under these (circumstances of) intense fear and killing?!" Imam (as) replied, "(This situation will continue) until seventy (periods of) relief take place in different intervals and until the time of seventy comes. Then the flags will approach one after another at the time of seventy and they will look like organized units. Those who see that time will see that which will please them." Imam (as) added: When Husayn (as) was killed, someone came to the camp (of the enemies) and screamed and rebuked them. He said, "How can I not scream when the Messenger of Allāh (s.a.a.w.) is standing and looking at the earth and at your party. I am afraid that he will supplicate to Allāh against the people of earth and I will be destroyed as one of them!!!" So the soldiers said to one another, "This is a man who has lost his mind." However the TAWWĀBŪN said, "By Allāh!!! What did we do to ourselves?!!! We killed the Master of the Youth of Paradise (as) for the son of Sumayyah." Then they rose against Ubaydillāh ibn Ziyād and that which happened to them happened. I asked, "May I sacrifice myself for you! Who was the one who screamed (at the army)?" Imam (as) replied, "We do not believe that he

was anyone but Jabra'īl. Verily if he had been given permission, he would have screamed at them in such a way that their souls would have left their bodies and would have entered Hell (immediately). However, they were given respite to increase their sins and they shall have a painful chastisement.” I asked, “May I sacrifice myself for you! What do you say about someone who has the ability to go to the Ziyārah of Husayn (as) but does not?” Imam (as) replied: I say that he has disowned the Messenger of Allāh (s.a.a.w.) and disowned us. He has belittled a matter that is obligatory on him. Verily Allāh will look after the needs of those who go to the Ziyārah of Husayn (as) and He will take care of every matter that is important to them in this life. Verily going to the Ziyārah of Husayn (as) increases the sustenance of the slaves (of Allāh) and they will be recompensed for the money that they spend in the Ziyārah. Verily fifty years of sin will be forgiven for them and they will return to their families having every sin and mistake erased from their book (of deeds). If they die during their Ziyārah, the angels will descend and perform their ablution (Ghusl). The doors of Paradise will be opened for them and its fragrance will surround them until the day they are resurrected. If they do not (die during their Ziyārah), the door from which their sustenance descends will be opened and they will be recompensed with ten thousand Dirhams for every Dirham they spent during their Ziyārah and their recompense will be kept safely for them. Therefore, when they are resurrected, they will be told, “You have ten thousand Dirhams for every Dirham you spent and Allāh (has postponed your recompense and) has kept it safely for you with Himself.”[149]

Everything cried for 40 days after Karbala & his “Sigh” when he was slaughtered

6 وَ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمْيَرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ أَبِي يَعْقُوبَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (ع) يَا زُرَارَةُ إِنَّ السَّمَاءَ بَكَتْ عَلَى الْحُسَيْنِ أَرْبَعِينَ صَبَاحاً بِالدَّمِ

[149] Kāmil al-Ziyārāt, The Exceptional Narrations, Hadith #14

وَ إِنَّ الْأَرْضَ بَكَتْ أَرْبَعِينَ صَبَاحاً بِالسَّوَادِ وَ إِنَّ الشَّمْسَ بَكَتْ أَرْبَعِينَ صَبَاحاً بِالْكُسُوفِ وَ الْحُمْرَةِ وَ إِنَّ الْجِبَالَ تَقَطَّعَتْ وَ انْتَثَرَتْ وَ إِنَّ الْبِحَارَ تَفَجَّرَتْ وَ إِنَّ الْمَلَائِكَةَ بَكَتْ أَرْبَعِينَ صَبَاحاً عَلَى الْحُسَيْنِ (ع) وَ مَا اخْتَضَبَتْ مِنَّا امْرَأَةٌ وَ لَا ادَّهَنَتْ وَ لَا اكْتَحَلَتْ- وَ لَا رَجَّلَتْ حَتَّى أَتَانَا رَأْسُ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَ مَا زِلْنَا فِي عَبْرَةٍ بَعْدَهُ وَ كَانَ جَدِّي إِذَا ذَكَرَهُ بَكَى حَتَّى تَمْلَأَ عَيْنَاهُ لِحْيَتَهُ وَ حَتَّى يَبْكِيَ لِبُكَائِهِ رَحْمَةً لَهُ مَنْ رَآهُ وَ إِنَّ الْمَلَائِكَةَ الَّذِينَ عِنْدَ قَبْرِهِ لَيَبْكُونَ فَيَبْكِي لِبُكَائِهِمْ كُلُّ مَنْ فِي الْهَوَاءِ وَ السَّمَاءِ مِنَ الْمَلَائِكَةِ وَ لَقَدْ خَرَجَتْ نَفْسُهُ (ع) فَزَفَرَتْ جَهَنَّمُ زَفْرَةً كَادَتِ الْأَرْضُ تَنْشَقُّ لِزَفْرَتِهَا وَ لَقَدْ خَرَجَتْ نَفْسُ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَ يَزِيدَ بْنِ مُعَاوِيَةَ فَشَهَقَتْ جَهَنَّمُ شَهْقَةً لَوْ لَا أَنَّ اللَّهَ حَبَسَهَا بِخُزَّانِهَا لَأَحْرَقَتْ مَنْ عَلَى ظَهْرِ الْأَرْضِ مِنْ فَوْرِهَا وَ لَوْ يُؤْذَنُ لَهَا مَا بَقِيَ شَيْءٌ إِلَّا ابْتَلَعَتْهُ وَ لَكِنَّهَا مَأْمُورَةٌ مَصْفُودَةٌ- وَ لَقَدْ عَتَتْ عَلَى الْخُزَّانِ غَيْرَ مَرَّةٍ حَتَّى أَتَاهَا جَبْرَئِيلُ فَضَرَبَهَا بِجَنَاحِهِ فَسَكَنَتْ وَ إِنَّهَا لَتَبْكِيهِ وَ تَنْدُبُهُ وَ إِنَّهَا لَتَتَلَظَّى عَلَى قَاتِلِهِ وَ لَوْ لَا مَنْ عَلَى الْأَرْضِ مِنْ حُجَجِ اللَّهِ لَنَقَضَتِ الْأَرْضَ وَ أَكْفَأَتْ بِمَا عَلَيْهَا وَ مَا تَكْثُرُ الزَّلَازِلُ إِلَّا عِنْدَ اقْتِرَابِ السَّاعَةِ وَ مَا مِنْ عَيْنٍ أَحَبَّ إِلَى اللَّهِ وَ لَا عَبْرَةٍ مِنْ عَيْنٍ بَكَتْ وَ دَمَعَتْ عَلَيْهِ وَ مَا مِنْ بَاكٍ يَبْكِيهِ إِلَّا وَ قَدْ وَصَلَ فَاطِمَةَ (ع) وَ أَسْعَدَهَا عَلَيْهِ وَ وَصَلَ رَسُولَ اللَّهِ وَ أَدَّى حَقَّنَا وَ مَا مِنْ عَبْدٍ يُحْشَرُ إِلَّا وَ عَيْنَاهُ بَاكِيَةٌ إِلَّا الْبَاكِينَ عَلَى جَدِّيَ الْحُسَيْنِ (ع) فَإِنَّهُ يُحْشَرُ وَ عَيْنُهُ قَرِيرَةٌ وَ الْبِشَارَةُ تِلْقَاهُ وَ السُّرُورُ بَيِّنٌ عَلَى وَجْهِهِ وَ الْخَلْقُ فِي الْفَزَعِ وَ هُمْ آمِنُونَ وَ الْخَلْقُ يُعْرَضُونَ وَ هُمْ حُدَّاثُ الْحُسَيْنِ (ع) تَحْتَ الْعَرْشِ وَ فِي ظِلِّ الْعَرْشِ لَا يَخَافُونَ سُوءَ يَوْمِ الْحِسَابِ يُقَالُ لَهُمُ ادْخُلُوا الْجَنَّةَ فَيَأْبَوْنَ- وَ يَخْتَارُونَ مَجْلِسَهُ وَ حَدِيثَهُ وَ إِنَّ الْحُورَ لَتُرْسِلُ إِلَيْهِمْ أَنَّا قَدِ اشْتَقْنَاكُمْ مَعَ الْوِلْدَانِ الْمُخَلَّدِينَ فَمَا يَرْفَعُونَ رُءُوسَهُمْ إِلَيْهِمْ لِمَا يَرَوْنَ فِي مَجْلِسِهِمْ مِنَ السُّرُورِ وَ الْكَرَامَةِ وَ إِنَّ أَعْدَاءَهُمْ مِنْ بَيْنِ مَسْحُوبٍ بِنَاصِيَتِهِ إِلَى النَّارِ وَ مِنْ قَائِلٍ فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ وَ إِنَّهُمْ لَيَرَوْنَ مَنْزِلَهُمْ وَ مَا يَقْدِرُونَ أَنْ يَدْنُوا إِلَيْهِمْ وَ لَا يَصِلُونَ إِلَيْهِمْ وَ إِنَّ الْمَلَائِكَةَ لَتَأْتِيهِمْ بِالرِّسَالَةِ مِنْ أَزْوَاجِهِمْ وَ مِنْ خُدَّامِهِمْ عَلَى مَا أُعْطُوا مِنَ الْكَرَامَةِ فَيَقُولُونَ نَأْتِيكُمْ إِنْ شَاءَ اللَّهُ فَيَرْجِعُونَ إِلَى أَزْوَاجِهِمْ بِمَقَالَاتِهِمْ فَيَزْدَادُونَ إِلَيْهِمْ شَوْقاً إِذَا هُمْ خَبَّرُوهُمْ بِمَا هُمْ فِيهِ مِنَ الْكَرَامَةِ وَ قُرْبِهِمْ مِنَ الْحُسَيْنِ (ع) فَيَقُولُونَ الْحَمْدُ لِلَّهِ الَّذِي كَفَانَا الْفَزَعَ الْأَكْبَرَ وَ أَهْوَالَ الْقِيَامَةِ وَ نَجَّانَا مِمَّا كُنَّا نَخَافُ وَ يُؤْتَوْنَ بِالْمَرَاكِبِ وَ الرِّحَالِ عَلَى النَّجَائِبِ فَيَسْتَوُونَ عَلَيْهَا وَ هُمْ فِي الثَّنَاءِ عَلَى اللَّهِ وَ الْحَمْدِ لِلَّهِ وَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ حَتَّى يَنْتَهُوا إِلَى مَنَازِلِهِمْ

6. Muhammad ibn ‘Abdillāh ibn Jafar Al-Ḥimyari narrated to me from his father, from ‘Ali ibn Muhammad ibn Salim, from Muhammad ibn Khālid, from ‘Abdillah ibn

Ḥammād Al-Basri, from ‘Abdillāh ibn ‘Abdil Raḥmān Al-Asam, from Abi Ya’qūb, from Abān ibn ‘Uthman, from Zurarah, who said: Abū ‘Abdillāh (Imam Sadiq (as)) said: O Zurarah! The heavens cried for forty days with blood (weeping) over Husayn (as); the earth cried for forty days by being covered with darkness; the sun cried for forty days by being in eclipse and by turning red; the mountains were torn apart and dispersed; the seas gushed out and the angels cried for forty days over him. (After Husayn (as) was killed) all of our women stopped dying their hair, using kohl, applying oil, and styling their hair until the head of ‘Ubaydillāh ibn Ziyād was sent to us; and even after that we (all) continued to weep over him. Whenever my grandfather (Imam Sajjad (as)) would remember Husayn (as), he would cry so much that his tears would moisten his beard and everyone around him would start crying, sympathizing with his tears over Husayn (as). Verily the angels (who are posted) by the grave of Husayn (as) cry over him (so much) that every angel in the sky and in the heavens cries because of their tears. When the soul of Husayn (as) left (his body), Hell sighed in such an intense way that the earth almost split apart. When the souls of ‘Ubaydillā ibn Ziyad and Yazid ibn Mu’āwiyah – may Allāh’s curse be upon them – left their bodies, Hell whooped so intensely that if it was not for Allāh containing it, using its dedicated keepers, it would have burnt everyone on earth with its outburst. If permission was given to Hell, it would not have left anything without swallowing it. However, it is restrained by shackles and controlled by orders. Verily Hell became violent – beyond the control of its keepers – more than once, until Jabra'īl went to it and hit it with his wings, after which it was pacified. Verily Hell cries and laments over Husayn (as) and its fire blazes on the killers of Husayn (as). If it was not for the Decisive Proofs of Allāh who are on earth, Hell would have destroyed the earth and overturned everything on it. However, the number of earthquakes will increase only when the Hour draws near. There are no eyes and (there is) not a tear loved more by Allāh than the eyes of those who cry and shed tears over Husayn (as). Verily anyone who cries over him connects with Fatima (s.a.), supports her (in her lamentation), connects with the Messenger of Allāh (s.a.a.w.), and fulfills our rights. On the Day of Judgment, everyone will be resurrected while crying except those

who have cried over my grandfather – Husayn (as). Verily those who have cried over him will receive glad tidings when they are resurrected. They will be delighted and happiness will exude from their faces. They will feel safe while everyone else will be (extremely) frightened. (The bad deeds of) the people will be published while those who have cried on Husayn (as) will be sitting with him under the shade of the Throne. They will be conversing with Husayn (as) without any fear of the trials of the Day of Judgment. They will be told to enter Paradise but they will refuse, choosing to sit with Husayn (as) and listen to him speak (instead). Then the houris (of Paradise) will send after them (from Paradise) and say, "Verily we and the 'youths of never-ending bloom' (56:17) are waiting for you." However, they will not (even) turn their faces toward the houris because of the extent of the happiness and honour that they feel in their gathering with Husayn (as). Verily (on that day), some of their enemies will be pulled by their foreheads toward Hell while others will cry out, "Now we have no intercessors, nor any loving friend" (26:100-101). Verily the enemies will see their position (those who had cried on Husayn (as)) but they will not be able to reach them or (even) come near them. The angels will bring messages (from Paradise for those who have cried over Husayn (as)) sent by their spouses and their servants, informing them of the blessings that have been prepared for them (in Paradise). However, they will reply, "We shall come to you Inshallah." The angels will inform their spouses of their response. When their spouses learn of the way in which they are being honoured and of their closeness to Husayn (as), they will yearn for them even more. They (those who have cried on Husayn (as)) will (continuously) say, "Praise be to Allah who protected us from the great terror and the trials of the Day of Judgment and saved us from that which we feared." Then some precious saddled conveyances will be brought for them which they will ride to their places (in Paradise) while praising and glorifying Allah and sending blessings on Muhammad and his family (as).[150]

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[150] Kāmil al-Ziyārāt, Crying of the Entire Creation of Allāh on Husayn ibn 'Ali (as), Hadith #6

Bayt Al-Maqdis after the killing of al-Husayn

2 حَدَّثَنِي أَبُو الْحُسَيْنِ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ النَّاقِدُ قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ الْبَلْخِيُّ [السُّلَمِيُّ] قَالَ لِي أَبُو الْحُسَيْنِ وَ أَخْبَرَنِي عَمِّي عَنْ أَبِيهِ عَنْ أَبِي نَصْرٍ عَنْ رَجُلٍ مِنْ أَهْلِ بَيْتِ الْمَقْدِسِ أَنَّهُ قَالَ وَ اللَّهِ لَقَدْ عَرَفْنَا أَهْلَ بَيْتِ الْمَقْدِسِ وَ نَوَاحِيهَا عَشِيَّةَ قَتْلِ الْحُسَيْنِ بْنِ عَلِيٍّ (ع) قُلْتُ وَ كَيْفَ ذَاكَ- قَالَ مَا رَفَعْنَا حَجَراً وَ لَا مَدَراً وَ لَا صَخْراً إِلَّا وَ رَأَيْنَا تَحْتَهَا دَماً عَبِيطاً يَغْلِي وَ احْمَرَّتِ الْحِيطَانُ كَالْعَلَقِ وَ مُطِرَ ثَلَاثَةَ أَيَّامٍ دَماً عَبِيطاً وَ سَمِعْنَا مُنَادِياً يُنَادِي فِي جَوْفِ اللَّيْلِ يَقُولُ- أَ تَرْجُو أُمَّةٌ قَتَلَتْ حُسَيْناً * * شَفَاعَةَ جَدِّهِ يَوْمَ الْحِسَابِ مَعَاذَ اللَّهِ لَا نِلْتُمْ يَقِيناً * * شَفَاعَةَ أَحْمَدَ وَ أَبِي تُرَابٍ قَتَلْتُمْ خَيْرَ مَنْ رَكِبَ الْمَطَايَا * * وَ خَيْرَ الشِّيبِ طُرّاً وَ الشَّبَابِ - وَ انْكَسَفَتِ الشَّمْسُ ثَلَاثَةَ أَيَّامٍ ثُمَّ تَجَلَّتْ عَنْهَا وَ انْشَبَكَتِ النُّجُومُ فَلَمَّا كَانَ مِنْ غَدٍ أُرْجِفْنَا بِقَتْلِهِ فَلَمْ يَأْتِ عَلَيْنَا كَثِيرُ شَيْءٍ حَتَّى نُعِيَ إِلَيْنَا الْحُسَيْنُ ع

3 حَدَّثَنَا أَبُو الْحُسَيْنِ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ النَّاقِدُ بِإِسْنَادِهِ قَالَ قَالَ عُمَرُ بْنُ سَعْدٍ قَالَ حَدَّثَنِي أَبُو مَعْشَرٍ عَنِ الزُّهْرِيِّ قَالَ لَمَّا قُتِلَ الْحُسَيْنُ (ع) لَمْ يَبْقَ فِي بَيْتِ الْمَقْدِسِ حَصَاةٌ إِلَّا وُجِدَ تَحْتَهَا دَمٌ عَبِيطٌ

2. Abul Husayn Aḥmad ibn ʻAbdillāh ibn ʻAli Al-Nāqid narrated to me from ʻAbdil Raḥmān Al-Balkhi, and from his uncle, from his father, from Abī Nasr, who said: A man from Bayt Al-Maqdis said, "I swear to Allāh that we, the people of Bayt Al-Maqdis and its suburbs, learned of the killing of Husayn ibn ʻAli (as) on the eve of the day on which he was killed." I (Abū Nasr) asked, "How did they learn of it?" He replied: We did not move any rock, stone, or mud without seeing fresh, boiling blood under it. And all of the walls became red like blood. The skies rained fresh blood for three days and at night we heard a caller crying out the following poem: Does the nation that killed Husayn (as) hope to receive the intercession of his grandfather on the Day of Judgment!? Verily Allāh forbids you to receive the intercession of Aḥmad (s.a.a.w.) and Abī Turāb (as). You have killed the best of all those who ever rode (a sumpter). You have killed the best of everyone from among the youth to the elderly. There was a solar eclipse that lasted three days, after which the sky became filled with so many stars (that they were almost colliding with one another). On the next day, we were grief-stricken about the killing of

Husayn (as). Shortly thereafter, we learned the disastrous news of the killing of Husayn (as).[151]

3. Abul Husayn Aḥmad ibn ‘Abdillāh ibn ‘Ali Al-Nāqid narrated to me through his Isnād from ‘Umar ibn Sa’d, from Abī Ma’shar, from Al-Zuhri, who said: When Husayn (a.s) was killed, no stone was moved in Bayt Al-Maqdis without seeing fresh blood under it.[152]

Signs after the killing of Imam Husayn

4 وَ حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ مُوسَى بْنِ بَابَوَيْهِ وَ غَيْرُهُ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ هِلَالٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع) يَقُولُ إِنَّ السَّمَاءَ بَكَتْ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ وَ يَحْيَى بْنِ زَكَرِيَّا وَ لَمْ تَبْكِ عَلَى أَحَدٍ غَيْرِهِمَا قُلْتُ وَ مَا بُكَاؤُهَا قَالَ مَكَثَتْ أَرْبَعِينَ يَوْماً تَطْلُعُ كَشَمْسٍ بِحُمْرَةٍ وَ تَغْرُبُ بِحُمْرَةٍ قُلْتُ فَذَاكَ بُكَاؤُهَا قَالَ نَعَمْ

5 وَ حَدَّثَنِي أَبِي (رحمه الله) عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ عُمَرَ بْنِ سَهْلٍ عَنْ عَلِيِّ بْنِ مُسْهِرٍ الْقُرَشِيِّ قَالَ حَدَّثَتْنِي جَدَّتِي أَنَّهَا أَدْرَكَتِ الْحُسَيْنَ بْنَ عَلِيٍّ حِينَ قُتِلَ فَمَكَثْنَا سَنَةً وَ تِسْعَةَ أَشْهُرٍ وَ السَّمَاءُ مِثْلُ الْعَلَقَةِ مِثْلُ الدَّمِ مَا تَرَى الشَّمْسَ

7 وَ حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ الْقُرَشِيُّ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ احْمَرَّتِ السَّمَاءُ حِينَ قُتِلَ الْحُسَيْنُ (ع) سَنَةً وَ يَحْيَى بْنُ زَكَرِيَّا وَ حُمْرَتُهَا بُكَاؤُهَا

11 وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ عَمْرِو بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ سَلَمَةَ [مَسْلَمَةَ] عَمَّنْ حَدَّثَهُ قَالَ لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ (ع) أَمْطَرَتِ السَّمَاءُ تُرَاباً أَحْمَرَ

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[151] Kāmil al-Ziyārāt, Signs of the Killing of Husayn ibn ‘Ali (as) in Different Places, Hadith #2
[152] Kāmil al-Ziyārāt, Signs of the Killing of Husayn ibn ‘Ali (as) in Different Places, Hadith #3

4. ‘Ali ibn Husayn ibn Mūsā ibn Bābawayh and others narrated to me from Sa’d ibn ‘Abdillāh, from Muḥammad ibn ‘Abdil Jabbār, from Ḥasan ibn ‘Ali ibn Faďďāl, from Ḥammād ibn ‘Uthmān, from ‘Abdillāh ibn Hilāl, who said: I heard Abā ‘Abdillāh (Imam Sādiq (as)) say: The heavens wept over Husayn ibn ‘Ali (as) and Yaḥyā ibn Zakariyyā (as) and they have never wept over anyone other than them. I asked, “How did the heavens weep?” Imam (as) replied, “The heavens became red for forty days like the sun at the time of sunrise and sunset.” I asked, “Is that how the heavens weep?” Imam (as) replied, “Yes.”[153]

5. My father narrated to me from Sa’d ibn ‘Abdillāh, from ‘Abdillāh ibn Aḥmad, from ‘Umar ibn Sahl, from ‘Ali ibn Mus-hir Al-Qurashi, who said: My grandmother told me that she was alive at the time of the killing of Husayn ibn ‘Ali (as). She said, “The heavens turned red like blood after the killing of Husayn (as) for one year and nine months, and we could not (even) see the sun.”[154]

7. Muḥammad ibn Ja’far Al-Razzāz Al-Qurashi narrated to me from Muḥammad ibn Husayn ibn Abil Khaťťāb, from Safwān ibn Yaḥyā, from Dāwūd ibn Farqad, who said: Abū ‘Abdillāh (Imam Sādiq (as)) said: The heavens turned red for one year when Husayn (as) was killed. The same thing happened when Yaḥyā ibn Zakariyyā (as) was killed. The redness of the heavens is how it weeps.[155]

11. Muḥammad ibn Ja’far Al-Razzāz Al-Kūfi narrated to me from Muḥammad ibn Husayn, from Nasr ibn Muzāḥim, from ‘Amr ibn Sa’īd, from Muḥammad ibn Salamah, from someone who narrated to him, who said: When Husayn ibn ‘Ali (as) was killed, the heavens rained red dust.[156]

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[153] Kāmil al-Ziyārāt, Weeping of the Heavens and the Earth over the Killing of Husayn (as) and Yaĥyā ibn Zakariyyā (as), Hadith #4
[154] Kāmil al-Ziyārāt, Weeping of the Heavens and the Earth over the Killing of Husayn (as) and Yaĥyā ibn Zakariyyā (as), Hadith #5
[155] Kāmil al-Ziyārāt, Weeping of the Heavens and the Earth over the Killing of Husayn (as) and Yaĥyā ibn Zakariyyā (as), Hadith #7
[156] Kāmil al-Ziyārāt, Weeping of the Heavens and the Earth over the Killing of Husayn (as) and Yaĥyā ibn Zakariyyā (as), Hadith #11

Angel was heard on the Day after Ashura

9 حَدَّثَنِي أَبِي (رحمه الله) وَ جَمَاعَةُ مَشَايِخِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي خَلَفٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْمُعَاذِيِّ قَالَ حَدَّثَنِي الْحُسَيْنُ [الْحَسَنُ] بْنُ مُوسَى الْأَصَمُّ عَنْ عَمْرٍو عَنْ جَابِرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ (ع) قَالَ لَمَّا هَمَّ الْحُسَيْنُ (ع) بِالشُّخُوصِ عَنِ الْمَدِينَةِ أَقْبَلَتْ نِسَاءُ بَنِي عَبْدِ الْمُطَّلِبِ فَاجْتَمَعْنَ لِلنِّيَاحَةِ حَتَّى مَشَى فِيهِنَّ الْحُسَيْنُ (ع) فَقَالَ أَنْشُدُكُنَّ اللَّهَ أَنْ تُبْدِينَ هَذَا الْأَمْرَ مَعْصِيَةً لِلَّهِ وَ لِرَسُولِهِ فَقَالَتْ لَهُ نِسَاءُ بَنِي عَبْدِ الْمُطَّلِبِ فَلِمَنْ نَسْتَبْقِي النِّيَاحَةَ وَ الْبُكَاءَ فَهُوَ عِنْدَنَا كَيَوْمٍ مَاتَ فِيهِ رَسُولُ اللَّهِ (ص) وَ عَلِيٌّ وَ فَاطِمَةُ وَ رُقَيَّةُ وَ زَيْنَبُ وَ أُمُّ كُلْثُومٍ فَنَنْشُدُكَ اللَّهَ جَعَلَنَا اللَّهُ فِدَاكَ مِنَ الْمَوْتِ يَا حَبِيبَ الْأَبْرَارِ مِنْ أَهْلِ الْقُبُورِ وَ أَقْبَلَتْ بَعْضُ عَمَّاتِهِ تَبْكِي وَ تَقُولُ أَشْهَدُ يَا حُسَيْنُ لَقَدْ سَمِعْتُ الْجِنَّ نَاحَتْ بِنَوْحِكَ وَ هُمْ يَقُولُونَ- فَإِنَّ قَتِيلَ الطَّفِّ مِنْ آلِ هَاشِمٍ * * أَذَلَّ رِقَاباً مِنْ قُرَيْشٍ فَذَلَّتْ حَبِيبُ رَسُولِ اللَّهِ لَمْ يَكُ فَاحِشاً * * أَبَانَتْ مُصِيبَتُكَ الْأُنُوفَ وَ جَلَّتْ - وَ قُلْنَ أَيْضاً- أَبْكِي حُسَيْناً سَيِّداً * * وَ لِقَتْلِهِ شَابَ الشَّعْرُ وَ لِقَتْلِهِ زُلْزِلْتُمُ * * وَ لِقَتْلِهِ انْكَسَفَ الْقَمَرُ وَ احْمَرَّتْ آفَاقُ السَّمَاءِ * * مِنَ الْعَشِيَّةِ وَ السَّحَرِ وَ تَغَبَّرَتْ شَمْسُ الْبِلَادِ * * بِهِمْ وَ أَظْلَمَتِ الْكُوَرُ ذَاكَ بْنُ فَاطِمَةَ الْمُصَابُ --بِهِ الْخَلَائِقُ وَ الْبَشَرُ أَوْرَثْتَنَا ذُلًّا بِهِ * * جَدْعَ الْأُنُوفَ مَعَ الْغُرَرِ

9. My father and all of my scholars narrated to me from Sa'd ibn 'Abdillāh, from Muḥammad ibn Yaḥyā Al-Mu'ādhi, from 'Abbād ibn Ya'qūb, from 'Amr ibn Thābit, from 'Amr ibn 'Ikramah, who said: On the morning of the day after the killing of Husayn (as), one of our servants told us in Madīnah that he had heard a caller the night before recite the following poem: O those who killed Husayn (as) unjustly! Be ready for a severe chastisement and torture! (Verily) all of the inhabitants of the heavens, all of the prophets, and all of the angels curse you! Verily you have been cursed by the son of Dāwūd (as) (Sulaymān), by Mūsā (as), and by ('Isā (as)), the one who brought the Bible![157]

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[157] Kāmil al-Ziyārāt, The Lamentation of Jinn on Husayn ibn 'Ali (as), Hadith #9

Mourning of Angels over Imam Husayn

11 وَ حَدَّثَنِي أَبِي (رحمه الله) عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَبَانٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ إِنَّ اللَّهَ وَكَّلَ بِقَبْرِ الْحُسَيْنِ (ع) أَرْبَعَةَ آلَافِ مَلَكٍ شُعْثٌ غُبْرٌ [شُعْثاً غُبْراً يَبْكُونَهُ مِنْ طُلُوعِ الْفَجْرِ إِلَى زَوَالِ الشَّمْسِ فَإِذَا زَالَتِ الشَّمْسُ هَبَطَ أَرْبَعَةُ آلَافِ مَلَكٍ وَ صَعِدَ أَرْبَعَةُ آلَافِ مَلَكٍ فَلَمْ يَزَلْ يَبْكُونَهُ حَتَّى يَطْلُعَ الْفَجْرُ وَ ذَكَرَ الْحَدِيثَ

11. My father narrated to me from Sa'd ibn 'Abdillāh, from Ḥasan ibn 'Ali ibn 'Abdillāh ibn Mughīrah, from 'Abbās ibn 'Āmir, from Abān (ibn 'Uthmān), from Abī Ḥamzah Al-Thumāli, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: Allāh has dedicated four thousand disheveled angels, who are covered with dust, to the grave of Husayn (as) who cry over him (everyday) from sunrise to midday. At midday these four thousand angels are replaced with another four thousand angels who cry over him (from midday) to sunrise.[158]

Allah, Angels & Prophets cursed the killers of al-Husayn

1 حَدَّثَنِي أَبِي (رحمه الله) عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ الْيَقْطِينِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي سَعِيدٍ الْقَمَّاطِ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ بَيْنَمَا رَسُولُ اللَّهِ (ص) فِي مَنْزِلِ فَاطِمَةَ (ع) وَ الْحُسَيْنُ فِي حَجْرِهِ إِذْ بَكَى وَ خَرَّ سَاجِداً ثُمَّ قَالَ يَا فَاطِمَةُ يَا بِنْتَ مُحَمَّدٍ إِنَّ الْعَلِيَّ الْأَعْلَى تَرَاءَى لِي فِي بَيْتِكِ هَذَا فِي سَاعَتِي هَذِهِ فِي أَحْسَنِ صُورَةٍ وَ أَهْيَإِ هَيْئَةٍ وَ قَالَ لِي يَا مُحَمَّدُ أَ تُحِبُّ الْحُسَيْنَ (ع) فَقُلْتُ نَعَمْ قُرَّةُ عَيْنِي وَ رَيْحَانَتِي- وَ ثَمَرَةُ فُؤَادِي وَ جِلْدَةُ مَا بَيْنَ عَيْنَيَّ فَقَالَ لِي يَا مُحَمَّدُ وَ وَضَعَ يَدَهُ عَلَى رَأْسِ الْحُسَيْنِ (ع) بُورِكَ مِنْ مَوْلُودٍ عَلَيْهِ بَرَكَاتِي وَ صَلَوَاتِي وَ رَحْمَتِي وَ رِضْوَانِي. وَ لَعْنَتِي وَ سَخَطِي وَ عَذَابِي وَ خِزْيِي وَ نَكَالِي عَلَى مَنْ قَتَلَهُ وَ نَاصَبَهُ وَ نَاوَاهُ وَ نَازَعَهُ أَمَا إِنَّهُ سَيِّدُ الشُّهَدَاءِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ- فِي الدُّنْيَا وَ الْآخِرَةِ وَ ذَكَرَ الْحَدِيثَ

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[158] Kāmil al-Ziyārāt, Crying of the Angels on Husayn ibn 'Ali (as), Hadith #11

2 وَ حَدَّثَنِي أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ النَّاقِدُ قَالَ حَدَّثَنِي أَبُو هَارُونَ الْعِيسِيُّ [الْعَبْسِيُّ] عَنْ أَبِي الْأَشْهَبِ جَعْفَرِ بْنِ حَنَانٍ [حَيَّانَ] عَنْ خَالِدٍ الرَّبَعِيِّ قَالَ حَدَّثَنِي مَنْ سَمِعَ كَعْباً يَقُولُ أَوَّلُ مَنْ لَعَنَ قَاتِلَ الْحُسَيْنِ بْنِ عَلِيٍّ (ع) إِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ لَعَنَهُ وَ أَمَرَ وُلْدَهُ بِذَلِكَ وَ أَخَذَ عَلَيْهِمُ الْعَهْدَ وَ الْمِيثَاقَ ثُمَّ لَعَنَهُ مُوسَى بْنُ عِمْرَانَ وَ أَمَرَ أُمَّتَهُ بِذَلِكَ ثُمَّ لَعَنَهُ دَاوُدُ وَ أَمَرَ بَنِي إِسْرَائِيلَ بِذَلِكَ ثُمَّ لَعَنَهُ عِيسَى وَ أَكْثَرَ أَنْ قَالَ يَا بَنِي إِسْرَائِيلَ الْعَنُوا قَاتِلَهُ وَ إِنْ أَدْرَكْتُمْ أَيَّامَهُ فَلَا تَجْلِسُوا عَنْهُ فَإِنَّ الشَّهِيدَ مَعَهُ كَالشَّهِيدِ مَعَ الْأَنْبِيَاءِ مُقْبِلٍ غَيْرِ مُدْبِرٍ [مُقْبِلًا غَيْرَ مُدْبِرٍ] وَ كَأَنِّي أَنْظُرُ إِلَى بُقْعَتِهِ وَ مَا مِنْ نَبِيٍّ إِلَّا وَ قَدْ زَارَ كَرْبَلَاءَ وَ وَقَفَ عَلَيْهَا وَ قَالَ إِنَّكِ لَبُقْعَةٌ كَثِيرَةُ الْخَيْرِ فِيكِ يُدْفَنُ الْقَمَرُ الْأَزْهَرُ

3 حَدَّثَنِي الْحُسَيْنُ بْنُ عَلِيٍّ الزَّعْفَرَانِيُّ بِالرَّيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ النَّصِيبِيُّ عَنْ هِشَامِ بْنِ سَعْدٍ قَالَ أَخْبَرَنِي الْمَشِيخَةُ أَنَّ الْمَلَكَ الَّذِي جَاءَ إِلَى رَسُولِ اللَّهِ (ص) وَ أَخْبَرَهُ بِقَتْلِ الْحُسَيْنِ بْنِ عَلِيٍّ (ع) كَانَ مَلَكَ الْبِحَارِ وَ ذَلِكَ أَنَّ مَلَكاً مِنْ مَلَائِكَةِ الْفِرْدَوْسِ نَزَلَ عَلَى الْبَحْرِ فَنَشَرَ أَجْنِحَتَهُ عَلَيْهَا ثُمَّ صَاحَ صَيْحَةً وَ قَالَ يَا أَهْلَ الْبِحَارِ الْبَسُوا أَثْوَابَ الْحُزْنِ فَإِنَّ فَرْخَ رَسُولِ اللَّهِ (ص) مَذْبُوحٌ ثُمَّ حَمَلَ مِنْ تُرْبَتِهِ فِي أَجْنِحَتِهِ إِلَى السَّمَاوَاتِ فَلَمْ يَبْقَ مَلَكٌ فِيهَا إِلَّا شَمَّهَا وَ صَارَ عِنْدَهُ لَهَا أَثَرٌ وَ لَعَنَ قَتَلَتَهُ وَ أَشْيَاعَهُمْ وَ أَتْبَاعَهُمْ

1. My father narrated to me from Sa'd ibn 'Abdillāh, from Muḥammad ibn 'Isā ibn 'Ubayd Al-Yaqṭīni, from Muḥammad ibn Sinān, from Abī Sa'īd Al-Qammāṭ, from Ibn Abī Ya'fūr, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: One day the Messenger of Allāh (s.a.a.w.) was in the house of Fāṭimah (s.a.) and Husayn (as) was sitting on his lap. Suddenly, the Prophet (s.a.a.w.) started to cry and fell in Sujūd. (After raising his head) he said: O Fāṭimah, daughter of Muḥammad! (Allāh) the Most High, the Most Exalted just appeared to me in your house in the most beautiful form and appearance and asked me, "O Muḥammad! Do you love Husayn (as)?" I replied, "Yes, he is the light of my eyes, the fruit of my heart, my flower (in this life), and the skin between my two eyes." Allāh said: O Muḥammad! – and He placed His Hand on the head of Husayn (as) – Blessed is this newborn baby upon whom I have sent My prosperity, blessings, mercy, and pleasure. My curse, wrath, chastisement, disgrace, and punishment are upon those who

antagonize him, fight him, incite (the people) against him, and kill him. Verily he is the Master of Martyrs from the first to the last, in this life and in the Hereafter.[159]

2. Abul Husayn Muḥammad ibn ʻAbdillāh ibn ʻAli Al-Nāqid narrated to me from Abī Hārūn Al-ʻAbasi, from Abil Ash-hab Ja'far ibn Ḥayyān, from Khālid Al-Rab'i, from someone who heard Ka'b say: The first person who cursed the killer(s) of Husayn ibn ʻAli (as) was Ibrāhīm (as), the Friend of Allāh. He ordered his children to curse them and took a covenant from his children (in this regard). After Ibrāhīm (as), Mūsā ibn ʻImrān (as) cursed the killers of Husayn (as) and he ordered his nation to do so. Dāwūd (as) also cursed them and ordered Banī Israel to do this. Then ʻIsā (as) cursed them and he used to repeatedly say, "O Banī Israel! Curse the killers of Husayn (as), and if (any of) you meet Husayn (as), then support him. Those who are martyred with Husayn (as) are like those who have been martyred with all of the prophets who faced (their enemies) and did not run away (from them)." It is as if I can see his place (of burial). Every prophet has visited Karbalā. They have all stood on that land and said, "Verily you are a land filled with blessings. Verily the shining moon will be buried within you."[160]

3. Husayn ibn ʻAli Al-Za'farāni narrated to me in the city of Ray from Muḥammad ibn ʻUmar Al-Nasībi, from Hishām ibn Sa'd, who said: Some scholars narrated to me that the angel who came to the Messenger of Allāh (s.a.a.w.) and informed him of the killing of Husayn ibn ʻAli (as) was the angel of the seas. An angel from Firdaws flew down to an ocean, with his wings spread out over the (entire) ocean. He cried out, "O inhabitants of the seas! Attire yourselves in garments of grief, for the son of the Messenger of Allāh (s.a.a.w.) will be slaughtered." Then he carried some of the dust of Husayn (as) with his wings to the heavens. There was no angel that remained who did not smell it and who was not thereby agitated. They all cursed the killers of Husayn (as), their supporters, and their followers.[161]

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[159] Kāmil al-Ziyārāt, The Curse of Allāh, the Blessed and the Exalted, and the Prophets on the Killers of Husayn ibn ʻAli (as), Hadith #1
[160] Kāmil al-Ziyārāt, The Curse of Allāh, the Blessed and the Exalted, and the Prophets on the Killers of Husayn ibn ʻAli (as), Hadith #2
[161] Kāmil al-Ziyārāt, The Curse of Allāh, the Blessed and the Exalted, and the Prophets on the Killers of Husayn ibn ʻAli (as), Hadith #3

Pigeons Curse the killers of Imam Husayn

2 حَدَّثَنِي أَبِي وَ أَخِي وَ عَلِيُّ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ الْحَسَنِ جَمِيعاً عَنْ أَحْمَدَ بْنِ إِدْرِيسَ بْنِ أَحْمَدَ عَنْ أَبِي عَبْدِ اللَّهِ الْجَامُورَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ صَنْدَلٍ [صَفْوَانَ] عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ كُنْتُ جَالِساً فِي بَيْتِ أَبِي عَبْدِ اللَّهِ (ع) فَنَظَرْتُ إِلَى الْحَمَامِ الرَّاعِبِيِّ يُقَرْقِرُ طَوِيلًا فَنَظَرَ إِلَيَّ أَبُو عَبْدِ اللَّهِ (ع) فَقَالَ يَا دَاوُدُ أَ تَدْرِي مَا يَقُولُ هَذَا الطَّيْرُ قُلْتُ لَا وَ اللَّهِ جُعِلْتُ فِدَاكَ قَالَ تَدْعُو عَلَى قَتَلَةِ الْحُسَيْنِ بْنِ عَلِيٍّع فَاتَّخِذُوهُ فِي مَنَازِلِكُمْ وَ حَدَّثَنِي أَبِي (رحمه الله) وَ جَمَاعَةُ مَشَايِخِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ الْجَامُورَانِيِّ بِإِسْنَادِهِ مِثْلَهُ

2. My father, my brother, ʻAli ibn Husayn, and Muḥammad ibn Ḥasan all narrated to me from Aḥmad ibn Idrīs ibn Aḥmad, from Abī ʻAbdillāh Al-Jāmūrāni, from Ḥasan ibn ʻAli ibn Abī Ḥamzah, from Sandal/Safwān, from Dāwūd ibn Farqad, who said: I was sitting in the house of Abī ʻAbdillāh (Imam Sādiq (as)) and I saw a pigeon who was cooing for a long time. Then Abū ʻAbdillāh (as) looked at me and asked, "O Dāwūd! Do you know what this bird is saying?" I replied, "May I sacrifice myself for you! No, I do not." Imam (as) said, "It is cursing the killers of Husayn ibn ʻAli (as). Therefore, choose pigeons as birds in your houses." The above Ḥadīth has also been narrated to me through the following chain: My father, and all of my scholars, from Sa'd ibn ʻAbdillāh, from Abī ʻAbdillāh Al-Jāmūrāni, from Ḥasan ibn ʻAli ibn Abī Ḥamzah, from Sandal/Safwān, from Dāwūd ibn Farqad, from Abī ʻAbdillāh (as).[162]

Owl's Mourning for Imam Husayn

4 حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ مُوسَى عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ عُمَرَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْمِيثَمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (ع) يَا يَعْقُوبُ رَأَيْتَ بُومَةً بِالنَّهَارِ تَنَفَّسُ قَطُّ فَقَالَ لَا قَالَ وَ تَدْرِي لِمَ ذَلِكَ

[162] Kāmil al-Ziyārāt, Cursing of the Pigeons on the Killers of Husayn (as), Hadith #2

قَالَ لَا قَالَ لِأَنَّهَا تَظَلُّ يَوْمَهَا صَائِمَةً عَلَى مَا رَزَقَهَا اللَّهُ فَإِذَا جَنَّهَا اللَّيْلُ أَفْطَرَتْ عَلَى مَا رُزِقَتْ- ثُمَّ لَمْ تَزَلْ تَرَنَّمُ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع حَتَّى تُصْبِحَ

4. 'Ali ibn Husayn ibn Mūsā narrated to me from Sa'd ibn 'Abdillāh, from Mūsā ibn 'Umar, from Ḥasan ibn 'Ali Al-Maythami, (from Ya'qūb ibn Shu'ayb Al-Maythami), who said: Abū 'Abdillāh (Imam Sādiq (as)) asked, "O Ya'qūb! Have you ever seen an owl during the day?" I replied, "No." Imam (as) asked, "Do you know why that is?" I replied, "No." Imam (as) said, "It is because during the day, owls abstain from eating that with which Allāh has sustained them. At night, after breaking their fast with their sustenance, they keep chanting with grief over Husayn ibn 'Ali (as) until morning."[163]

Rewards for crying and making others cry over Imam Husayn

1 حَدَّثَنِي الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (ع) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (ع) يَقُولُ أَيُّمَا مُؤْمِنٍ دَمَعَتْ عَيْنَاهُ لِقَتْلِ الْحُسَيْنِ بْنِ عَلِيٍّ ع دَمْعَةً حَتَّى تَسِيلَ عَلَى خَدِّهِ بَوَّأَهُ اللَّهُ بِهَا فِي الْجَنَّةِ غُرَفاً يَسْكُنُهَا أَحْقَاباً وَ أَيُّمَا مُؤْمِنٍ دَمَعَتْ عَيْنَاهُ حَتَّى تَسِيلَ عَلَى خَدِّهِ فِينَا- لِأَذًى مَسَّنَا مِنْ عَدُوِّنَا فِي الدُّنْيَا بَوَّأَهُ اللَّهُ بِهَا فِي الْجَنَّةِ مُبَوَّأَ صِدْقٍ وَ أَيُّمَا مُؤْمِنٍ مَسَّهُ أَذًى فِينَا فَدَمَعَتْ عَيْنَاهُ حَتَّى تَسِيلَ عَلَى خَدِّهِ مِنْ مَضَاضَةِ مَا أُوذِيَ فِينَا صَرَفَ اللَّهُ عَنْ وَجْهِهِ الْأَذَى وَ آمَنَهُ يَوْمَ الْقِيَامَةِ مِنْ سَخَطِهِ وَ النَّارِ

2 حَدَّثَنِي أَبِي (رحمه الله) عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ الْجَامُورَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْبُكَاءَ وَ الْجَزَعَ مَكْرُوهٌ لِلْعَبْدِ فِي كُلِّ مَا جَزِعَ- مَا خَلَا الْبُكَاءَ وَ الْجَزَعَ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع فَإِنَّهُ فِيهِ مَأْجُورٌ

10 وَ عَنْهُ عَنْ سَلَمَةَ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ فُضَيْلِ بن [زائد [وَ] فَضَالَةَ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ مَنْ ذُكِرْنَا عِنْدَهُ فَفَاضَتْ عَيْنَاهُ حَرَّمَ اللَّهُ وَجْهَهُ عَلَى النَّارِ

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163 Kāmil al-Ziyārāt, The Lamentation of the Owl on Husayn (as), Hadith #4

1 حَدَّثَنَا أَبُو الْعَبَّاسِ الْقُرَشِيُّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي هَارُونَ الْمَكْفُوفِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (ع) يَا أَبَا هَارُونَ أَنْشِدْنِي فِي الْحُسَيْنِ (ع) قَالَ فَأَنْشَدْتُهُ فَبَكَى فَقَالَ أَنْشِدْنِي كَمَا تُنْشِدُونَ يَعْنِي بِالرِّقَّةِ قَالَ فَأَنْشَدْتُهُ امْرُرْ عَلَى جَدَثِ الْحُسَيْنِ * * فَقُلْ لِأَعْظُمِهِ الزَّكِيَّةِ - قَالَ فَبَكَى ثُمَّ قَالَ زِدْنِي قَالَ فَأَنْشَدْتُهُ الْقَصِيدَةَ الْأُخْرَى قَالَ فَبَكَى وَ سَمِعْتُ الْبُكَاءَ مِنْ خَلْفِ السِّتْرِ- قَالَ فَلَمَّا فَرَغْتُ قَالَ لِي يَا بَا هَارُونَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ (ع) شِعْراً فَبَكَى وَ أَبْكَى عَشْراً كُتِبَتْ لَهُ الْجَنَّةُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْراً فَبَكَى وَ أَبْكَى خَمْسَةً كُتِبَتْ لَهُ الْجَنَّةُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْراً فَبَكَى وَ أَبْكَى وَاحِداً كُتِبَتْ لَهُمَا الْجَنَّةُ وَ مَنْ ذُكِرَ الْحُسَيْنُ (ع) عِنْدَهُ فَخَرَجَ مِنْ عَيْنِهِ [عَيْنَيْهِ] مِنَ الدُّمُوعِ مِقْدَارُ جَنَاحِ ذُبَابٍ كَانَ ثَوَابُهُ عَلَى اللَّهِ وَ لَمْ يَرْضَ لَهُ بِدُونِ الْجَنَّةِ

4 وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ (ع) بَيْتَ شِعْرٍ فَبَكَى وَ أَبْكَى عَشَرَةً فَلَهُ وَ لَهُمُ الْجَنَّةُ- وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ بَيْتاً فَبَكَى وَ أَبْكَى تِسْعَةً فَلَهُ وَ لَهُمُ الْجَنَّةُ فَلَمْ يَزَلْ حَتَّى قَالَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ بَيْتاً فَبَكَى وَ أَظُنُّهُ قَالَ أَوْ تَبَاكَى فَلَهُ الْجَنَّةُ

1. Ḥasan ibn 'Abdillāh ibn Muḥammad ibn 'Isā narrated to me from his father, from Ḥasan ibn Maḥbūb, from 'Alā ibn Razīn, from Muḥammad ibn Muslim, from Abī Ja'far (Imam Bāqir (as)), who said: 'Ali ibn Husayn (Imam Sajjād (as)) used to say: Any believer who cries over Husayn ibn 'Ali (as) with (even) one tear running down his cheek will be rewarded by Allāh for that tear; he will be made to dwell in rooms in Paradise where he will stay for long ages. Any believer, who cries over us with (even) one tear running down his cheek because of his grief over the way in which our enemies hurt us in this life, will be rewarded by Allāh for that tear; he will be made to dwell in good settlements in Paradise. And any believer, who cries with (even) one tear running down his cheek because of his suffering from the pain of being hurt in our way, will be kept away from the afflictions of the Day of Judgment by Allāh and he will be safe from Allāh's Wrath and from Hell. The above Ḥadīth has also been narrated to me through the following chain: My father, and all of my scholars, from Sa'd ibn 'Abdillāh, from

Aḥmad ibn Muḥammad, from Ḥamzah ibn 'Ali Al-Ash'ari, from Ḥasan ibn Mu'āwiyah ibn Wahab, from someone who narrated to him, from Abī Ja'far (as).[164]

2. My father narrated to me from Sa'd ibn 'Abdillāh, from Abī 'Abdillāh Al-Jāmūrāni, from Ḥasan ibn 'Ali ibn Abī Ḥamzah, from his father, who said: I heard Abā 'Abdillāh (Imam Sādiq (as)) say: Crying and JAZA' is MAKRŪH for the slaves (of Allāh) over any matter except crying and Jaza' over Husayn ibn 'Ali (as). Verily the one who cries and acts impatiently over Husayn (as) will be rewarded.[165]

10. Ḥukaym ibn Dāwūd narrated to me from Salamah, from 'Ali ibn Sayf, from Bakr ibn Muḥammad, from Fuďayl ibn/and Faďālah, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: Allāh has made it Ḥarām for Hell to burn the face of anyone who sheds tears (on us) when we are mentioned in his presence.[166]

1. Abul 'Abbās Al-Qurashi narrated to me from Muḥammad ibn Husayn ibn Abil Khaťťāb, from Muḥammad ibn Ismā'īl, from Sāliḥ ibn 'Uqbah, from Abī Hārūn Al-Makfūf, who said: Abū 'Abdillāh (Imam Sādiq (as)) said to me, "O Abā Hārūn! Recite a poem for me about Husayn (as)." So I recited a poem for him and he cried. Then the Imam (as) said, "Recite it in the same way that you (usually) recite – with a grief-stricken tone." Then I recited (the poem which starts with) the following verse: "Pass by the grave of Husayn and say to his purified bones…" Imam (as) cried and asked me to recite more poems for him. I recited another poem for him. The Imam (as) cried (again) and I also heard (women) crying from behind the curtain. After I finished, the Imam (as) said to me: O Abā Hārūn! If one recites a poem about Husayn (as) and cries and makes ten people cry, Paradise will be registered for him and for them. If one recites a poem about Husayn (as) and cries and makes five people cry, Paradise will be registered for him and for them. If one recites a poem about Husayn (as) and cries and makes one person cry, Paradise will be registered for him and for he who cries. Those who shed tears when Husayn (as) is mentioned in front of them will be rewarded by

[164] Kāmil al-Ziyārāt, The Reward for Those Who Cry Over Husayn ibn 'Ali (as), Hadith #1
[165] Kāmil al-Ziyārāt, The Reward for Those Who Cry Over Husayn ibn 'Ali (as), Hadith #2
[166] Kāmil al-Ziyārāt, The Reward for Those Who Cry Over Husayn ibn 'Ali (as), Hadith #10

Allāh Himself, even if their tears are as small as the wing of a fly. And Allāh will not be pleased with any reward for them less than Paradise.[167]

4. Muḥammad ibn Ja'far narrated to me from Muḥammad ibn Husayn, from Muḥammad ibn Ismā'īl, from Sāliḥ ibn 'Uqbah, who said: Abū 'Abdillāh (Imam Sādiq (as)) said: If one recites one verse of a poem about Husayn (as) and cries and makes ten people cry, he and those (who cry) will be rewarded with Paradise. If one recites one verse of a poem about Husayn (as) and cries and makes nine people cry, he and those (who cry) will be rewarded with Paradise... Imam (as) kept reducing from the number and repeating the same reward until he said: If one recites one verse of a poem about Husayn (as) and cries (or even tries to cry), he will be rewarded with Paradise.[168]

Drink water and Remember Husayn

1 حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الرَّزَّازُ الْكُوفِيُّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْخَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (ع) إِذَا اسْتَسْقَى الْمَاءَ فَلَمَّا شَرِبَهُ رَأَيْتُهُ قَدِ اسْتَعْبَرَ وَ اغْرَوْرَقَتْ عَيْنَاهُ بِدُمُوعِهِ ثُمَّ قَالَ لِي يَا دَاوُدُ لَعَنَ اللَّهُ قَاتِلَ الْحُسَيْنِ (ع) فَمَا مِنْ عَبْدٍ شَرِبَ الْمَاءَ فَذَكَرَ الْحُسَيْنَ (ع) وَ لَعَنَ قَاتِلَهُ إِلَّا كَتَبَ اللَّهُ لَهُ مِائَةَ أَلْفِ حَسَنَةٍ وَ حَطَّ عَنْهُ مِائَةَ أَلْفِ سَيِّئَةٍ وَ رَفَعَ لَهُ مِائَةَ أَلْفِ دَرَجَةٍ وَ كَأَنَّمَا أَعْتَقَ مِائَةَ أَلْفِ نَسَمَةٍ وَ حَشَرَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ ثَلِجَ الْفُؤَادِ حَدَّثَنِي مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْحَضْرَمِيِّ عَنْ سَعْدِ بْنِ سَعْدٍ مِثْلَهُ

1. Muḥammad ibn Ja'far Al-Razzāz Al-Kūfi narrated to me from Muḥammad ibn Husayn, from Al-Khashāb, from 'Ali ibn Ḥassān, from 'Abdil Raḥmān ibn Kuthayr, from Dāwūd Al-Raqqi, who said: (One day) when I was with Abī 'Abdillāh (Imam Sādiq (as)) he asked for some water. After he drank it, his eyes were filled with tears and he started to cry. Then he (the Imam (as)) said to me: O Dāwūd! May Allāh's curse be upon the

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[167] Kāmil al-Ziyārāt, The Reward for Those Who Recite a Poem about Husayn (as), Cry, and Make Others Cry, Hadith #1

[168] Kāmil al-Ziyārāt, The Reward for Those Who Recite a Poem about Husayn (as), Cry, and Make Others Cry, Hadith #4

killers of Husayn (as). Verily if a slave (of Allāh) drinks water, remembering Husayn (as) and cursing his killers, Allāh will register one hundred thousand good deeds for him. He will wipe one hundred thousand bad deeds from his (book of) deeds and will add one hundred thousand ranks to his status; and it will be as if he has freed one hundred thousand slaves. On the Day of Judgment, Allāh will resurrect him with his heart filled with peace. The above Ḥadīth has also been narrated to me through the following chain: Muḥammad ibn Ya'qūb (Al-Kulayni), from 'Ali ibn Muḥammad, from Sahl ibn Ziyād, from Ja'far ibn Ibrāhīm Al-Ḥaďrami, from Sa'd ibn Sa'd.[169]

Duaa and Ziayrah by Alqamah

9 - حدثني حكيم بن داود بن حكيم وغيره، عن محمد بن موسى الهمداني، عن محمد بن خالد الطيالسي، عن سيف بن عميرة وصالح بن عقبة جميعا، عن علقمة بن محمد الحضرمي ومحمد بن إسماعيل، عن صالح بن عقبة، عن مالك الجهني، عن أبي جعفر الباقر (عليه السلام)، قال: من زار الحسين (عليه السلام) يوم عاشوراء حتى يظل عنده باكيا لقي الله عز وجل يوم القيامة بثواب الفي الف حجة والفي الف عمرة والفي الف غزوة، وثواب كل حجة وعمرة وغزوة كثواب من حج واعتمر وغزا مع رسول الله (صلى الله عليه وآله) ومع الأئمة الراشدين (عليهم السلام).

قال: قلت: جعلت فداك فما لمن كان في بعد البلاد وأقاصيها ولم يمكنه المصير إليه في ذلك اليوم، قال: إذا كان ذلك اليوم برز إلى الصحراء أو صعد سطحا مرتفعا في داره، وأومأ إليه بالسلام واجتهد على قاتله بالدعاء، وصلى بعده ركعتين، يفعل ذلك في صدر النهار قبل الزوال، ثم ليندب الحسين (عليه السلام) ويبكيه ويأمر من في داره بالبكاء عليه، ويقيم في داره مصيبته باظهار الجزع عليه، ويتلاقون بالبكاء بعضهم بعضا بمصاب الحسين (عليه السلام)، فانا ضامن لهم إذا فعلوا ذلك علي الله عز وجل جميع هذا الثواب.

169 Kāmil al-Ziyārāt, The Reward for Those Who Drink Water, Remembering Husayn (as) and Cursing His Killers, Hadith #1

فقلت: جعلت فداك وأنت الضامن لهم إذا فعلوا ذلك والزعيم به، قال: انا الضامن لهم ذلك والزعيم لمن فعل ذلك، قال: قلت: فكيف يعزي بعضهم بعضا، قال: يقولون:

عظم الله أجورنا بمصابنا بالحسين عليه السلام، وجعلنا وإياكم من الطالبين بثاره مع وليه الإمام المهدي من آل محمد (صلى الله عليه وآله).

فان استطعت ان لا تنتشر يومك في حاجة فافعل، فإنه يوم نحس لا تقضى فيه حاجة وان قضيت لم يبارك له فيها ولم ير رشدا، ولا تدخرن لمنزلك شيئا، فإنه من ادخر لمنزله شيئا في ذلك اليوم لم يبارك له فيما يدخره ولا يبارك له في أهله، فمن فعل ذلك كتب له ثواب الف الف حجة والف الف عمرة والف الف غزوة كلها مع رسول الله (صلى الله عليه وآله)، وكان له ثواب مصيبة كل نبي ورسول وصديق وشهيد مات أو قتل منذ خلق الله الدنيا إلى أن تقوم الساعة.

قال صالح بن عقبة الجهني وسيف بن عميرة، قال علقمة بن محمد الحضرمي: فقلت لأبي جعفر (عليه السلام): علمني دعاء أدعو به في ذلك اليوم إذا انا زرته من قريب، ودعاء أدعو به إذا لم إزره من قريب وأومأت إليه من بعد البلاد ومن داري، قال: فقال:

يا علقمة إذا أنت صليت ركعتين بعد أن تؤمي إليه بالسلام وقلت عند الايماء إليه وبعد الركعتين (1) هذا القول، فإنك إذا قلت ذلك فقد دعوت بما يدعو به من زاره من الملائكة، وكتب الله لك بها الف الف حسنة ومحى عنك الف الف سيئة ورفع لك مائة الف الف درجة، وكنت كمن استشهد مع الحسين بن علي حتى تشاركهم في درجاتهم، ولا تعرف الا في الشهداء الذين استشهدوا معه، وكتب لك ثواب كل نبي ورسول وزيارة من زار الحسين بن علي (عليهما السلام) منذ يوم قتل، تقول:

السلام عليك يا أبا عبد الله، السلام عليك يا بن رسول الله، السلام عليك يا خيرة الله وابن خيرته، السلام عليك يا بن أمير المؤمنين وابن سيد الوصيين، السلام عليك يا بن فاطمة سيدة نسأ العالمين، السلام عليك يا ثار الله وابن ثاره والوتر الموتور (1).

السلام عليك وعلى الأرواح التي حلت بفنائك وأناخت برحلك، عليكم مني جميعا سلام الله ابدا ما بقيت وبقي الليل والنهار.

يا أبا عبد الله لقد عظمت المصيبة بك علينا وعلى جميع أهل السماوات، فلعن الله أمة أسست أساس الظلم والجور عليكم أهل البيت ، ولعن الله أمة دفعتكم عن مقامكم، وأزالتكم عن مراتبكم التي رتبكم الله فيها، ولعن الله أمة قتلتكم، ولعن الله الممهدين لهم بالتمكين من قتالكم (1).

يا أبا عبد الله اني سلم لمن سالمكم، وحرب لمن حاربكم إلى يوم القيامة، فلعن الله ال زياد وال مروان، ولعن الله بني أمية قاطبة، ولعن الله ابن مرجانة (2)، ولعن الله عمر بن سعد، ولعن الله شمرا، ولعن الله أمة أسرجت وألجمت وتهيأت لقتالك.

يا أبا عبد الله بأبي أنت وأمي لقد عظم مصابي بك، فاسأل الله الذي أكرم مقامك ان يكرمني بك، ويرزقني طلب ثارك مع امام منصور من ال محمد (صلى الله عليه وآله)، اللهم اجعلني وجيها عندك بالحسين (3) في الدنيا والآخرة.

يا سيدي يا أبا عبد الله اني أتقرب إلى الله والى رسوله والى أمير المؤمنين والى فاطمة والى الحسن واليك صلى الله عليك وعليهم، بموالاتك والبراءة من أعدائك وممن قاتلك، ونصب لك الحرب، ومن جميع أعدائكم، وبالبراءة ممن أسس الجور وبنى عليه بنيانه، واجري ظلمه وجوره عليكم وعلى أشياعكم.

برئت إلى الله واليكم منهم، وأتقرب إلى الله ثم إليكم بموالاتكم وموالاة وليكم، والبرأة من أعدائكم ومن الناصبين لكم الحرب، والبرأة من أشياعهم واتباعهم، اني سلم لمن سالمكم، وحرب لمن حاربكم، ولي (1) لمن والاكم، وعدو لمن عاداكم.

فأسال الله الذي أكرمني بمعرفتكم ومعرفة أوليائكم، ورزقني البراءة من أعدائكم، ان يجعلني معكم في الدنيا والآخرة، وان يثبت لي عندكم قدم صدق في الدنيا والآخرة، واسأله ان يبلغني المقام المحمود (2) لكم عند الله، وان يرزقني طلب ثاركم مع امام مهدي ناطق لكم.

واسأل الله بحقكم، وبالشأن الذي لكم عنده، ان يعطيني بمصابي بكم أفضل ما أعطى مصابا بمصيبته (3)، أقول انا لله وانا إليه راجعون، يا لها من مصيبة ما أعظمها وأعظم رزيتها في الاسلام وفي جميع السماوات و الأرضين (4).

اللهم اجعلني في مقامي هذا ممن تناله منك صلوات ورحمة و مغفرة، اللهم اجعل محياي محيا محمد وآل محمد، ومماتي ممات محمد وآل محمد.

اللهم ان هذا يوم (1) تنزلت (2) فيه اللعنة على ال زياد وال أمية وابن اكلة الا كباد، اللعين بن اللعين على لسان نبيك، في كل موطن وموقف وقف فيه نبيك (صلى الله عليه وآله).

اللهم العن أبا سفيان ومعاوية وعلى يزيد بن معاوية اللعنة ابد الا بدين، اللهم فضاعف عليهم اللعنة ابدا لقتلهم الحسين (عليه السلام).

اللهم إني أتقرب إليك في هذا اليوم، وفي موقفي هذا، وأيام حياتي بالبراءة منهم واللعنة (3) عليهم، وبالموالاة لنبيك وأهل بيت نبيك صلى الله عليه وعليهم أجمعين.

ثم تقول مائة مرة:

اللهم العن أول ظالم ظلم حق محمد وآل محمد (4) واخر تابع له على ذلك، اللهم العن العصابة التي حاربت (5) الحسين، وشايعت وتابعت (6) أعدائه على قتله وقتل أنصاره، اللهم العنهم جميعا.

ثم تقول مائة مرة:

السلام عليك يا أبا عبد الله وعلى الأرواح التي حلت بفنائك وأناخت برحلك، عليكم مني سلام الله ابدا ما بقيت وبقي الليل والنهار، ولا جعله الله اخر العهد من زيارتكم، السلام على الحسين وعلى علي بن الحسين وعلى أصحاب الحسين صلوات الله عليهم أجمعين.

ثم تقول مرة واحدة:

اللهم خص أنت أول ظالم ظلم ال نبيك باللعن، ثم العن أعداء ال محمد من الأولين والآخرين، اللهم العن يزيد وأباه والعن عبيد الله بن زياد وال مروان وبني أمية قاطبة إلى يوم القيامة.

ثم تسجد سجدة تقول فيها:

اللهم لك الحمد حمد الشاكرين على مصابهم، الحمد لله على عظيم رزيتي فيهم، اللهم ارزقني شفاعة الحسين يوم الورود، وثبت لي قدم صدق عندك مع الحسين وأصحاب الحسين، الذين بذلوا مهجهم دون الحسين عليه السلام.

قال علقمة: قال أبو جعفر الباقر (عليه السلام):

ان استطعت ان تزوره في كل يوم بهذه الزيارة من دهرك (1) فافعل، فلك ثواب جميع ذلك إن شاء الله تعالى (1).

9. Ḥukaym ibn Dāwūd ibn Ḥukaym and others narrated to me from Muḥammad ibn Mūsā Al-Hamdāni, from Muḥammad ibn Khālid Al-Ṯayālisi, from Sayf ibn ʻAmīrah, and from Sāliḥ ibn ʻUqbah, from ʻAlqamah ibn Muḥammad Al-Ḥaḋrami, who said: Abū Ja'far (Imam Bāqir (as)) said: Those who go to the Ziyārah of Husayn (as) on the tenth day of Muḥarram (ʻĀshūrā) and spend the night next to him, crying over him, will meet Allāh, the Exalted, with the reward of two million Hajj and two million ʻUmrah and the reward of fighting two million battles (in the way of Allāh). Moreover, the reward for each one of these Hajj, ʻUmrah, and battles will be equivalent to the reward of those who have gone to Hajj and ʻUmrah and have fought with the Messenger of Allāh (s.a.a.w.) and the Righteous Imams – may Allāh's blessings be upon all of them. I asked, "May I sacrifice myself for you! What about those who are in distant lands and far countries and cannot travel to him on that day?" Imam (as) replied: On the Day of ʻĀshūrā, in the middle of the day and before noon, they should go to a desert or to an elevated part of their house and direct their Salām to Husayn (as) by pointing toward him, curse his killers increasingly, and establish two Rak'ah of prayers. Then they should mourn and cry over Husayn (as), order everyone in their house to cry over him, hold (a gathering) in their house (in which) Husayn's tragedies (are mentioned) and become restless over (the tragedies of) Husayn (as), and meet one another in their houses while crying and consoling one another over the tragedy of Husayn (as). Verily if they do this, I guarantee that Allāh, the Great and Almighty, will register all of those rewards (mentioned for going to his Ziyārah on the Day of ʻĀshūrā) for them. I asked, "May I sacrifice myself for you! Will you guarantee and promise these rewards for those who do this?" Imam (as) replied, "I guarantee and promise these rewards for those who do this." I asked, "How should they console one another?" Imam (as) replied: They should say:

May Allāh increase our rewards for being grieved over the tragedy of Husayn (as) and may He make us and you among those who seek to avenge him with his heir, the Rightly Guided Imam, from the family of Muḥammad (as). Imam (as) added: If possible, do not attempt to fulfill your needs on this day, for verily it is an ominous day when needs are not fulfilled. And even if they are fulfilled, one will not be blessed with them nor will he find any success in them. Do not buy or take anything to your house on this day. Verily those who do will not find any blessings in that which they take to their houses nor will they be blessed with their families. Allāh will register the reward of one million Hajj, one million 'Umrah, and one million battles (in the way of Allāh) for those who follow these (instructions), and all of this will be registered as if it was done with the Messenger of Allāh (s.a.a.w.). They will also earn the reward of (being afflicted by) the tragedies of all of the prophets, messengers, truthful ones, and the martyrs who died (naturally) or were killed since the day Allāh created this world until the rising of the Hour. Sāliḥ ibn 'Uqbah Al-Juhani and Sayf ibn 'Amīrah narrated that 'Alqamah ibn Muḥammad Al-Ḥaḍrami, added: I said to Abī Ja'far (Imam Bāqir (as)), "Teach me an invocation that I can recite on that day if I perform his Ziyārah from near (his grave) and an invocation that I can recite if I cannot perform his Ziyārah from near (his grave) and have to direct my Salām to him by pointing toward him from distant lands on the roof of my house." Imam (as) said: O 'Alqamah! If you establish two Rak'ah of prayers after directing your Salām to him by pointing toward him and then recite the following invocation while directing your Salām to him, then you have invoked Allāh with that with which the angels invoke Him when they perform the Ziyārah of Husayn (as) and Allāh will register one million good deeds for you, erase one million bad deeds for you, and add one hundred million ranks to your rank. You will be considered among those who were martyred with Husayn ibn 'Ali (as) and you will share their ranks. You will not be known for anything except being among the martyrs who were martyred with him and the reward of every prophet, every messenger, and every person who has gone to the Ziyārah of Husayn ibn 'Ali (as) since the day he was killed will be registered for you. (You should recite the following):

Salām to you, O Abā 'Abdillāh. Salām to you, O son of the Messenger of Allāh. Salām to you, O Choice of Allāh and the son of His Choice. Salām to you, O son of the Commander of the Believers and the son of the Master of the Successors. Salām to you, O son of Fāṭimah, the Master of the Women of the Worlds.

Salām to you, O one whose avenger is Allāh and O son of the one whose avenger is Allāh. Salām to you, O one who has not been avenged yet and who has yet to seek vengeance (against those who killed his family members).

Salām to you and to the souls who dismounted at your vicinity and stayed in your caravan. I pray that Allāh's Salām be upon all of you for as long as I live and for as long as there is a night and a day.

O Abā 'Abdillāh! The calamity is very painful and your tragedy is a great disaster for us and for all of the inhabitants of the heavens and the earth.

May Allāh's curse be upon the party who laid the foundation of oppression and injustice against you, the Ahlul Bayt.

May Allāh's curse be upon the party who kept you away from your positions and dethroned you from the posts in which Allāh had placed you.

May Allāh's curse be upon the party who killed you and may Allāh's curse be upon those who made the arrangements for them to be able to fight against you.

I seek nearness to Allāh and to you by dissociating myself from them, from their followers, and from those who obey them.

O Abā 'Abdillāh! Verily I make peace with those who are at peace with you and I am at war against those who are at war against you until the Day of Judgment.

May Allāh's curse be upon the family of Ziyād and upon the family of Marwān, and may Allāh's curse be upon all of the Banī Umayyah. May Allāh's curse be upon the son of Marjānah. May Allāh's curse be upon 'Umar ibn Sa'd. May Allāh's curse be upon Shimr.

And may Allāh's curse be upon the party that bridled and saddled (their sumpters) in preparation to fight you.

O Abā 'Abdillāh! May I sacrifice my father and mother for you. Being afflicted by your tragedy is extremely painful for me. Therefore, I ask Allāh, who has honoured your status, to honour me through you by sustaining me to seek your revenge along with the supported Imam from the family of Muḥammad (s.a.a.w.)

O Allāh! Dignify me in Your eyes through Husayn (as) in this life and in the Hereafter.

O my master, O Abā 'Abdillāh! I seek nearness to Allāh, the Exalted, to His Messenger, to the Commander of the Believers, to Fāṭimah, to Ḥasan, and to you – may Allāh's blessing and Salām be upon you and upon them – by loving you, O Abā 'Abdillāh, and by dissociating from your enemies, from those who fought you and incited war against you, and from all of your enemies; and by dissociating from those who laid the foundation of injustice and built the structure of oppression and injustice against you and against your Shia.

I seek nearness to Allāh and to you by dissociating myself from them. And I seek nearness to Allāh and then to you by loving you and loving your followers, by dissociating from your enemies and from those who incite war against you, and by dissociating from their followers and those who obey them.

Verily I make peace with those who are at peace with you, I am at war against those who are at war against you, I befriend those who befriend you, and I antagonize those who antagonize you.

I ask Allāh, who honoured me with knowing you and knowing your friends and sustained me with dissociation from your enemies, to allow me to be with you in this life and in the Hereafter and to keep my foot steady on the path of truth with you in this life and in the Hereafter. And I ask Him to allow me to come to the Praised Status that you have with Allāh. And I ask Allāh to sustain me with seeking your revenge along with the Rightly Guided Imam who will speak for you.

I ask Allāh, through you and through your rank with Him, to recompense me for being afflicted by your tragedy with the best reward that He has ever given to anyone who has ever been afflicted by a tragedy. :

I say, "Verily we are Allāh's and verily to Him we shall return" (2:156). What a tragedy!!! How great it is and how great of a calamity this is for Islām and for all of the inhabitants of the heavens and the earth!!!

O Allāh! Make me in this very place among those who receive Your Blessings, Your Mercy, and Your Forgiveness.

O Allāh! Make me live the way Muḥammad and the family of Muḥammad (s.a.a.w.) lived and (make me) die the way Muḥammad and the family of Muḥammad (s.a.a.w.) died

O Allāh! This is the day that the curse descended upon the family of Ziyād, the family of Umayyah, and the son of the Eater of the Livers – the cursed one and the son of the cursed one – who were (both) cursed by the tongue of Your Prophet (s.a.a.w.) in every land and in every place where Your Prophet (s.a.a.w.) stopped

O Allāh! Curse Abā Sufyān and Mu'āwiyah. Curse be upon Yazīd, son of Mu'āwiyah, for all eternity. O Allāh! Multiply the curses on them for killing Husayn (as)

O Allāh! I seek nearness to You on this day and in this very place, and everyday of my life by dissociating myself from them, by cursing them, and by adhering to Your Prophet Muḥammad and the family of Your Prophet – may Allāh's blessing be upon him and upon all of them. Then say one hundred times:

O Allāh! Curse the first oppressor who usurped the rights of Muḥammad and the family of Muḥammad (s.a.a.w.), and curse every last person who followed him in that regard. O Allāh! Curse the party who fought against Husayn (as) and paid allegiance to his enemies and followed them in killing Husayn (as) and killing his supporters. O Allāh! Curse them all. Then say one hundred times:

Salām to you, O Abā 'Abdillāh and to the souls who dismounted at your vicinity and stayed in your caravan. I pray that Allāh's Salām be upon you for as long as I live and for as long as there is a night and a day. May Allāh not make this the last time I perform your Ziyārah. Salām upon Husayn, upon 'Ali ibn Husayn, upon the children of Husayn, and upon the companions of Husayn – may Allāh's blessings be upon all of them. Then say one time

O Allāh! (I ask that) You specifically curse the first oppressor who oppressed the family of Your Prophet, and then curse the enemies of the family of Muḥammad from the first to the last. O Allāh! Curse Yazīd' and his father, curse 'Ubaydallāh ibn Ziyād, and curse the family of Marwān and all of the Banī Umayyah until the Day of Judgment. Then go in to prostration and say:

O Allāh! Praise be to You, the praise of those who are thankful in their tragedies. Praise be to Allāh for the greatness of my grief over their (the Ahlul Bayt (as)) disaster and calamity. O Allāh! Sustain me with the intercession of Husayn (as) on the Day of Entering (the desert of Judgment) and keep my foot steady on the path of truth with Husayn and the companions of Husayn, who offered the blood of their hearts for the sake of Husayn – may Allāh's blessings be upon all of them. 'Alqamah added: Abū Ja'far (Imam Bāqir (as)) said, "O 'Alqamah! If you can perform his Ziyārah by reading this Ziyārah every day of your life, do so, for Allāh-Willing you will have all of the rewards (which I mentioned)." The above Ḥadīth has also been narrated to me through the following chain: Muḥammad ibn Ismā'īl, from Sāliḥ ibn 'Uqbah, from Mālik Al-Juhani, from Abī Ja'far (as).[170]

The Fate of Yazid (LA) and al-Husayn's (as) killers

8 حَدَّثَنِي النَّاقِدُ أَبُو الْحُسَيْنِ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ قَالَ حَدَّثَنِي جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ الْغَنَوِيِّ عَنْ سُلَيْمَانَ قَالَ وَ هَلْ بَقِيَ فِي السَّمَاوَاتِ مَلَكٌ لَمْ يَنْزِلْ إِلَى رَسُولِ اللَّهِ (ص) يُعَزِّيهِ بِوَلَدِهِ

[170] Kāmil al-Ziyārāt, The Reward for the Ziyārah of Husayn (as) on the Day of 'Āshūrā, Hadith #9

الْحُسَيْنِ (ع) وَ يُخْبِرُهُ بِثَوَابِ اللَّهِ إِيَّاهُ وَ يَحْمِلُ إِلَيْهِ تُرْبَتَهُ مَصْرُوعاً عَلَيْهَا مَذْبُوحاً مَقْتُولًا جَرِيحاً طَرِيحاً مَخْذُولًا فَقَالَ رَسُولُ اللَّهِ (ص) اللَّهُمَّ اخْذُلْ مَنْ خَذَلَهُ وَ اقْتُلْ مَنْ قَتَلَهُ وَ اذْبَحْ مَنْ ذَبَحَهُ وَ لَا تُمَتِّعْهُ بِمَا طَلَبَ قَالَ عَبْدُ الرَّحْمَنِ فَوَ اللَّهِ لَقَدْ عُوجِلَ الْمَلْعُونُ يَزِيدُ وَ لَمْ يَتَمَتَّعْ بَعْدَ قَتْلِهِ بِمَا طَلَبَ- قَالَ عَبْدُ الرَّحْمَنِ وَ لَقَدْ أُخِذَ مناقصة [مُغَافَصَةً] بَاتَ سَكْرَانَ وَ أَصْبَحَ مَيِّتاً مُتَغَيِّراً كَأَنَّهُ مَطْلِيٌّ بِقَارٍ أُخِذَ عَلَى أَسَفٍ وَ مَا بَقِيَ أَحَدٌ مِمَّنْ تَابَعَهُ عَلَى قَتْلِهِ أَوْ كَانَ فِي مُحَارَبَتِهِ إِلَّا أَصَابَهُ جُنُونٌ أَوْ جُذَامٌ أَوْ بَرَصٌ وَ صَارَ ذَلِكَ وِرَاثَةً فِي نَسْلِهِمْ

2 وَ حَدَّثَنِي أَبِي (رحمه الله) عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (ع) قَالَ قَالَ رَسُولُ اللَّهِ (ص) إِنَّ فِي النَّارِ لَمَنْزِلَةً لَمْ يَكُنْ يَسْتَحِقُّهَا أَحَدٌ مِنَ النَّاسِ إِلَّا قَاتِلُ الْحُسَيْنِ بْنِ عَلِيٍّ وَ يَحْيَى بْنِ زَكَرِيَّا ع

2 وَ بِهَذَا الْإِسْنَادِ عَنْ عَبْدِ اللَّهِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرٍ الْأَرَّجَانِيِّ قَالَ صَحِبْتُ أَبَا عَبْدِ اللَّهِ (ع) فِي طَرِيقِ مَكَّةَ مِنَ الْمَدِينَةِ فَنَزَلْنَا مَنْزِلًا يُقَالُ لَهُ عُسْفَانُ ثُمَّ مَرَرْنَا بِجَبَلٍ أَسْوَدَ عَنْ يَسَارِ الطَّرِيقِ مُوحِشٍ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ (ص) مَا أَوْحَشَ هَذَا الْجَبَلَ مَا رَأَيْتُ فِي الطَّرِيقِ مِثْلَ هَذَا فَقَالَ لِي يَا ابْنَ بَكْرٍ أَ تَدْرِي أَيُّ جَبَلٍ هَذَا قُلْتُ لَا قَالَ هَذَا جَبَلٌ يُقَالُ لَهُ الْكَمَدُ وَ هُوَ عَلَى وَادٍ مِنْ أَوْدِيَةِ جَهَنَّمَ وَ فِيهِ قَتَلَةُ أَبِيَ الْحُسَيْنِ (ع) اسْتَوْدَعَهُمْ فِيهِ تَجْرِي مِنْ تَحْتِهِمْ مِيَاهُ جَهَنَّمَ مِنَ الْغِسْلِينِ وَ الصَّدِيدِ وَ الْحَمِيمِ وَ مَا يَخْرُجُ مِنْ جُبِّ الْجَوِي وَ مَا يَخْرُجُ مِنَ الْفَلَقِ مِنْ أَثَامٍ وَ مَا يَخْرُجُ مِنْ طِينَةِ الْخَبَالِ وَ مَا يَخْرُجُ مِنْ جَهَنَّمَ وَ مَا يَخْرُجُ مِنْ لَظَى وَ مِنَ الْحُطَمَةِ- وَ مَا يَخْرُجُ مِنْ سَقَرَ وَ مَا يَخْرُجُ مِنَ الْحَمِيمِ وَ مَا يَخْرُجُ مِنَ الْهَاوِيَةِ وَ مَا يَخْرُجُ مِنَ السَّعِيرِ- وَ مَا مَرَرْتُ بِهَذَا الْجَبَلِ فِي سَفَرِي فَوَقَفْتُ بِهِ إِلَّا رَأَيْتُهُمَا يَسْتَغِيثَانِ إِلَيَّ وَ إِنِّي لَأَنْظُرُ إِلَى قَتَلَةِ أَبِي وَ أَقُولُ لَهُمَا إِنَّمَا هَؤُلَاءِ فَعَلُوا مَا أَسَّسْتُمَا لَمْ تَرْحَمُونَا إِذْ وُلِّيتُمْ- وَ قَتَلْتُمُونَا وَ حَرَمْتُمُونَا وَ وَثَبْتُمْ عَلَى قَتْلِنَا [حَقِّنَا] وَ اسْتَبْدَدْتُمْ بِالْأَمْرِ دُونَنَا فَلَا رَحِمَ اللَّهُ مَنْ يَرْحَمُكُمَا ذُوقَا وَبَالَ مَا قَدَّمْتُمَا وَ مَا اللَّهُ بِظَلَّامٍ لِلْعَبِيدِ وَ أَشَدُّهُمَا تَضَرُّعاً وَ اسْتِكَانَةً الثَّانِي فَرُبَّمَا وَقَفْتُ عَلَيْهِمَا لِيَتَسَلَّى عَنِّي بَعْضُ مَا فِي قَلْبِي- وَ رُبَّمَا طَوَيْتُ الْجَبَلَ الَّذِي هُمَا فِيهِ وَ هُوَ جَبَلُ الْكَمَدِ قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَإِذَا طَوَيْتَ الْجَبَلَ فَمَا تَسْمَعُ قَالَ أَسْمَعُ أَصْوَاتَهُمَا يُنَادِيَانِ عَرِّجْ عَلَيْنَا نُكَلِّمْكَ فَإِنَّا نَتُوبُ وَ أَسْمَعُ مِنَ الْجَبَلِ صَارِخاً يَصْرُخُ بِي أَجِبْهُمَا وَ قُلْ لَهُمَا اخْسَؤُا فِيها وَ لا تُكَلِّمُونِ قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ مَنْ مَعَهُمْ قَالَ كُلُّ فِرْعَوْنٍ عَتَا عَلَى اللَّهِ وَ حَكَى اللَّهُ عَنْهُ فِعَالَهُ وَ كُلُّ مَنْ عَلَّمَ الْعِبَادَ الْكُفْرَ فَقُلْتُ مَنْ هُمْ قَالَ نَحْوُ بُولِسَ الَّذِي عَلَّمَ الْيَهُودَ أَنَّ يَدَ

اللَّهِ مَغْلُولَةٌ وَ نَحْوُ نَسْطُورَ الَّذِي عَلَّمَ النَّصَارَى أَنَّ عِيسَى الْمَسِيحَ ابْنُ اللَّهِ وَ قَالَ لَهُمْ هُمْ ثَلَاثَةٌ وَ نَحْوُ فِرْعَوْنِ مُوسَى الَّذِي قَالَ- أَنَا رَبُّكُمُ الْأَعْلى وَ نَحْوُ نُمْرُودَ الَّذِي قَالَ قَهَرْتُ أَهْلَ الْأَرْضِ وَ قَتَلْتُ مَنْ فِي السَّمَاءِ وَ قَاتِلِ أَمِيرِ الْمُؤْمِنِينَ (ع) وَ قَاتِلِ فَاطِمَةَ وَ مُحَسِّنٍ وَ قَاتِلِ الْحَسَنِ وَ الْحُسَيْنِ (ع) فَأَمَّا مُعَاوِيَةُ وَ عَمْرٌو فَمَا يَطْمَعَانِ فِي الْخَلَاصِ وَ مَعَهُمْ كُلُّ مَنْ نَصَبَ لَنَا الْعَدَاوَةَ وَ أَعَانَ عَلَيْنَا بِلِسَانِهِ وَ يَدِهِ وَ مَالِهِ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَأَنْتَ تَسْمَعُ ذَا كُلَّهُ وَ لَا تُفْزَعُ قَالَ يَا ابْنَ بَكْرٍ إِنَّ قُلُوبَنَا غَيْرُ قُلُوبِ النَّاسِ إِنَّا مُطِيعُونَ مُصَفَّوْنَ مُصْطَفَوْنَ نَرَى مَا لَا يَرَى النَّاسُ وَ نَسْمَعُ مَا لَا يَسْمَعُ النَّاسُ وَ إِنَّ الْمَلَائِكَةَ تَنْزِلُ عَلَيْنَا فِي رِحَالِنَا وَ تَتَقَلَّبُ فِي فُرُشِنَا وَ تَشْهَدُ طَعَامَنَا وَ تَحْضُرُ مَوْتَانَا وَ تَأْتِينَا بِأَخْبَارِ مَا يَحْدُثُ قَبْلَ أَنْ يَكُونَ وَ تُصَلِّي مَعَنَا وَ تَدْعُو لَنَا وَ تُلْقِي عَلَيْنَا أَجْنِحَتَهَا وَ تَتَقَلَّبُ عَلَى أَجْنِحَتِهَا صِبْيَانُنَا وَ تَمْنَعُ الدَّوَابَّ أَنْ تَصِلَ إِلَيْنَا وَ تَأْتِينَا مِمَّا فِي الْأَرَضِينَ مِنْ كُلِّ نَبَاتٍ فِي زَمَانِهِ وَ تَسْقِينَا مِنْ مَاءِ كُلِّ أَرْضٍ نَجِدُ ذَلِكَ فِي آنِيَتِنَا وَ مَا مِنْ يَوْمٍ وَ لَا سَاعَةٍ وَ لَا وَقْتِ صَلَاةٍ إِلَّا وَ هِيَ تَتَهَيَّأُ لَهَا وَ مَا مِنْ لَيْلَةٍ تَأْتِي عَلَيْنَا إِلَّا وَ أَخْبَارُ كُلِّ أَرْضٍ عِنْدَنَا وَ مَا يَحْدُثُ فِيهَا وَ أَخْبَارُ الْجِنِّ وَ أَخْبَارُ أَهْلِ الْهَوَى مِنَ الْمَلَائِكَةِ وَ مَا مِنْ مَلِكٍ يَمُوتُ فِي الْأَرْضِ وَ يَقُومُ غَيْرُهُ إِلَّا أَتَانَا خَبَرُهُ وَ كَيْفَ سِيرَتُهُ فِي الَّذِينَ قَبْلَهُ وَ مَا مِنْ أَرْضٍ مِنْ سِتَّةِ أَرَضِينَ إِلَى السَّابِعَةِ إِلَّا وَ نَحْنُ نُؤْتَى بِخَبَرِهِمْ فَقُلْتُ جُعِلْتُ فِدَاكَ فَأَيْنَ مُنْتَهَى هَذَا الْجَبَلِ قَالَ إِلَى الْأَرْضِ السَّابِعَةِ [السَّادِسَةِ]- وَ فِيهَا جَهَنَّمُ عَلَى وَادٍ مِنْ أَوْدِيَتِهِ عَلَيْهِ حَفَظَةٌ أَكْثَرُ مِنْ نُجُومِ السَّمَاءِ وَ قَطْرِ الْمَطَرِ وَ عَدَدِ مَا فِي الْبِحَارِ وَ عَدَدِ الثَّرَى قَدْ وُكِّلَ كُلُّ مَلَكٍ مِنْهُمْ بِشَيْءٍ وَ هُوَ مُقِيمٌ عَلَيْهِ لَا يُفَارِقُهُ قُلْتُ جُعِلْتُ فِدَاكَ إِلَيْكُمْ جَمِيعاً يُلْقُونَ الْأَخْبَارَ قَالَ لَا إِنَّمَا يُلْقَى ذَلِكَ إِلَى صَاحِبِ الْأَمْرِ وَ إِنَّا لَنَحْمِلُ مَا لَا يَقْدِرُ الْعِبَادُ عَلَى الْحُكُومَةِ فِيهِ فَنَحْكُمُ فِيهِ فَمَنْ لَمْ يَقْبَلْ حُكُومَتَنَا جَبَرَتْهُ الْمَلَائِكَةُ عَلَى قَوْلِنَا وَ أَمَرَتِ الَّذِينَ يَحْفَظُونَ نَاحِيَةً أَنْ يَقْسِرُوهُ عَلَى قَوْلِنَا وَ إِنْ كَانَ مِنَ الْجِنِّ مِنْ أَهْلِ الْخِلَافِ وَ الْكُفْرِ أَوْثَقَتْهُ وَ عَذَّبَتْهُ حَتَّى يَصِيرَ إِلَى مَا حَكَمْنَا بِهِ قُلْتُ جُعِلْتُ فِدَاكَ فَهَلْ يَرَى الْإِمَامُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَقَالَ يَا ابْنَ بَكْرٍ فَكَيْفَ يَكُونُ حُجَّةَ اللَّهِ عَلَى مَا بَيْنَ قُطْرَيْهَا وَ هُوَ لَا يَرَاهُمْ وَ لَا يَحْكُمُ فِيهِمْ وَ كَيْفَ يَكُونُ حُجَّةً عَلَى قَوْمٍ غُيَّبٍ لَا يَقْدِرُ عَلَيْهِمْ وَ لَا يَقْدِرُونَ عَلَيْهِ وَ كَيْفَ يَكُونُ مُؤَدِّياً عَنِ اللَّهِ وَ شَاهِداً عَلَى الْخَلْقِ وَ هُوَ لَا يَرَاهُمْ وَ كَيْفَ يَكُونُ حُجَّةً عَلَيْهِمْ وَ هُوَ مَحْجُوبٌ عَنْهُمْ وَ قَدْ جَعَلَ بَيْنَهُمْ وَ بَيْنَهُ أَنْ يَقُومَ بِأَمْرِ رَبِّهِ فِيهِمْ وَ اللَّهُ يَقُولُ وَ ما أَرْسَلْناكَ إِلَّا كَافَّةً لِلنَّاسِ يَعْنِي بِهِ مَنْ عَلَى الْأَرْضِ وَ الْحُجَّةُ مِنْ بَعْدِ النَّبِيِّ (ص) يَقُومُ مَقَامَ النَّبِيِّ (ص) مِنْ بَعْدِهِ وَ هُوَ الدَّلِيلُ عَلَى مَا تَشَاجَرَتْ فِيهِ الْأُمَّةُ وَ الْآخِذُ بِحُقُوقِ النَّاسِ وَ الْقِيَامُ بِأَمْرِ اللَّهِ- وَ الْمُنْصِفُ لِبَعْضِهِمْ مِنْ بَعْضٍ فَإِذَا لَمْ يَكُنْ مَعَهُمْ مَنْ يَنْفُذُ قَوْلُهُ وَ هُوَ يَقُولُ سَنُرِيهِمْ آياتِنا فِي الْآفاقِ وَ فِي أَنْفُسِهِمْ فَأَيُّ آيَةٍ فِي الْآفَاقِ غَيْرُنَا أَرَاهَا

اللّهُ أَهْلَ الْآفَاقِ- وَ قَالَ ما نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِها فَأَيُّ آيَةٍ أَكْبَرُ مِنَّا وَ اللَّهِ إِنَّ بَنِي هَاشِمٍ وَ قُرَيْشاً لَتَعْرِفُ مَا أَعْطَانَا اللَّهُ وَ لَكِنَّ الْحَسَدَ أَهْلَكَهُمْ كَمَا أَهْلَكَ إِبْلِيسَ وَ إِنَّهُمْ لَيَأْتُونَنَا إِذَا اضْطُرُّوا وَ خَافُوا عَلَى أَنْفُسِهِمْ فَيَسْأَلُونَّا فَنُوضِّحُ لَهُمْ فَيَقُولُونَ نَشْهَدُ أَنَّكُمْ أَهْلُ الْعِلْمِ ثُمَّ يَخْرُجُونَ فَيَقُولُونَ مَا رَأَيْنَا أَضَلَّ مِمَّنِ اتَّبَعَ هَؤُلَاءِ وَ يَقْبَلُ مَقَالَتَهُمْ قُلْتُ جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنِ الْحُسَيْنِ (ع) لَوْ نُبِشَ كَانُوا يَجِدُونَ فِي قَبْرِهِ شَيْئاً قَالَ يَا ابْنَ بَكْرٍ مَا أَعْظَمَ مَسَائِلَكَ الْحُسَيْنُ (ع) مَعَ أَبِيهِ وَ أُمِّهِ وَ أَخِيهِ الْحَسَنِ فِي مَنْزِلِ رَسُولِ اللَّهِ (ص) يُحْبَوْنَ كَمَا يُحْبَى وَ يُرْزَقُونَ كَمَا يُرْزَقُ فَلَوْ نُبِشَ فِي أَيَّامِهِ لَوُجِدَ وَ أَمَّا الْيَوْمَ فَهُوَ حَيٌّ عِنْدَ رَبِّهِ يُرْزَقُ وَ يَنْظُرُ إِلَى مُعَسْكَرِهِ وَ يَنْظُرُ إِلَى الْعَرْشِ مَتَى يُؤْمَرُ أَنْ يَحْمِلَهُ وَ إِنَّهُ لَعَلَى يَمِينِ الْعَرْشِ مُتَعَلِّقٌ يَقُولُ يَا رَبِّ أَنْجِزْ لِي مَا وَعَدْتَنِي وَ إِنَّهُ لَيَنْظُرُ إِلَى زُوَّارِهِ وَ هُوَ أَعْرَفُ بِهِمْ وَ بِأَسْمَاءِ آبَائِهِمْ وَ بِدَرَجَاتِهِمْ وَ بِمَنْزِلَتِهِمْ عِنْدَ اللَّهِ مِنْ أَحَدِكُمْ بِوَلَدِهِ وَ مَا فِي رَحْلِهِ وَ إِنَّهُ لَيَرَى مَنْ يَبْكِيهِ فَيَسْتَغْفِرُ لَهُ رَحْمَةً لَهُ وَ يَسْأَلُ أَبَاهُ الِاسْتِغْفَارَ لَهُ وَ يَقُولُ لَوْ تَعْلَمُ أَيُّهَا الْبَاكِي مَا أُعِدَّ لَكَ لَفَرِحْتَ أَكْثَرَ مِمَّا جَزِعْتَ فَلَيَسْتَغْفِرُ لَهُ كُلُّ مَنْ سَمِعَ بُكَاءَهُ مِنَ الْمَلَائِكَةِ فِي السَّمَاءِ وَ فِي الْحَائِرِ وَ يَنْقَلِبُ وَ مَا عَلَيْهِ مِنْ ذَنْبٍ

8. Abul Husayn Aḥmad ibn ʻAbdillāh ibn ʻAli Al-Nāqid narrated to me from Ja'far ibn Sulaymān, from his father, from ʻAbdil Raḥmān Al-Ghanawi, from Sulaymān, who said: Was there any angel left in the heavens that did not come down to the Messenger of Allāh (s.a.a.w.) to console him with regards to his son, Husayn (as), and to inform him of the reward of Husayn (as) with Allāh?! And (was there any angel) who did not go to the Messenger of Allāh (s.a.a.w.), carrying some of the dust on which Husayn (as) fell, was injured, slaughtered, killed, and on which he was abandoned?! The Messenger of Allāh (s.a.a.w.) used to say, "O Allāh! Abandon those who abandon Husayn, kill those who kill him, slaughter those who slaughter him, and do not fulfill their requests." ʻAbdul Raḥmān (Al-Ghanawi) said: I swear to Allāh that the cursed Yazīd was soon taken (by Allāh for punishment) and he did not enjoy any pleasure after killing Husayn (as). He died suddenly with a crisis. He spent the night while he was drunk and he was found dead and deformed in the morning as if he was coated with tar. Anyone who followed the order of Yazīd in killing Husayn (as) or anyone who participated in fighting Husayn (as) became insane or was afflicted with leprosy which became a hereditary disease in their progeny. May Allāh's curse be upon all of them. The above Ḥadīth has also been

narrated to me through the following chain: 'Ubaydullāh ibn Faďl, from Ja'far ibn Sulaymān, from his father, from 'Abdil Rḥmān Al-Ghanawi, from Sulaymān.[171]

2. My father narrated to me from Sa'd ibn 'Abdillāh, from Ibrāhīm ibn Hāshim, from 'Uthmān ibn 'Isā, from 'Amr ibn Shimr, from Jābir (Al-Ju'fi), from Abī Ja'far (Imam Bāqir (as)), who said: The Messenger of Allāh (s.a.a.w.) said: There is a position in Hell that no one deserves except the killer of Husayn ibn 'Ali (as) and the killer of Yahyā ibn Zakariyyā (as).[172]

2. Muḥammad ibn 'Abdillāh ibn Ja'far Al-Ḥimyari narrated to me from his father, from 'Ali ibn Muḥammad ibn Sulaymān, from Muḥammad ibn Khālid, from 'Abdillāh ibn Ḥammād Al-Basri, from 'Abdillāh (ibn 'Abdil Raḥmān) Al-Asam, from 'Abdillāh ibn Bukayr Al-Arjāni, who said: I accompanied Abā 'Abdillāh (Imam Sādiq (as)) from Madīnah to Makkah. On our journey, we stopped in an area called 'Usfān and then we passed by a black, frightening mountain which was to the left of the road. I said to him, "O son of the Messenger of Allāh! How frightening this mountain is! I have never seen anything like this on our route." Imam (as) asked, "O son of Bukayr! Do you know which mountain this is?" I replied, "No." Imam (as) said: This is a mountain called Kamad and it overlooks one of the valleys in Hell which contains the killers of my father, Husayn (as). The liquids of Hell flow under the killers of my father (in this valley). These liquids include Ghislīn, Sadīd, Ḥamīm, that which emerges from the Putrid Well, that which comes out from the sins in Falaq, that which comes out from the clay of Khabāl (pus), that which comes out from Jahannam, that which comes out from the blazing fires, that which comes out from Ḥuťamah, that which comes out from Saqar, that which comes out from Ḥamīm, that which comes out from Hāwiyah, and that which comes out from Sa'īr. Every time I pass by this mountain on my journey, I stop and see those Two seeking refuge with me and I look at the killers of my father (as), and I say to the two of them: Verily you established the foundations for that which they (the killers of Husayn (as)) did. You showed us no mercy at the time of your ruling.

[171] Kāmil al-Ziyārāt, Jabra'īl Shows the Land on Which Husayn (as) Will Be Killed to the Messenger of Allāh (s.a.a.w.), Hadith #8
[172] Kāmil al-Ziyārāt, The Killer of Husayn (as) and the Killer of Yaĥyā ibn Zakariyyā (as), Hadith #2

You killed us, denied and usurped our rights, and you tyrannized over our affairs by deposing us. May Allāh not have mercy on those who have mercy on the two of you. (Now) taste the evil results of that which you brought forth because Allāh is not unjust to (any of His) slaves. Sometimes I climb the mountain of Kamad which is where those two are located, and I stand there to soothe some of that which is in my heart, and the second one begs and succumbs to despair more intensely. I asked, "May I sacrifice myself for you! What do you hear when you climb this mountain?" Imam (as) replied: I hear the voices of those two. They call out, "Come toward us so that we can talk to you, verily we repent." And (then) I hear a call from the mountains which cries out, "Answer them and tell them, 'Remain condemned in it, and speak not to me' (23:108)." I asked, "May I sacrifice myself for you! Who else is with them?" Imam (as) replied, "Every tyrant pharaoh whose actions Allāh has mentioned (in the Qur'an) and everyone who taught disbelief to the slaves of Allāh." I asked, "Who are they?" Imam (as) replied: The likes of Bulis who taught the Jews that "…the hand of Allāh is tied up!" (5:64); the likes of Nasṭūr who taught the Christians that 'Īsā "…Al-Masīḥ is the son of Allāh" (9:30) and told them that they are three; the likes of Fir'awn (at the time) of Mūsā who said, "I am your lord, the most high" (79:24); and the likes of Numrūd who said, "I have overpowered everyone on earth and I have killed those in the heavens"; and the killer of the Commander of the Believers (as), the killer of Fāṭimah and Muḥsin (as), and the killers of Ḥasan and Husayn (as); and (also) Mu'āwiyah and 'Amr (ibn 'Ās), who have no hope of being saved, and anyone who incited animosity against us and helped (our enemies) with his tongue, wealth, or hand against us will also be with them. I asked, "May I sacrifice myself for you! You hear all of this and you are not frightened?" Imam (as) replied: O son of Bukayr! Our hearts are not like the hearts of the people. We are Allāh's obedient, purified, and chosen slaves. We see that which people do not see and we hear that which people do not hear. The angels come down to us (while we are travelling) on our conveyances. They roll in our beds. They witness us when we eat, they attend our funerals, and they bring the news of that which will take place in the future to us. They establish prayers with us, they pray for us, they place their wings over

us, and our children roll over their wings. They prevent the animals from coming near us. They bring various types of seasonal fruits for us from different lands and they bring water from every land for us which we find in our jugs. There is not any day nor hour nor any prayer time when the angels are not prepared (to serve us). The news of every land and that which takes place in it, the news of the Jinn, and the news of all of the angels in the heavens are brought to us every night. Whenever an angel dies in any land and is replaced with another angel, we are informed of it, and we are informed about the performance of this angel in comparison with the angel that he replaced. The news of all of the six earths all the way to the seventh earth is brought to us (at all times). I asked, "May I sacrifice myself for you! Where does this mountain end?" Imam (as) replied, "In the seventh earth, Hell is located in one of its valleys. There are many keepers who guard this valley. Their number is greater than the (number of) stars in the sky, drops of rain, creation in the seas, and the grains of soil in the earth. Every one of these keepers from among the angels has a dedicated duty which he carries out and never abandons." I asked, "May I sacrifice myself for you! The angels report to all of you?" Imam (as) said: No. They only report to the Owner of the Matter (the Imam of each time). Verily we are the rulers in matters over which none of the slaves of Allāh can rule. Whenever someone does not accept our ruling (about those specific matters), the angels force him to (carry out) our will and order the keepers who are dedicated to him, to force him to (carry out) our will. And if they are among the disbelieving Jinn, the angels put shackles around them and torture them until they submit to our ruling in those matters. I asked, "May I sacrifice myself for you! Can the Imam see everything from the East to the West?" Imam (as) replied: O son of Bukayr! How can he be the Decisive Proof of Allāh over the entire earth without seeing and ruling over everyone?! And how can he be the Decisive Proof over people who are not in his presence, who cannot reach him, and over whom he has no power?! How can he convey the message of Allāh and act as Allāh's witness over the creation if he cannot see them?! How can he be the Decisive Proof on the people if he is hidden from them while he has been appointed as the medium between the slaves and Allāh so that he carries out the orders

of his Lord to them?! Allāh says, "We have not sent you but to all of mankind" (34:28). This verse refers to everything on earth (not only mankind). The Decisive Proof after the Messenger of Allāh (s.a.a.w.) fills the post of the Messenger of Allāh (s.a.a.w.) after him. He is the judge in that which the nation disagrees about, the one who gives people their rights, the one who carries out the orders of Allāh, and he is the one who justly rules between the people. And how can the (following) words of Allāh be fulfilled if the Imam is not among the people?! Allāh says, "Soon We shall show Our signs to them in the horizons, and within themselves" (41:53). And which sign other than us did Allāh show to the people in the horizons?! Allāh says, "And We did not show them any sign but it was greater than the other" (43:48). Which sign is greater than us?! I swear to Allāh that Banī Hāshim and Quraysh know well that which Allāh has bestowed upon us but jealousy destroyed them, just as it destroyed Iblīs. Verily they come to us when they are in distress and when they are in fear and they ask us (questions), and we clarify their questions for them. Then they say to us, "We testify that you are the people of knowledge." Then they leave us and say, "We have not seen anyone more astray than those who follow them (the Ahlul Bayt (as)) and accept their words." I asked, "May I sacrifice myself for you! If the grave of Husayn (as) was to be disinterred, would anything be found in it?" Imam (as) replied: O son of Bukayr! Your questions are (always) about great matters. Verily Husayn (as) along with his father, mother, and his brother, Ḥasan (as), are with the Messenger of Allāh (s.a.a.w.) in his house and they are being rewarded and sustained, (just) as the Prophet (s.a.a.w.) is. If his grave would have been disinterred during his time, he would have been found there. However, today he is alive and sustained, and he is with his Lord. He looks at his camp (in Karbalā) and he also looks at the Throne until the time when it is ordered to carry him. Verily Husayn (as) is hanging on to the right side of the Throne and says, "O my Lord! Fulfill Your promise to me." Verily he looks at those who go to his Ziyārah and he knows them; he knows the names of their fathers, their ranks and their positions with Allāh, and that which they carry along with them even better than you know your own sons. Verily Husayn (as) looks at those who cry over him and he seeks forgiveness for them as an act

of mercy and he asks his father to seek forgiveness for them. And he says to them (those who cry over him), "O those who cry (over me)! If you knew that which has been prepared for you, your happiness would be greater than your restlessness." Imam (as) continued, "Verily all of the angels in the heavens and in the Ḥā'ir who hear those who cry on Husayn (as) seek forgiveness for them, and they (the Zuwwār) will return with no sins."[173]

Revenge of Mahdi (ajtfs)

11 حَدَّثَنِي أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ النَّاقِدُ قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ الْأَسْلَمِيُّ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ سَمِعْتُ أَبَا ذَرٍّ وَ هُوَ يَوْمَئِذٍ قَدْ أَخْرَجَهُ عُثْمَانُ إِلَى الرَّبَذَةِ فَقَالَ لَهُ النَّاسُ يَا أَبَا ذَرٍّ أَبْشِرْ فَهَذَا قَلِيلٌ فِي اللَّهِ تَعَالَى فَقَالَ مَا أَيْسَرَ هَذَا وَ لَكِنْ كَيْفَ أَنْتُمْ إِذَا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ (ع) قَتْلًا أَوْ قَالَ ذُبِحَ ذَبْحاً وَ اللَّهِ لَا يَكُونُ فِي الْإِسْلَامِ بَعْدَ قَتْلِ الْخَلِيفَةِ أَعْظَمُ قَتْلًا مِنْهُ [بَعْدَ قَتْلِ الْحُسَيْنِ أَعْظَمُ قَتِيلًا مِنْهُ]- وَ إِنَّ اللَّهَ سَيَسُلُّ سَيْفَهُ عَلَى هَذِهِ الْأُمَّةِ لَا يَغْمِدُهُ أَبَداً وَ يَبْعَثُ نَاقِماً [قَائِماً] مِنْ ذُرِّيَّتِهِ فَيَنْتَقِمُ مِنَ النَّاسِ وَ إِنَّكُمْ لَوْ تَعْلَمُونَ مَا يَدْخُلُ عَلَى أَهْلِ الْبِحَارِ وَ سُكَّانِ الْجِبَالِ فِي الْغِيَاضِ وَ الْآكَامِ وَ أَهْلِ السَّمَاءِ مِنْ قَتْلِهِ لَبَكَيْتُمْ وَ اللَّهِ حَتَّى تَزْهَقَ أَنْفُسُكُمْ وَ مَا مِنْ سَمَاءٍ يَمُرُّ بِهِ رُوحُ الْحُسَيْنِ (ع) إِلَّا فَزِعَ لَهُ سَبْعُونَ أَلْفَ مَلَكٍ يَقُومُونَ قِيَامًا تُرْعِدُ مَفَاصِلُهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَ مَا مِنْ سَحَابَةٍ تَمُرُّ وَ تُرْعِدُ وَ تُبْرِقُ إِلَّا لَعَنَتْ قَاتِلَهُ وَ مَا مِنْ يَوْمٍ إِلَّا وَ تُعْرَضُ رُوحُهُ عَلَى رَسُولِ اللَّهِ (ص) فَيَلْتَقِيَانِ

5 حَدَّثَنِي الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ بْنِ سَعْدٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ عُمَرَ بْنِ أَبَانٍ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ كَأَنِّي بِالْقَائِمِ عَلَى نَجَفِ الْكُوفَةِ وَ قَدْ لَبِسَ دِرْعَ رَسُولِ اللَّهِ (ص) فَيَنْتَفِضُ هُوَ بِهَا فَتَسْتَدِيرُ عَلَيْهِ فَيُغَشِّيهَا بِخِدَاجَةٍ مِنْ إِسْتَبْرَقٍ وَ يَرْكَبُ فَرَساً أَدْهَمَ بَيْنَ عَيْنَيْهِ شِمْرَاخٌ- فَيَنْتَفِضُ بِهِ انْتِفَاضَةً لَا يَبْقَى أَهْلُ بَلَدٍ إِلَّا وَ هُمْ يَرَوْنَ أَنَّهُ مَعَهُمْ فِي بِلَادِهِمْ فَيَنْتَشِرُ رَايَةُ رَسُولِ اللَّهِ (ص) عَمُودُهَا مِنْ عَمُودِ الْعَرْشِ وَ سَائِرُهَا مِنْ نَصْرِ اللَّهِ- لَا يَهْوِي بِهَا إِلَى شَيْءٍ أَبَداً إِلَّا هَتَكَهُ اللَّهُ فَإِذَا هَزَّهَا لَمْ يَبْقَ مُؤْمِنٌ إِلَّا صَارَ قَلْبُهُ كَزُبَرِ الْحَدِيدِ وَ يُعْطَى الْمُؤْمِنُ قُوَّةَ أَرْبَعِينَ رَجُلًا وَ لَا يَبْقَى مُؤْمِنٌ إِلَّا دَخَلَتْ عَلَيْهِ تِلْكَ الْفَرْحَةُ فِي قَبْرِهِ وَ ذَلِكَ حِينَ يَتَزَاوَرُونَ فِي قُبُورِهِمْ وَ يَتَبَاشَرُونَ بِقِيَامِ الْقَائِمِ فَيَسْخَطُ

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[173] Kāmil al-Ziyārāt, The Exceptional Narrations, Hadith #2

عَلَيْهِ ثَلَاثَةَ عَشَرَ أَلْفَ مَلَكٍ وَ ثَلَاثُمِائَةٍ وَ ثَلَاثَةَ عَشَرَ مَلَكاً قُلْتُ كُلُّ هَؤُلَاءِ الْمَلَائِكَةُ قَالَ نَعَمْ الَّذِينَ كَانُوا مَعَ نُوحٍ فِي السَّفِينَةِ وَ الَّذِينَ كَانُوا مَعَ إِبْرَاهِيمَ حِينَ أُلْقِيَ فِي النَّارِ وَ الَّذِينَ كَانُوا مَعَ مُوسَى حِينَ فَلَقَ الْبَحْرَ لِبَنِي إِسْرَائِيلَ وَ الَّذِينَ كَانُوا مَعَ عِيسَى حِينَ رَفَعَهُ اللَّهُ إِلَيْهِ وَ أَرْبَعَةُ آلَافِ مَلَكٍ مَعَ النَّبِيِّ (ص) مُسَوِّمِينَ- وَ أَلْفٌ مُرْدِفِينَ وَ ثَلَاثُمِائَةٍ وَ ثَلَاثَ عَشْرَةَ مَلَائِكَةً بَدْرِيِّينَ وَ أَرْبَعَةُ آلَافِ مَلَكٍ هَبَطُوا- يُرِيدُونَ الْقِتَالَ مَعَ الْحُسَيْنِ (ع) فَلَمْ يُؤْذَنْ لَهُمْ فِي الْقِتَالِ فَهُمْ عِنْدَ قَبْرِهِ شُعْثٌ غُبْرٌ- يَبْكُونَهُ إِلَى يَوْمِ الْقِيَامَةِ وَ رَئِيسُهُمْ مَلَكٌ يُقَالُ لَهُ مَنْصُورٌ فَلَا يَزُورُهُ زَائِرٌ إِلَّا اسْتَقْبَلُوهُ- وَ لَا يُوَدِّعُهُ مُوَدِّعٌ إِلَّا شَيَّعُوهُ وَ لَا يَمْرَضُ مَرِيضٌ إِلَّا عَادُوهُ وَ لَا يَمُوتُ مَيِّتٌ إِلَّا صَلَّوْا عَلَى جِنَازَتِهِ وَ اسْتَغْفَرُوا لَهُ بَعْدَ مَوْتِهِ وَ كُلُّ هَؤُلَاءِ فِي الْأَرْضِ يَنْتَظِرُونَ قِيَامَ الْقَائِمِ (ع) إِلَى وَقْتِ خُرُوجِهِ عَلَيْهِ صَلَوَاتُ اللَّهِ وَ السَّلَامُ

11، Abul Husayn Muḥammad ibn ʻAbdillāh ibn ʻAli Al-Nāqid narrated to me from ʻAbdil Raḥmān Al-Aslami, from ʻAbdillāh ibn Husayn, from ʻUrwah ibn Zubayr, who said: On the day when ʻUthmān expelled Abā Dhar to Rabadhah, people said to him, "O Abā Dhar! Rejoice, for verily this (suffering) is little in the way of Allāh, the Exalted." Abū Dhar replied: How insignificant this (suffering) is (in the way of Allāh)! But how will you feel when Husayn ibn ʻAli (as) is killed – or he said slaughtered – in such a terrible way?! I swear to Allāh that no killing will be greater than the killing of Husayn (as) in (the history of) Islam. Verily Allāh will unsheathe His sword against this nation and He will never sheathe it again. Verily Allāh will send an avenger from the progeny of Husayn (as) who will seek revenge against the people. I swear to Allāh that If you knew about (the grief) which will overcome the inhabitants of the seas, the mountains, the hills, the trees, and the heavens as a result of the killing of Husayn (as), you would cry so (intensely) that your soul would leave (your bodies). Seventy thousand angels will be alarmed in every sky through which the soul of Husayn (as) will pass (after he will be killed). They will all stand up (for him) while their joints will be shaking (in awe of Husayn (as)) until the Day of Judgment. Every cloud that passes, each (roar of) thunder, and every (strike of) lightning curses the killers of Husayn (as). Every day the soul of

Husayn (as) is presented to the Messenger of Allāh (s.a.a.w.) and they meet one another.[174]

5. Husayn ibn Muḥammad ibn ʻĀmir narrated to me from Aḥmad ibn Isḥāq ibn Sa'd, from Sa'dān ibn Muslim, from ʻUmar ibn Abān, from Abān ibn Taghlib, who said: Abū ʻAbdillāh (Imam Sādiq (as)) said: It is as if I can see the Qā'im (as) in Najaf (next to) Kūfah wearing the armour of the Messenger of Allāh (s.a.a.w.). He will shake the armour (first) and then it will wrap itself around him, after which he will cover it with a robe made of brocade. He will be riding a pitch-black horse which has a raceme on its forehead. He will jump (with) the horse in such a way that people in every country will see him as if he is with them in their (own) country. Then he will unfold the flag of the Messenger of Allāh (s.a.a.w.). The flag-pole is from the pillars of the Throne while the rest (of the flag) is from Allāh's victory! If he points this flag to anything, Allāh will destroy it. When he shakes the flag, the heart of every believer will become like a strong piece of iron and each believer will be given the strength of forty men. Every believer who has died will feel the happiness (of the rising of the Qā'im (as)) in his grave. They (the dead believers) will start visiting one another in their graves and will give glad tidings to one another about the rising of the Qā'im (as). Then thirteen thousand three hundred and thirteen angels will join the Qā'im (as). I (Abān ibn Taghlib) asked, "This many angels will join him?" Imam (as) replied: Yes. (These are) the angels who were with Nūḥ in the ark, with Ibrāhīm when he was cast in the fire, with Mūsā when he split the sea for the Banī Israel, and who were with ʻIsā when Allāh ascended him to Himself. (Among these angels are also) the four thousand "(fully equipped) distinguished angels" and the one thousand "angels [who came] in an unbroken succession" who were with the Prophet (s.a.a.w.), the three hundred and thirteen angels who fought in the Battle of Badr, and the four thousand angels who descended to fight along with Husayn (as) but who were not permitted to (fight). They (these four thousand angels) remain by the grave of Husayn (as), disheveled and covered with dust. They cry over him (and will

[174] Kāmil al-Ziyārāt, Words of the Commander of the Believers and Imam Husayn (as) about His Martyrdom, Hadith #11

continue to do so) until the Day of Judgment. Their chief is an angel named Mansūr. These angels receive everyone who comes to the Ziyārah of Husayn (as) and they accompany them when they bid farewell to Husayn (as). They visit them if they become ill, establish prayers on them at their funerals when they die, and seek forgiveness for them after their death. All of these angels are on earth waiting for the rising of the Qā'im (as).[175]

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[175] Kāmil al-Ziyārāt, The Angels' Pray for Those Who Go to the Ziyārah of Husayn (as), Hadith #5

From Uyun al-Akhbar al-Ridha

Allah revealed the Slaughter of Imam Husayn (as) to Nabi Ibrahim (as)

1 - حَدَّثَنا عَبْد الواحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدُوسٍ النِّيْسابُوري العَطَّار بِنِيْسابُورَ فِي شَعْبانَ سِنَةِ اِثْنَتَيْنِ وَخَمْسِينَ وَثَلاثِمائَةٍ قالَ: حَدَّثَنا مُحَمَّدُ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ النِّيْسابُوري عَنْ الفَضْلِ بْنِ شاذان قالَ: سَمِعتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ لَمَّا أَمَرَ اللَّهُ عَزَّ وَجَلَّ إِبْرَاهِيمَ عَلَيْهِ السَّلامُ أَنْ يَذْبَحَ مَكَانَ ابْنِهِ إِسْمَاعِيلَ الْكَبْشَ الَّذِي أَنْزَلَهُ عَلَيْهِ تَمَنَّى إِبْرَاهِيمُ أَنْ يَكُونَ قَدْ ذَبَحَ ابْنَهُ إِسْمَاعِيلَ بِيَدِهِ وَأَنَّهُ لَمْ يُؤْمَرْ بِذَبْحِ الْكَبْشِ مَكَانَهُ لِيَرْجِعَ إِلَى قَلْبِهِ مَا يَرْجِعُ إِلَى قَلْبِ الْوَالِدِ الَّذِي يَذْبَحُ أَعَزَّ وُلْدِهِ عَلَيْهِ بِيَدِهِ فَيَسْتَحِقَّ بِذَلِكَ أَرْفَعَ دَرَجَاتِ أَهْلِ الثَّوَابِ عَلَى الْمَصَائِبِ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا إِبْرَاهِيمُ مَنْ أَحَبُّ خَلْقِي إِلَيْكَ فَقَالَ يَا رَبِّ مَا خَلَقْتَ خَلْقاً هُوَأَحَبُّ إِلَيَّ مِنْ حَبِيبِكَ مُحَمَّدٍ فَأَوْحَى اللَّهُ إِلَيْهِ أَفَهُوَ أَحَبُّ إِلَيْكَ أَمْ نَفْسُكَ قَالَ بَلْ هُوَأَحَبُّ إِلَيَّ مِنْ نَفْسِي قَالَ فَوَلَدُهُ أَحَبُّ إِلَيْكَ أَمْ وَلَدُكَ قَالَ بَلْ وَلَدُهُ قَالَ فَذَبْحُ وَلَدِهِ ظُلْماً عَلَى أَيْدِي أَعْدَائِهِ أَوْجَعُ لِقَلْبِكَ أَوْ ذَبْحُ وَلَدِكَ بِيَدِكَ فِي طَاعَتِي قَالَ يَا رَبِّ بَلْ ذَبْحُهُ عَلَى أَيْدِي أَعْدَائِهِ أَوْجَعُ لِقَلْبِي قَالَ يَا إِبْرَاهِيمُ فَإِنَّ طَائِفَةًتَزْعُمُ أَنَّهَا مِنْ أُمَّةِ مُحَمَّدٍ سَتَقْتُلُ الْحُسَيْنَ ابْنَهُ مِنْ بَعْدِهِ ظُلْماً وَعُدْوَاناً كَمَا يُذْبَحُ الْكَبْشُ وَيَسْتَوْجِبُونَ بِذَلِكَ سَخَطِي فَجَزِعَ إِبْرَاهِيمُ لِذَلِكَ وَتَوَجَّعَ قَلْبُهُ وَأَقْبَلَ يَبْكِي فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ يَا إِبْرَاهِيمُ قَدْ فَدَيْتُ جَزَعَكَ عَلَى ابْنِكَ إِسْمَاعِيلَ لَوْ ذَبَحْتَهُ بِيَدِكَ بِجَزَعِكَ عَلَى الْحُسَيْنِ وَقَتْلِهِ وَأَوْجَبْتُ لَكَ أَرْفَعَ دَرَجَاتِ أَهْلِ الثَّوَابِ عَلَى الْمَصَائِبِ وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ.

17-1 Abdul Wahid ibn Muhammad ibn Ubdoos a-Neishaboori al-Attar narrated in the (Arabic) month of Sha'ban of the year 352 A.H. (964 A.D.) in Neishaboor that Fadhl ibn Shadan said, "I heard Imam Al-Ridha (s) say that Abraham (s) wished that he had sacrificed his own son Ishmael when God the Almighty the Sublime sent a sheep and ordered Abraham (s) to sacrifice it instead of his son. He wished that he had not been ordered to sacrifice a sheep instead of his son, so that he could have the feeling a father who sacrifices his dearest son with his own hands has, and could deserve the highest ranks of reward for suffering calamities. However, God the Almighty revealed to him, "O Abraham! Who is My dearest creature in your eyes?" Abraham (s) said, "O my Lord!

You have not created anyone who is dearer to me than your friend Muhammad (s).” Then God the Almighty revealed to him, ‘O Abraham! Do you like him more or do you like yourself more?’ He said, “No, I like him more than I like myself.” God said, “Do you like his child or do you like your child more?” He said, “His child.” God said, “Will the oppressive beheading of his child by his enemies hurt you more, or your beheading your own child in My obedience?” He said, “O My Lord. Of course, the beheading of his child by his enemies will hurt me more” God said, “O Abraham! A group of people who consider themselves to be a part of Muhammad’s (s) nation out of animosity and oppression will slaughter his son Husayn just like a sheep. Thus they will deserve My wrath.” Then Abraham (s) became really sad hearing this, felt a pain in his heart and started to cry. Then the Almighty God revealed the following to him, ‘O Abraham! I accepted your sorrow and sadness due to the slaughtering of Husayn instead of the sorrow you would have experienced for the sacrifice of your son Ishmael. And I will grant you the highest rewards for suffering calamities.” And these are God the Almighty’s words, ‘And We ransomed him with a momentous sacrifice.’ And there is no power nor any strength but in God.[176]

Prophet (s) wept for infant Imam Husayn (a) and foretold his Murder

5 - وَبِهذَا الإِسنادِ عَنْ عَلِيِّ بْنِ مُوسَى الرِّضاعَلَيْهِمَاالسَّلاَمُ قالَ: حَدَّثَني أَبي مُوسَى بْنُ جَعْفَرٍ قالَ: حَدَّثَني أَبي جَعْفَرُ بْنُ مُحَمَّدٍ قالَ: حَدَّثَني أَبي مُحَمَّدُ بْنُ عَلِيٍّ قالَ: حَدَّثَني أَبي عَلِيُّ بنُ الحُسَيْنِ قالَ: حَدَّثَني أَسْماءُ بِنْتُ عُمَيسٍ قالَتْ: حَدَّثَتِني فاطِمَة عَلَيْهَا السَّلاَمُ [...] قالَتْ أَسْماءُ: فَلَمّا كانَ بَعدَ حَولٍ وُلِدَ الحُسَيْنُ عَلَيْهِ السَّلامُ، وَجاءَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ، فَقالَ: يا أَسْماءُ هَلُمِّي ابْنِي، فَدَفَعَتهُ إِلَيْهِ فِي خِرْقَةٍ بَيْضاءَ، فَأَذَّن فِي أُذُنِهِ اليُمنى، وَأَقامَ فِي اليُسرى وَوَضَعَهُ فِي حِجْرِهِ فَبَكى، فَقالَتْ أَسماءُ: بِأَبِي أَنْتَ وَأُمِّي مِمَّ بُكاؤكَ؟ قالَ عَلَى ابْنِي هذا، قُلْتُ: إِنَّهُ وُلِدَ السَّاعَةَ يا رَسُولَ اللَّهِ، فَقالَ: تَقتُلُهُ الفِئَةُ الباغيَةُ مِن بَعْدِي، لا أَنالَهُمُ اللَّهُ شَفاعَتِي، ثُمَّ قالَ: يا أَسْماءُ لا تُخبِري فاطِمَة بِهذا فَإِنَّها قَرِيبَةُ عَهْدٍ بِوِلادَتِهِ، ثُمَّ

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[176] ‘Uyūn akhbār al-Riḍā Book 2, Chapter 17 Imam al-Ridha’s Words On the Interpretation of the Almighty God’s Words, ‘and We Ransomed Him With a Momentous Sacrifice.’[327]

قالَ لِعَلِيٍّ: أيُّ شَيءٍ سَمَّيت ابْني هذا؟ قالَ: ما كُنْتُ لأَسبِقَكَ بِاسْمِهِ يا رَسُولَ اللّهِ، وَقَدْ كُنْتُ أُحِبُّ أَن أَسَميَهُ حَرباً، فَقالَ النَّبِيُ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ: وَلا أَسبِقُ بِاسْمِهِ رَبِّي عَزَّ وَجَلَّ، ثُمَّ هَبَطَ جَبْرَئِيلُ عَلَيْهِ السَّلامُ فَقالَ: يا مُحَمَّدُ العَلِيُّ الأَعلى يُقرِئُكَ السَّلامَ، وَيَقُولُ لَكَ: عَلِيٌّ مِنْكَ كَهارُونَ مِن مُوسى، سَمِّ ابْنَكَ هذا بِاسمِ ابْنِ هارُونَ، قالَ النَّبِيُ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ: ما اسْمُ ابْنِ هارُونَ؟ قالَ: شُبَيرٌ قالَ النَّبِيُ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ: لِساني عَرَبِيٌّ، قالَ جِبْرَئِيلُ عَلَيْهِ السَّلامُ: سَمِّهِ الحُسَيْنَ، فَلَمَّا كانَ يَوْمُ سابِعِه عَقَّ عَنْهُ النَّبِيُ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ بِكَبشَينِأَملَحَينِ وَأعطَى القابِلَةَ فَخِذاً وَدِيناراً، ثُمَّ حَلَقَ رَأسَهُ وَتَصَدَّقَ بِوَزنِ الشَّعْرِ وَرِقاً، وَطَلى رَأسَهُ بِالخُلوقِ فَقالَ: يا أَسْماءُ الدَّمُ فِعلُ الجاهِلِيَّةِ.

31-5 According to the same documentation, Ali ibn Musa Ar-Ridha' (a.s) quoted on the authority of his father Musa ibn Ja'far (al-Kadhim) (a.s), on the authority of his father Ja'far ibn Muhammad (as-Sadiq) (a.s), on the authority of his father Muhammad ibn Ali (a.s), on the authority of his father Ali ibn Al-Husayn (a.s), on the authority of Asma' bint Umays, on the authority of (the Blessed Lady) Fatima (a.s), [...] Asma' added, "Al-Husayn was born the following year. The Prophet (S) came and said, 'O Asma'! Bring me my (grand)son.' Asma' handed him the baby wrapped up in white cloth. The Prophet (S) recited the call to prayer in the baby's right ear, and the invitation to establish the prayer in his left ear. Then the Prophet (S) hugged him and started to cry. Asma' said, 'O Prophet of God! May my parents be your ransom! Why are you crying?' The Prophet (S) replied, 'I am crying for this (grand)son of mine.' Asma' said, 'O Prophet of God! He was just born!' The Prophet (S) said, 'O Asma'! After my death, oppressors will kill him. May God deprive them of my intercession.' Then the Prophet (S) added, 'O Asma'! Don't inform (the Blessed Lady) Fatima about this since she has just delivered him.' He (a.s) then asked Ali (a.s), 'What did you name my (grand)son?' Ali (a.s) replied, 'O Prophet of God! I have not named him before you do. However, I wish to call him Harb.' The Prophet (S) said, 'Neither will I name him before my Lord does.' Then Gabriel descended and said, 'O Muhammad! The Ali Al-A'ala sends greetings to you and says, 'In respect to you Ali is in the same rank that Aaron was to Moses with the exception that there will be no Prophets after you. Name your (grand)son the same as the son of Aaron.' The Prophet (S) asked Gabriel, 'What was the name of the son of

Aaron?' Gabriel said, 'Shobayr.' The Prophet (S) said, 'My language is Arabic.' Gabriel said, 'Name the baby Al-Husayn.'" Asma' added, "Then he was named Al-Husayn. When the seventh day after his birth came, the Prophet (S) sacrificed two gray sheep for him. He (a.s) gave one leg to the midwife for one Dinar. TheProphet (S) then shaved the child's head and gave charity in the amount of silver equal to the weight of his hair. He (a.s) then rubbed the baby's head with saffron and said, 'O Asma'! Rubbing blood on the baby's head is one of the practices of the Age of Ignorance.'"[177]

The Worst of the Ummah Will Kill Imam al-Husayn (a)

278 - وَبِإِسْنادِهِ عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قالَالنَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: يَقْتُلُ الحُسَيْنَ شَرُّ الأُمَّةِ، وَيَتَبَرَّأُ مِن وُلْدِهِ مَن يَكفُرُ بي.

31-278 According to the same documentation, on the authority of Ali (a.s.), the Prophet (S) said, "The most wicked member of this nation will kill Al-Husayn (a.s.). Whoever denounces Al-Husayn's (a.s.) progeny has denounced me."[178]

Imam Ridha (a) refutes those who deny Imam Husayn (a) was killed

5 - حَدَّثَنا تَمِيمُ بْنِ عَبْدِ اللَّه بْنِ تَمِيمُ القُرَشِي قالَحَدَّثَني أَبي، عَن أَحْمَدِ بْنِ عَلِى الأَنْصارِي، عَن أَبي الصَّلْتِ الهَرَوِيِّ قالَ: قُلْتُ لِلرِّضَا عَلَيْهِ السَّلامُ إِنَّ فِي سَوَادِ الْكُوفَةِ قَوْماً يَزْعُمُونَ أَنَّ النَّبِيَّ لَمْ يَقَعْ عَلَيْهِ سَهْوٌ فِي صَلاتِهِ فَقَالَ كَذَبُوا لَعَنَهُمُ اللَّهُ إِنَّ الَّذِي لا يَسْهُو هُوَ اللَّهُ الَّذِي لا إِلَهَ إِلا هُوَ قَالَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَفِيهِمْ قَوْمٌ يَزْعُمُونَ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ لَمْ يُقْتَلْ وَأَنَّهُ أُلْقِيَ شَبَهُهُ عَلَى حَنْظَلَةَ بْنِ أَسْعَدَ الشَّامِيِّ وَأَنَّهُ رُفِعَ إِلَى السَّمَاءِ كَمَا رُفِعَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلامُ، وَيَحْتَجُّونَ بِهَذِهِ الآْيَةِ: وَلَنْ يَجْعَلَ اللَّهُ لِلْكافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلاً فَقَالَ كَذَبُوا عَلَيْهِمْ غَضَبُ اللَّهِ وَلَعْنَتُهُ وَكَفَرُوا بِتَكْذِيبِهِمْ لِنَبِيِّ اللَّهِ فِي إِخْبَارِهِ بِأَنَّ الْحُسَيْنَ بْنَ عَلِيٍ عَلَيْهِ السَّلامُ سَيُقْتَلُ وَاللَّهِ لَقَدْ قُتِلَ الْحُسَيْنُ وَقُتِلَ مَنْ كَانَ خَيْراً مِنَ الْحُسَيْنِ أَمِيرُ

[177] ʿUyūn akhbār al-Riḍā Volume 2, Book 1, Chapter 1 Traditions about Ar-Ridha (a.s), Hadith 5
[178] ʿUyūn akhbār al-Riḍā Volume 2, Book 1, Chapter 1 Traditions about Ar-Ridha (a.s), Hadith 278

الْمُؤْمِنِينَ وَالْحَسَنُ بْنُ عَلِيٍّ وَمَا مِنَّا إِلا مَقْتُولٌ وَأَنَا وَاللَّهِ لَمَقْتُولٌ بِالسَّمِّ بِاغْتِيَالِ مَنْ يَغْتَالُنِي أَعْرِفُ ذَلِكَ بِعَهْدٍ مَعْهُودٍ إِلَيَّ مِنْ رَسُولِ اللَّهِ أَخْبَرَهُ بِهِ جَبْرَئِيلُ، عَن رَبِّ الْعَالَمِينَ وَأَمَّا قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَلَنْ يَجْعَلَ اللَّهُ لِلْكافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلاً فَإِنَّهُ يَقُولُ وَلَنْ يَجْعَلَ اللَّهُ لِكَافِرٍ عَلَى مُؤْمِنٍ حُجَّةً وَلَقَدْ أَخْبَرَ اللَّهُ عَزَّ وَجَلَّ مِنْ كُفَّارٍ قَتَلُوا النَّبِيِّينَ بِغَيْرِ الْحَقِّ وَمَعَ قَتْلِهِمْ إِيَّاهُمْ لَمْ يَجْعَلِ اللَّهُ لَهُمْ عَلَى أَنْبِيَائِهِ سَبِيلاً مِنْ طَرِيقِ الْحُجَّةِ.

قَد أَخرَجتُ ما رُوِيَتُهُ فِي هذَا الْمَعْنى فِي كِتابِ إِبطالِ الغُلُوِّ وَالتَّفوِيضِ.

46-5 Tamim ibn Abdullah ibn Tamim al-Qurashi - may God have Mercy upon him - narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Abi Salt al-Harawi that he told Ar-Ridha' (a.s.), "O son of the Prophet of God! There are people in the vicinity of Kufa [...] who think that Al-Husayn ibn Ali (a.s.) was not killed and God made someone else called Handhala ibn As'ad ash-Shami look like him (and be killed). And He raised Jesus (a.s.) - the son of (the Blessed Lady) Mary (a.s.) and the reason they present is by using the following verse, '…And never will God grant to the unbelievers a way (to triumphs) over the believers.'" The Imam (a.s.) replied, "They are lying. God's Wrath and Curse be upon them! They have disbelieved in God by denying what the Prophet (S) has said about Al-Husayn ibn Ali (a.s.) being killed, 'I swear by God that Al-Husayn ibn Ali (a.s.) will be killed.' There is no doubt that Al-Husayn ibn Ali (a.s.) has been killed. Even the ones better than Al-Husayn ibn Ali (a.s.) - that is (Ali) the Commander of the Faithful (a.s.) and Al-Hassan ibn Ali (a.s.) were killed. There is no one of us who does not get killed. I swear by God that I will also be killed by being poisoned by a tricky unmanly person. I know this from the Trusted Covenant which we have inherited from God's Prophet (S) that Gabriel delivered to him (a.s.) on behalf of the Lord of the Two Worlds. And the verse stated by the Honorable the Exalted God, '…And never will God grant to the unbelievers a way (to triumphs) over the believers' provides the proof. This means that God has not granted the unbelievers any proofs superior to those of the believers. There is no doubt that the Honorable the Exalted God has informed us that the unbelievers have unrightfully killed

the Divine Prophets without having any proofs or reasons. Thus God has not left any ways for them to have any proofs against His Prophets (a.s.).”[179]

How one should Spend their Muharram and Weep for al-Husayn (a)

53 - حَدَّثَنا مُحَمَّدِ بْنِ عَلِي ماجِيلوَيْه رَضِيَ اللَّهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ إبراهِيمِ بْنِ هاشِم، عَن أَبِيهِ، عَن الرَّيانِ بْنِ شَبِيبٍ قالَ دَخَلْتُ عَلَى الرِّضَا عَلَيْهِ السَّلامُ فِي أَوَّلِ يَوْمٍ مِنَ الْمحَرَّمِ فَقَالَ لِي يَا ابْنَ شَبِيبٍ أَصائِمٌ أَنْتَ؟ فَقُلْتُ لا. فَقَالَ إِنَّ هَذَا الْيَوْمَ هُوَ الْيَوْمُ الَّذِي دَعَا فِيهِ زَكَرِيَّا رَبَّهُ عَزَّ وَجَلَّ فَقَالَ: ﴿رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعاءِ﴾ فَاسْتَجَابَ اللَّهُ لَهُ وَأَمَرَ الْمَلائِكَةَ فَنَادَتْ زَكَرِيَّا وَهُوَ قائِمٌ يُصَلِّي فِي الْمِحْرابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيى. فَمَنْ صَامَ هَذَا الْيَوْمَ ثُمَّ دَعَا اللَّهَ عَزَّ وَجَلَّ اسْتَجابَ اللَّهُ لَهُ كَمَا اسْتَجَابَ لِزَكَرِيَّا عَلَيْهِ السَّلامُ.ثُمَّ قَالَ يَا ابْنَ شَبِيبٍ إِنَّ الْمُحَرَّمَ هُوَ الشَّهْرُ الَّذِي كَانَ أَهْلُ الْجاهِلِيَّةِ فِيما مَضَى يُحَرِّمُونَ فِيهِ الظُّلْمَ وَالْقِتالَ لِحُرْمَتِهِ. فَمَا عَرَفَتْ هَذِهِ الأُمَّةُ حُرْمَةَ شَهْرِهَا وَلا حُرْمَةَ نَبِيِّهَا. لَقَدْ قَتَلُوا فِي هَذَا الشَّهْرِ ذُرِّيَّتَهُ وَسَبَوْا نِساءَهُ وَانْتَهَبُوا ثِقَلَهُ، فَلا غَفَرَ اللَّهُ لَهُمْ ذَلِكَ أَبَداً. يَا ابْنَ شَبِيبٍ إِنْ كُنْتَ بَاكِياً لِشَيْءٍ فَابْكِ لِلْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلامُ، فَإِنَّهُ ذُبِحَ كَمَا يُذْبَحُ الْكَبْشُ، وَقُتِلَ مَعَهُ مِنْ أَهْلِ بَيْتِهِ ثَمَانِيَةَ عَشَرَ رَجُلاً مَا لَهُمْ فِي الأَرْضِ شَبِيهُونَ، وَلَقَدْ بَكَتِ السَّمَاوَاتُ السَّبْعُ وَالأَرَضُونَ لِقَتْلِهِ، وَلَقَدْ نَزَلَ إِلَى الأَرْضِ مِنَ الْمَلائِكَةِ أَرْبَعَةُ آلافٍ لِنَصْرِهِ فَوَجَدُوهُ قَدْ قُتِلَ، فَهُمْ عِنْدَ قَبْرِهِ شُعْثٌ غُبْرٌ إِلَى أَنْ يَقُومَ الْقَائِمُ فَيَكُونُونَ مِنْ أَنْصارِهِ وَشِعارُهُمْ يَا لَثَارَاتِ الْحُسَيْنِ.يَا ابْنَ شَبِيبٍ لَقَدْ حَدَّثَنِي أَبِي، عَن أَبِيهِ، عَن جَدِّهِ أَنَّهُ لَمَّا قُتِلَ جَدِّيَ الْحُسَيْنُ أَمْطَرَتِ السَّمَاءُ دَماً وَتُرَاباً أَحْمَرَ. يَا ابْنَ شَبِيبٍ إِنْ بَكَيْتَ عَلَى الْحُسَيْنِ حَتَّى تَصِيرَ دُمُوعُكَ عَلَى خَدَّيْكَ غَفَرَ اللَّهُ لَكَ كُلَّ ذَنْبٍ أَذْنَبْتَهُ صَغِيراً كَانَ أَوْ كَبِيراً قَلِيلاً كَانَ أَوْ كَثِيراً.يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ تَلْقَى اللَّهَ عَزَّ وَجَلَّ وَلا ذَنْبَ عَلَيْكَ فَزُرِ الْحُسَيْنَ عَلَيْهِ السَّلامُ.يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ تَسْكُنَ الْغُرَفَ الْمَبْنِيَّةَ فِي الْجَنَّةِ مَعَ النَّبِيِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَالْعَنْ قَتَلَةَ الْحُسَيْنِ.يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ يَكُونَ لَكَ مِنَ الثَّوَابِ مِثْلَ مَا لِمَنِ اسْتُشْهِدَ مَعَ الْحُسَيْنِ فَقُلْ مَتَى مَا ذَكَرْتَهُ يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزاً عَظِيماً.يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ تَكُونَ مَعَنَا فِي الدَّرَجَاتِ الْعُلَى مِنَ الْجِنَانِ فَاحْزَنْ لِحُزْنِنَا وَافْرَحْ لِفَرَحِنَا وَعَلَيْكَ بِوَلايَتِنَا فَلَوْ أَنَّ رَجُلاً تَوَلَّى حَجَراً لَحَشَرَهُ اللَّهُ مَعَهُ يَوْمَ الْقِيامَةِ.

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179 ʿUyūn akhbār al-Riḍā Volume 2, Book 1, Chapter 16, Hadith 5

28-53 Muhammad Ibn Ali Majiluwayh (ra) narrated that Ali Ibn Ibrahim Ibn Hashim narrated from his father that al-Rayyan Ibn Shabeeb said: “I went to see Imam al-Ridha (as) on the first day of Muharram. He said, ‘O Ibn Shabeeb! Are you fasting?’ I answered, ‘No.’ He said, ‘Today is the day on which Zakariya prayed to his Lord saying «My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication»[3:38] Then Allah accepted his Prayers and commanded His Angels to go and give him glad tidings of Yahya (as). The Angels came and called out to him while he was engaged in Prayers in the chamber. Hence the one who fasts on this day and supplicates to Allah, his Prayer will be answered as was Zakariya's.' He then said: Oh son of Shabeeb! Muharram is such a month that the Arabs of the age of ignorance (pre-Islamic) too respected its sanctity and forbade oppression and blood-shed in it. But these people (the Umayyads) did not honor the sanctity of this month nor of their Prophet. In this month they killed the son of the Prophet and imprisoned the women-folk after looting and plundering their belongings, verily Allah will never ever forgive this crime of theirs. Oh son of Shabeeb! If you wish to cry over anything , then cry over al-Husayn (as) for he was beheaded like a lamb. Eighteen persons from among his family, who were unparalleled from anyone amongst this earth, were also killed along with him. The seven heavens and earths cried upon the death of Husayn (as). Four thousand Angels descended from the heavens to aid him, but when they reached there they saw that he had already been killed. They all thus remain near his grave with wrinkled hair covered with dust until al-Qa'im (as) rises. They will be from his supporters and their slogan will be: Ya Latharat al-Husayn (Vengeance for the blood of Husayn). Oh son of Shabeeb! My father narrated to me from his father from his grandfather (Zayn al-'Abideen) that when al-Husayn (as) was killed, the skies rained with blood and red dust. Oh son Shabeeb! If you cry for al-Husayn (as) in such a way that tears flow down your cheeks, then God will forgive all your sins that you have committed whether they be minor or major, whether they be a few instances or a lot. Oh son of Shabeeb! If you would like to meet Allah (swt) without having any sins, then go visit the grave of al-Husayn. Oh son Shabeeb! If you would like to accompany the

Prophet (s) in the rooms of Paradise, then curse (la'an) the killers of al-Husayn (as). Oh son of Shabeeb! If you desire to have the reward of those who were martyred along with al-Husayn (as), then whenever you remember him, say: *Ya Laytani, Kuntu ma'ahum fa'afuza fawzan adheema* (Oh I wish I had been with them, then I would too have won a great victory). Oh son of Shabeeb! If you would like to be in the same high ranks in Paradise with us, then be sad when we are sad and be happy when we are happy, and I urge you to remain attached to our love. For even if a person is attached to a stone in this world, Allah shall make him arise with it on the day of Judgement.'"[180]

Ashura Is Not a Day of Blessing

52 - حَدَّثَنا مُحَمَّدِ بْنِ بَكْرانِ النقاش فِي مَسْجِد الكُوفَة وَمُحَمَّدِ بْنِ إِبْراهيمِ بْنِ إِسْحاق المكتب رَضِيَ اللَّهُ عَنْهُ بِالرَّيِّ قالا حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِيدُ الهَمْدانِيَّ مَوْلى بَنِي هاشِم قالَعَلِيِّ بْنِ الحَسَن بْنِ عَلِيِّ بْنِ فضال عَنْ أَبِيهِ، عَن أَبِي الحَسَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ مَنْ تَرَكَ السَّعْيَ فِي حَوائِجِهِ يَوْمَ عاشُورَاءَ قَضَى اللَّهُ لَهُ حَوائِجَ الدُّنْيا وَالْآخِرَةِ وَمَنْ كانَ يَوْمُ عاشُوراءَ يَوْمَ مُصِيبَتِهِ وَحُزْنِهِ وَبُكائِهِ جَعَلَ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيامَةِ يَوْمَ فَرَحِهِ وَسُرُورِهِ وَقَرَّتْ بِنا فِي الْجِنانِ عَيْنُهُ وَمَنْ سَمَّى يَوْمَ عاشُوراءَ يَوْمَ بَرَكَةٍ وَادَّخَرَ فِيهِ لِمَنْزِلِهِ شَيْئاً لَمْ يُبارَكْ لَهُ فِيما ادَّخَرَ وَحُشِرَ يَوْمَ الْقِيامَةِ مَعَ يَزِيدَ وَعُبَيْدِ اللَّهِ بْنِ زِيادٍ وَعُمَرَ بْنِ سَعْدٍ لَعَنَهُمُ اللَّهُ إِلَى أَسْفَلِ دَرْكٍ مِنَ النَّارِ.

28-52 Muhammad ibn Bakran al-Naqqash in the Kufa Mosque and Muhammad ibn Ibrahim ibn Ishaq al-Mokattib in Ray - may God be pleased with him - narrated that Ahmad ibn Muhammad ibn Sa'eed al-Hamadani - a servant of the Hashemites - quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father that Abil Hassan Ali ibn Musa Al-Ridha (s) said, "God will provide for the needs of this world and the Hereafter of whoever does not try to provide for his needs on the Day of Ashura. The Honorable the Exalted God will make the Resurrection Day a day of pleasure and happiness for whoever makes the Day of Ashura his day of calamity,

[180] ʿUyūn akhbār al-Riḍā Book 2, Chapter 28 On Various Traditions From Imam Ali Ibn Musa al-Ridha (s), Hadith 53

mourning, sorrow and crying. If one considers the Day of Ashura to be a blessed day for him and hoards things up in his house on that day, whatever he hoards up will not be blessed. He will be resurrected along with Yazid, Ubaydillah ibn Ziyad and Umar ibn Sa'd - may God damn them - on the Resurrection Day."[181]

How Yazid (la) disrespected the decapitated head of Al-Husayn (a) and played chess

50 - حَدَّثَنا عَبْدُ الواحِدِ بْنُ مُحَمَّدِ بْنِ عَبْدُوسٍ النِّيْسابُوريُّ العَطَّارُ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيُّ بْنُ مُحَمَّدِ بْنِ قُتَيْبَةَ، عَنْ الفَضْلِ بْنِ شاذان قالَ: سَمِعْتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: لَمَّا حُمِلَ رَأْسُ الْحُسَيْنِ إِلَى الشَّامِ أَمَرَ يَزِيدُ لَعَنَهُ اللَّهُ فَوُضِعَ وَنَصَبَ عَلَيْهِ مَائِدَةً فَأَقْبَلَ هُوَوَأَصْحَابُهُ يَأْكُلُونَ وَيَشْرَبُونَ الْفُقَّاعَ فَلَمَّا فَرَغُوا أَمَرَ بِالرَّأْسِ فَوُضِعَ فِي طَسْتٍ تَحْتَ سَرِيرِهِ وَبُسِطَ عَلَيْهِ رُقْعَةُ الشِّطْرَنْجِ وَجَلَسَ يَزِيدُ لَعَنَهُ اللَّهُ يَلْعَبُ بِالشِّطْرَنْجِ وَيَذْكُرُ الْحُسَيْنَ وَأَبَاهُ وَجَدَّهُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَيَسْتَهْزِئُ بِذِكْرِهِمْ فَمَتَى قَمَرَ صَاحِبَهُ تَنَاوَلَ الْفُقَّاعَ فَشَرِبَهُ ثَلاثَ مَرَّاتٍ ثُمَّ صَبَّ فَضْلَتَهُ مِمَّا يَلِي الطَّسْتَ مِنَ الأَرْضِ فَمَنْ كَانَ مِنْ شِيعَتِنَا فَلْيَتَوَرَّعْ عَنْ شُرْبِ الْفُقَّاعِ وَاللَّعْبِ بِالشِّطْرَنْجِ وَمَنْ نَظَرَ إِلَى الْفُقَّاعِ أَوْ إِلَى الشِّطْرَنْجِ فَلْيَذْكُرِ الْحُسَيْنَ عَلَيْهِ السَّلامُ وَلْيَلْعَنْ يَزِيدَ وَآلَ زِيَادٍ يَمْحُو اللَّهُ عَزَّ وَجَلَّ بِذَلِكَ ذُنُوبَهُ وَلَوْ كَانَتْ كَعَدَدِ النُّجُومِ.

30-50 Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar - may God be pleased with him - narrated that Ali ibn Muhammad ibn Qutayba, on the authority of Al-Fadhl ibn Shathan that he had heard Al-Ridha (as) say, "When they took the decapitated head of Al-Husayn (as) to Syria, Yazid - may God curse him - ordered that it be put somewhere and the tablecloth be spread. He and his companions started to eat and drink beer. When they finished eating, he ordered that they put the head in a tub in front of his couch and place the chess board over the tub. Yazid - may God curse him - started playing chess with his companions while he was swearing at Al-Husayn (as), his forefathers and grandfather (sw) and making fun of them. Whenever he won the game, he drank three mugs of beer. Then he poured down the little bit of leftover beer on the

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[181] 'Uyūn akhbār al-Riḍā Book 2, Chapter 28 On Various Traditions From Imam Ali Ibn Musa al-Ridha (s), Hadith 52

ground right next to the tub in which Al-Husayn's (as) head was placed. The Honorable the Exalted God will eliminate the sins of whoever sees beer or a chess board and remembers Al-Husayn (as), and curses Yazid and family of Ziyad, even if the number of his sins are as many as there are stars in the sky."[182]

Yazid's (la) Blasphemous Celebration with Wine Before the Blessed Head of Al-Husayn (a)

51 - حَدَّثَنا تَمِيمُ بْنُ عَبْدِ اللَّه بْنِ تَمِيمُ القُرَشِيُّ رَضِيَ اللَّهُ عَنْهُ قالَ: حَدَّثَنا أَبِي، عَنْ أَحْمَدِ بْنِ عَلِي الأَنْصارِيِّ، عَنْ عَبْد السَّلامُ بْنِ صالِحِ الهَرَوِيِّ، قالَ: سَمِعْتُ أَبَا الحَسَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: أَوَّلُ مَنِ اتُّخِذَ لَهُ الْفُقّاعُ فِي الإِسْلامِ بِالشّامِ يَزِيدُ بْنُ مُعاوِيَةَ لَعْنَةُ اللَّهِ عَلَيْهِ فَأُحْضِرَ وَهُوَعَلَى الْمَائِدَةِ وَقَدْ نَصَبَهَا عَلَى رَأْسِ الْحُسَيْنِ بْنِ عَلِي عَلَيْهِ السَّلامُ فَجَعَلَ يَشْرَبُهُ وَيَسْقِي أَصْحَابَهُ وَيَقُولُ اشْرَبُوا فَهَذَا شَرَابٌ مُبَارَكٌ من بركته أنا أول تناولناه وَلَوْ لَمْ يَكُنْ مِنْ بَرَكَتِهِ إِلا أَنَّا أَوَّلُ مَا تَنَاوَلْنَاهُ وَرَأْسُ عَدُوِّنَا بَيْنَ أَيْدِينَا وَمَائِدَتُنَا مَنْصُوبَةٌ عَلَيْهِ وَنَحْنُ نَأْكُلُ وَنُفُوسُنَا سَاكِنَةٌ وَقُلُوبُنَا مُطْمَئِنَّةٌ فَمَنْ كَانَ مِنْ شِيعَتِنَا فَلْيَتَوَرَّعْ عَنْ شُرْبِ الْفُقّاعِ فَإِنَّهُ شَرَابُ أَعْدَائِنَا فَإِنْ لَمْ يَفْعَل فَلَيْسَ مِنَّا، وَلَقَد حَدَّثَنِي أَبِي، عَنْ آبائِه، عَنْ عَلِيِّ بْنِ أَبِي طالِبٍ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لا تَلبَسُوا لِباسَ أَعْدائِي وَلا تَطعَمُوا مَطاعِمَ أَعْدائِي، وَلا تَسلكُوا مَسالِكَ أَعْدائِي فَتَكُونُوا أَعْدائِي كَما هُم أَعْدائِي.قالَ مُصَنِّفُ هذا الْكِتابرحمه الله: لِباسُ الأَعداءِ هُوَالسَّوادَ، وَمَطاعِمُ الأَعداءِ النَّبيذُ المُسكِرُ وَالفُقّاعُ وَالطِّينُ وَالجِرِّي مِنَ السَّمَكِ وَالمار ماهي وَالزِّمِّيرُ وَالطّافي وَكُلُّ ما لَم لَهُ فُلُوس مِنَ السَّمَكِ، وَلَحمُ الضَّبِّ وَالأَرنَبِ وَالثَّعلَبِ وَما لَمْ يَدِفَ مِنَ الطَّيرِ وَما استوى طَرَفاهُ مِنَ البَيضِ وَالدَّبى مِنَ الجَرادِ وَهُوَالَّذي لا يَستَقِلُّ بِالطَّيَرانِ، وَالطِّحالُ، وَمَسالِكُ الأَعداءِ مَواضِعُ التُّهمَةِ وَمَجالِسُ شُربِ الخَمْرِ، وَالمَجالِسُ الَّتِي فِيها المَلاهِي، وَمَجالِسَ الَّذِينَ لا يَقضُونَ بِالْحَقِّ، وَالمَجالِسُ الَّتِي يُعابُ فِيها الأَئِمَّةِ عَلَيْهِمُ السَّلاَمُ وَالْمُؤْمِنُون، وَمَجالِسُ أَهْل المَعاصِي، وَالظُّلمِ وَالفَسادِ وَالقِمارِ [و قَدْ بَلَّغني أَنَّ فِي أَنْواعِ الفُقاعِ ما قَدْ يُسكِرُ كَثِيرُهُ وَما أَسكَرَ كَثِيرُهُ فَقَليلُهُ وَكَثِيرُهُ حَرامٌ] .

[182] ʿUyūn akhbār al-Riḍā Book 2, Chapter 30 Various Traditions From al-Ridha (s), Hadith 50

30-51 Tamim ibn Abdullah ibn Tamim al-Qurashi - may God be pleased with him - narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Abdul Salam ibn Salih al-Harawi that he had heard Abul Hassan Ali ibn Musa Al-Ridha (s) say, “The first person for whom beer was made during the era of Islam in Syria was Yazid - may God damn him. He was sitting at the spread-out tablecloth with the decapitated head of Al-Husayn (s) there, when they brought him some beer. He drank some and personally served beer to his companions. The God damned Yazid told his companions, ‘Drink this since it is a blessed drink! If it was not blessed, we would not have been the first ones to drink it with the head of our enemy in front of us, and our tablecloth spread out. We are eating and drinking with perfect calm and peace of mind.’” Imam Al-Ridha (s) added, “Whoever is one of our followers should abstain from drinking beer, since it is the drink for our enemies. Whoever does not abstain is not one of our followers. My father (s) narrated that his father (s) quoted on the authority of Ali ibn Abi Talib (s) that God’s Prophet (s) said, ‘Do not wear the clothes of our enemies. Do not eat our enemies’ food. Do not follow what our enemies follow. Should you do so you are one of our enemies just as they are.’”[183]

Merits of attending Majalis of al-Husayn (a), mourning and making others weep

47 - حَدَّثَنا أَحْمَدِ بْنِ الحَسَن القَطَّانُ وَمُحَمَّدبن بكران النقاش وَمُحَمَّدِ بْنِ إِبْراهيمِ بْنِ إسحاق الطالقانى رَضِىَ اللهُ عَنْهُ قالُوا حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِيدُ الهَمْدانِيَّ قالَ: أَخْبَرَناالحَسَن بن عَلِيِّ بْنِ فضال، عَن أَبيهِ قالَ: قالَ الرِّضا عَلَيْهِ السَّلامُ: من تذكر مصابنا فبكى وَأبكى لَمْ تبك عَيْنَهُ يَوْمَ تبكي العيون وَمن جَلَسَ مَجْلِساً يحيا فِيهِ أمرنا لَمْ يمت قَلْبِهِ يَوْمَ تموت القَلْبُ.قالَ: وَقالَ الرِّضَا عَلَيْهِ السَّلامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لانفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَها قالَ إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لانْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا رَبٌّ يَغْفِرُ لَهَا.قال: وقال الرضا عَلَيْهِ السَّلامُ فِي قَوْلِ اللَّهِ تَعالَى: (فَاصْفَحِ الصَّفْحَ الْجَمِيلَ) قَالَ عَفْوٌ بِغَيْرِ عِتَابٍ وَفِي قَوْلِهِ خَوْفاً وَطَمَعاً قَالَ خَوْفاً لِلْمُسَافِرِ وَطَمَعاً لِلْمُقِيمِ.قالَ وَقالَ الرِّضا عَلَيْهِ السَّلامُ: مَنْ لَمْ

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183 ʿUyūn akhbār al-Riḍā Book 2, Chapter 30 Various Traditions From al-Ridha (s), Hadith 50

يَقْدِرْ عَلَى مَا يُكَفِّرُ بِهِ ذُنُوبَهُ فَلْيُكْثِرْ مِنَ الصَّلاةِ عَلَى مُحَمَّدٍ وَآلِهِ فَإِنَّهَا تَهْدِمُ الذُّنُوبَ هَدْماً.وَقَالَ عَلَيْهِ السَّلامُ: الصَّلاةُ عَلَى مُحَمَّدٍ وَآلِهِ تَعْدِلُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ التَّسْبِيحَ وَالتَّهْلِيلَ وَالتَّكْبِيرَ

28-47 Abu Ali Ahmad ibn Al-Hassan al-Qattan, Muhammad ibn Bakran an-Naqash, and Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with them - narrated that Ahmad ibn Muhammad ibn Sa'eed al-Hamadani quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father that (Imam) Al-Ridha (s) said, "The eyes of whoever remembers our calamities, cries and makes others cry will not be crying on the Day on which all eyes will be crying. The heart of whoever attends a meeting and revives our affairs will not perish on the Day on which all hearts will perish." The narrator added, "Al-Ridha (s) also said, 'when the Honorable the Exalted God said, 'If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves…' it means that if you do evil there is a Lord to forgive you.'"The narrator added, "Al-Ridha (s) also said, 'when the Honorable the Exalted God said, '…So overlook (any human faults) with gracious forgiveness' it means forgiving without any reproach.'"The narrator added, "Al-Ridha (s) also said, 'when the Honorable the Exalted God said, 'It is He Who doth show you the lightning, by way both of fear and of hope…' it means that a traveler is afraid and hopes to stay.'"The narrator added, "Al-Ridha (s) also said, 'whoever finds nothing to pay for expiation of his sins should send blessings upon Muhammad (s) and his Household as that will eliminate sins.'" The Imam (s) also said, "To the Honorable the Exalted God sending blessings upon Muhammad (s) and his Household is just like saying His Glorifications, saying There is no god but God or saying God is the Greatest."[184]

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[184] 'Uyūn akhbār al-Riḍā Book 2, Chapter 28 On Various Traditions From Imam Ali Ibn Musa al-Ridha (s), Hadith 47

6 - حَدَّثَنا تَمِيمُ بْنُ عَبْدِ اللّه بْنِ تَمِيمٍ القُرَشِيُّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَني أَبي عَنْ أَحْمَدَ بْنِ عَلِيٍّ الأَنْصارِيِّ، عَنْ سُلَيْمانَ بْنِ جَعْفَرِ البَصَرِيِّ، عَنْ عُمَرَ [وَ] بْنِ واقِدٍ قالَ: [...] قالَ المُسَيِّبُ بْنِ زُهَيْرِ: فَلَمْ أَزَل أُرَقِّبُ وَعدَهُ حَتّى دَعا عَلَيْهِ السَّلامُ بِالشَّرْبَةِ فَشَرِبَها، ثُمَّ دَعانِي فَقالَ لي: يا مُسَيِّبُ إِنَّ هذَا الرِّجْسَ السَّنْدِيَّ بْنِ شاهَك سَيَزعُمُ أَنَّهُ يَتَوَلّى غُسْلِي وَدَفني هَيْهاتَ هَيْهاتَ أَنْ يَكُونَ ذلِكَ أَبَداً! فَإِذا حَمِلْتُ إِلى المَقْبَرَةِ المَعْرُوفَةِ بِمَقابِرِ قُرَيْشٍ فَأَلحِدُونِي بِها، وَلا تَرفَعُوا قَبْرِي فَوْقَ أَرْبَعَ أَصابعٍ مُفرَّجات، وَلا تَأخُذُوا مِن تُرْبَتي شَيْئاً لِتَتَبَرَّكُوا بِهِ، فَإِنَّ كُلَّ تُربَةٍ لَنا مُحَرَّمَةٌ إِلاَّ تُربَةَ جَدِّي الحُسَيْنِ بْنِ عَلِيٍعَلَيْهِمَا السَّلاَمُ فَإِنَّ اللّهَ تَعالى جَعَلَها شِفاءٍ لِشِيعَتِنا وَأَوْلِيائَنا.

8-6 Tamim ibn Abdullah ibn Tamim al-Qurashi - may God be pleased with him - narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Soleiman ibn Ja'far al-Basri, on the authority of Umar ibn Waqid, [...] Mosayyab ibn Zohayr said, "I was constantly watching Al-Kadhim (s) until he (s) called me and asked for some water and drank it." Then he (s) called me and said, "O Mosayyab! This wicked As-Sindi ibn Shahak thinks that after I pass away, he will take charge of performing the ritual ablutions for me himself. No. This will never be the case. When they take me to the cemetery known as the Quraysh cemetery, bury me there. Do not raise my tomb higher than four opened fingers. And do not take any of the dirt from my tomb to be blessed by, since the dirt from the tombs of all of us is forbidden except for that of my grandfather - Al-Husayn ibn Ali (s) which the Sublime God has established as a means of healing for our followers and friends."[185]

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[185] ‘Uyūn akhbār al-Riḍā Book 2, Chapter 8 Traditions On the Death of Abi Ibrahim Musa Ibn Ja'far Ibn Muhammad Ibn Ali Ibn Al-hussein (s), Hadith 6

Imam Ali foretold that Karbala will become a major place of Ziyarah

190 - وَبِهذَا الإِسناد عَنْ عَلِيِّ بْنِ أَبِي طالِب عَلَيْهِالسَّلامُ أَنَّهُ قالَ: كَأَنِّي بِالقُصُور قَدْ شُيِّدَت حَولَ قَبرِ الحُسَيْن، وَوَكَأَنِّي بِالَمحامِل تَخْرُجُ مِنَ الكُوفَةِ إِلى قَبْرِ الحُسَيْن، وَلا تَذْهَبُ اللَّيالِي وَالأَيَّام حَتّى يُسارَ إِلَيْهِ وَذلِكَ عِنْدَ اِنقِطاعِ مُلكِ بَنِي مَرْوانَ.

31-190 According to the same documentation, Ali ibn Abi Talib (a.s.) said, “It is as though I can see palaces being built around the grave of al-Husayn, and it is as though I can see pilgrim caravans departing from Kufa toward the grave of al-Husayn. The nights and days will not pass until people journey to it, and that will be when the rule of Banu Marwan comes to an end.”[186]

The Ziyarah of Imam al-Husayn (a) Takes Precedence

25- حَدَّثَنا مُحَمَّد بن عَلِيٍّ ماجيلويه رَضِىَ اللّٰهُ عَنْهُ قالَحَدَّثَنا مُحَمَّد بن يحيى العطار عَن حمدان بن سُلَيمان النيسابوري عَن عَلِيٍّ بن مُحَمَّد الحصيني عَن عَلِيٍّ بن مُحَمَّد بنمروان عَن إبراهِيم بن عقبة قالَ كتبت إلى أبي الحَسَن الثالث عَلَيْهِ السَّلامُ أسأله عَن زيارة أبي عَبدُ اللّه الحُسَين عَلَيْهِ السَّلامُ و عَن زيارة أبي الحَسَن و أبي جَعفَر عَلَيْهِ السَّلامُ فكتب إلى أَبُو عَبدُ اللّه عَلَيْهِ السَّلامُ المقدم و هذَا أجمع و أعظم أجرا

66-25 Muhammad ibn Ali Majilawayh — may Allah be pleased with him — narrated to us, saying: Muhammad ibn Yahya al-Attar narrated to us, from Hamdan ibn Sulayman al-Naysaburi, from Ali ibn Muhammad al-Husayni, from Ali ibn Muhammad ibn Marwan, from Ibrahim ibn Uqbah, who said: “I wrote to Abu al-Hasan al-Thalith (Imam al-Hadi) (a.s.) asking him about visiting Abu Abdillah al-Husayn (a.s.) and about visiting Abu al-Hasan and Abu Ja'far (a.s.). He wrote back: ‘The visitation of Abu Abdillah

[186] ʿUyūn akhbār al-Riḍā Volume 2, Book 1, Chapter 1, Hadith 190

(al-Husayn) (a.s.) takes precedence. This is more comprehensive and greater in reward.'"[187]

Imam al-Mahdi (aj) will kill the Offspring of al-Husayn's (a) murderers

5 - حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَر الْهَمَذانيّ رَضِىَ اللّهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ إبراهِيمِ بْنِ هاشِمعَنْ عَبْد السَّلامُ بْنِ صالِح الهَرَوِيِّ قالَ قُلْتُ لابِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ يا ابْنِ رَسُولَ اللَّهِ ما تَقُولُحَدِيث رَوى، عَن الصَّادِق عَلَيْهِ السَّلامُ أَنَّهُ قالَ إِذا خَرَجَ الْقائِمُ قَتَلَ ذَرارِيَّ قَتَلَةِ الْحُسَيْنِ عَلَيْهِ السَّلامُ بِفِعالِ آبائِهَا فَقَالَ عَلَيْهِ السَّلامُ هُوَكَذَلِكَ فَقُلْتُ وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ وَلا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى ما مَعْناهُ قالَ صَدَقَ اللَّهُ فِي جَمِيعِ أَقْوالِهِ وَلَكِنْ ذَرارِيُّ قَتَلَةِ الْحُسَيْنِ يَرْضَوْنَ بِأفعالِ آبائِهِمْ وَيَفْتَخِرُونَ بِهَا وَمَنْ رَضِيَ شَيْئاً كَانَ كَمَنْ أَتَاهُ وَلَوْ أَنَّ رَجُلاً قُتِلَ بِالْمَشْرِقِ فَرَضِيَ بِقَتْلِهِ رَجُلٌ بِالْمَغْرِبِ لَكَانَ الرَّاضِي عِنْدَ اللَّهِ عَزَّ وَجَلَّ شَرِيكَ الْقَاتِلِ وَإِنَّمَا يَقْتُلُهُمُ الْقائِمُ عَلَيْهِ السَّلامُ إِذا خَرَجَ لِرِضاهُمْ بِفِعْلِ آبائِهِمْ قَالَ قُلْتُ لَهُ بِأَيِّ شَيْءٍ يَبْدَأُ الْقائِمُ مِنْكُمْ إِذا قامَ قالَ يَبْدَأُ بِبَنِي شَيْبَةَ فَيَقْطَعُ أَيْدِيَهُمْ لانَّهُمْ سُرَّاقُ بَيْتِ اللَّهِ عَزَّ وَجَلَّ.

28-5 Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abdul Salam ibn Salih al-Harawi, "I asked Abil Hassan Al-Ridha (s), 'O son of the Prophet of God! What is your opinion about the following tradition narrated on the authority of As-Sadiq (s)? (The tradition says,) When the Riser (s) comes, he (s) will kill the offspring of Al-Husayn's (s) murderers.' The Imam (s) said, 'That is right.' Then I asked, 'Then what is the meaning of the following which the Honorable the Exalted God says? '…Every soul draws the meed of its acts on none but itself:..' The Imam (s) said, 'God is honest in all which He says. However, the offspring of the murderers of Al-Husayn (s) will even be pleased with the deeds of their forefathers. They will be even proud of it. Whoever is pleased with something is like one who has actually performed that deed. If someone gets killed in the East and someone else in the West is pleased that he was killed, then he will be considered to be a partner in that crime in the sight

[187] ʿUyūn akhbār al-Riḍā Volume 2, Book 1, Chapter 36, Hadith 25

of the Honorable the Exalted God. The Riser (Imam al-Mahdi) (s) will kill them for being pleased with their forefathers' murders when he (s) rises.' I asked, 'What will the Riser (s) who is from you do first when he (s) rises?' The Imam (s) said, 'At first he (s) will cut off the hands of the children of Shayba since they are the thieves of the House of God - the Honorable the Exalted.'"[188]

Fatima (s) will bring the Blood-Stained Shirt of Husayn (a) on Qiyamah & demand Vengeance

21- حَدَّثَنا أَبُو عَلِيٍّ أَحْمَدِ بْنِ أَبي جَعْفَرٍ الْبَيْهَقِيُّ قالَ: حَدَّثَنا أَبُو عَلِي أَحْمَد بْنُ عَلِيِّ بْنِجبرَئيلَ الجُرجانِيّ البَزّازُ قالَ: حَدَّثَنا إِسْمَاعِيلُ بْنُ أَبي عَبْدِ اللَّه أَبُو عَمرُوٍ القَطَّانُ قالَ: أَحْمَدُ بْنُ عَبْدِ اللَّه بْنِ عامِرٍ الطَّائِيُّ بِبَغْدادَ عَلَى بابِ صَقرِ السُّكَّرِيِّ (العَسكَرى - خ ل) عِنْدَ جِسرِ أَبي الزَّنجِ، حَدَّثَني أَبُو أَحْمَد بْنِ سُلَيْمانَ الطَّائِيُّ، عَنْ عَلِيِّ بْنِ مُوسَى الرِّضاعَلَيْهِمَا السَّلاَمُ بِالْمَدِينَةِ سَنَةَ أَرْبَعٍ وَتِسعِينَ و مائَةٍ قالَ: حَدَّثَني أَبي مُوسَى بْنِ جَعْفَرٍ، عَن أَبيهِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَن أَبيهِ مُحَمَّدِ بْنِ عَلِيٍّ، عَن أَبيهِ عَلِيِّ بْنِ الحُسَيْنِ قالَ: حَدَّثَني أَبي الحُسَيْنُ بْنُ عَلِيٍّ قالَ: حَدَّثَني أَبي عَلِيُّ بْنُ أَبي طالِبٍ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ النَّبِيُّ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ: تُحشَرُ ابنَتِي فاطِمَةَ عَلَيْها السَّلاَمُ يَوْمَ القِيامَةِ وَمَعَها ثِيابٌ مَصبُوغَةٌ بِالدِّماءِ تَتَعَلَّقُ بِقائِمَةٍ مِن قَوائِمِ العَرْشِ تَقُولُ: يا أَحكَمَ الحاكِمينَ احكُم بَيْنِي وَبَيْنِ قاتِلِ وَلَدِي، قالَ عَلِيُّ بْنُ أَبي طالِب عَلَيْهِ السَّلامُ: قالَ رَسُولَ اللَّهِ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ وَيَحكُمُ لابْنَتِي فاطِمَة وَرَبِّ الكَعْبَةِ.

6 - وَبِهذَا الإِسنادِ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُعَلَيْهِ وَآلِهِ: تُحشَرُ ابنَتِي فاطِمَةُ يَوْمَ القِيامَةِ وَمَعَها ثِيابٌ مَصبوغَةٌ بِالدَّمِ، فَتَعَلَّقَ بِقائِمَةٍ مِن قَوائِمِ العَرْشِ فتقولُ: يا عَدلُ احكُم بَيْنِي وَبَيْنَ قاتِلِ وَلَدِي قالَ رَسُولُ اللَّهِ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ: فَيَحكُمُ اللَّهُ تَعالى لابْنَتِي وَرَبِّ الكَعْبَةِ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَغضِبُ لِغَضَبِ فاطِمَةَ وَيَرضى لِرِضاها.

30-21 Abu Ali Ahmad ibn Abi Ja'far al-Bayhaqi narrated that Abu Ali Ahmad ibn Abi ibn Jibra'eel al-Gorgani al-Bazzaz quoted Isma'il ibnAbi Abdullah Abu Amr al-Qattan,

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188 'Uyūn akhbār al-Riḍā Book 2, Chapter 28 On Various Traditions From Imam Ali Ibn Musa al-Ridha (s), Hadith 5

on the authority of Ahmad ibn Abdullah ibn Aamir al-Ta'ee in Baghdad at the Saqril Sokari Gate near the Abil Zanj Bridge, on the authority of Abu Ahmad ibn Soleiman al-Ta'ee, on the authority of Ali ibn Musa Al-Ridha (s) in Medina in the year 194 A.H. (809 A.D.), on the authority of his father Musa ibn Ja'far (s), on the authority of his father Ja'far ibn Muhammad (s), on the authority of his father Muhammad ibn Ali (s), on the authority of Ali ibn Al-Husayn (s), on the authority of his father Al-Husayn ibn Ali (s), on the authority of his father Ali ibn Abi Talib (s) that God's Prophet (s) said, "My daughter (the Blessed Lady) Fatima (s) will be resurrected on the Resurrection Day with a shirt stained with blood, will grab onto one of the pillars of the Throne and say, 'O the Judge of the judges! Judge between me and the murderers of my son.' Ali ibn Abi Talib (s) also said that God's Prophet (s) said, 'I swear by the Lord of the Kaaba that God will rule in favor of my daughter Fatima (s).'"[189]

31-6 According to the different chain of narration: God's Prophet (S) said, "My daughter (the Blessed Lady) Fatima will come to the congregation on the Resurrection Day with a bloody shirt in her hands. She will grasp one of the pillars of the Throne and say, 'O the Just! Please judge between me and my son's murderer!" God's Prophet (S) added, "By the Lord of the Kaaba! God will rule in favor of my daughter. Indeed the Exalted the Honorable God will be angry whenever (the Blessed Lady) Fatima gets angry, and gets pleased whenever (the Blessed Lady) Fatima is pleased."[190]

The Satisfying Punishment for the Killers of Imam al-Husayn (a)

178 - وَبِهذَا الإسناد قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُعَلَيْهِ وَآلِهِ: إِنَّ قاتِلَ الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ فِي تابُوتٍ مِن نارٍ عَلَيْهِ نِصْفُ عَذابِ أَهْل الدُّنْيا وَقَدْ شُدَّت يَداهُ وَرَجلاه بِسَلاسِلَ مِن نارٍ مُنَكَسٌ النَّار حَتّى يَقَعَ فِي قَعرِ جَهَنَّم وَلَهُ رِيحٌ يَتعَوَّذُ أَهْل النَّارِ إِلى رَبِّهِمْ مِن شِدَّةِ نَتنِهِ وَهُوَفِيها خالِدٌ ذائِقُ العَذابِ الأَلِيمِ مَعَ

[189] 'Uyūn akhbār al-Riḍā Book 2, Chapter 30 Various Traditions From al-Ridha (s), Hadith 21
[190] 'Uyūn akhbār al-Riḍā Volume 2, Book 1, Chapter 1 Traditions about Ar-Ridha (a.s), Hadith 6

جَمِيع مَن شايَعَ عَلَى قَتَلِهِ كُلَّما نَضِجَت جُلُودَهم بَدَّلَ اللّه عَزَّ وَجَلَّ عَلَيْهِم الجُلُودَ حَتّى يَذُوقوا العَذابَ الأَلِيمَ لا يُفَتَّرُ عَنْهُمْ ساعَةً وَيُسقَونَ مِن حَمِيمِ جَهَنَّمَ فَالوَيلُ لَهُم مِن عَذابِ [اللّه تَعالى فِي] النّارِ.

31-178 According to the same documentation, God's Prophet (S) said, "Indeed the murderer of Al-Husayn ibn Ali (a.s.) will be in a coffin full of fire. On him there will be half of the punishment of the people of the world. His hands and feet will be chained down with molten chains. He will be taken towards the Fire upside down until he reaches the bottom of Hell. He will stink so much that the residents of the Fire will take refuge with their Lord from the extent of the bad smell. He will reside there forever and taste the painful torture along with all those who assisted him in killing Al-Husayn (a.s.). The Honorable the Exalted God will grow new skin for them over and over again after it gets burned so that they keep experiencing that torture over and over again. It will not relieve them at all. When they express thirst, they will be fed boiling water. Woe be to them from the chastisement of the Sublime God in the Fire!"[191]

The Inscription of ring Cursing the Killer of Imam al-Husayn (a)

قُلْتُ لابِي الحَسَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِمَا السَّلاَمُ: [...] وَكانَ نَقشُ خاتِمِ الحُسَيْن عَلَيْهِ السَّلامُ: (إِنَّ اللّهَ بالِغُ أَمْرِهِ) وَكانَ عَلِيِّ بْنِ الحُسَيْنعَلَيْهِمَا السَّلاَمُ يَتَخَتَّمُ بِخاتِمِ أَبِيهِ الحُسَيْن عَلَيْهِ السَّلامُ، وَكانَ مُحَمَّدِ بْنِ عَلِعَلَيْهِمَا السَّلاَمُ يَتَخَتَّمُ بِخاتِمِ الحُسَيْنِ بْنِ عَلِعَلَيْهِمَا السَّلاَمُ [...] وَرَوى فِي غَيْرِ هذا الْحَدِيث أَنَّهُ كانَ نَقشُ خاتِمِ الحُسَيْن عَلَيْهِ السَّلاَمُ: (خَزِيَ وَشَقِيَ قاتِلُ الحُسَيْنِ بْنِ عَلِعَلَيْهِمَا السَّلاَمُ).

I said to Abu al-Hasan Ali ibn Musa al-Ridha (a.s.): [...] The inscription on the ring of al-Husayn (a.s.) was: "Indeed, Allah accomplishes His command." Ali ibn al-Husayn (a.s.) used to wear the ring of his father al-Husayn (a.s.), and Muhammad ibn Ali (a.s.) used to wear the ring of al-Husayn ibn Ali (a.s.). [...] It has also been narrated in another version of this hadith that the inscription on the ring of al-Husayn (a.s.) was: "Disgraced and wretched is the killer of al-Husayn ibn Ali (a.s.)."[192]

191 ʿUyūn akhbār al-Riḍā Volume 2, Book 1, Chapter 1, Hadith 178
192 ʿUyūn akhbār al-Riḍā Volume 2, Book 1, Chapter 1, Hadith 206

From Al-Khisal

The al-Dhibh al-'Azim (the Great Sacrifice) Was Imam al-Husayn (a)

2-79 حدثنا عبدالواحد بن محمد بن عبدوس النيسابوري العطار رضي الله عنه قال: حدثنا علي بن محمد بن قتيبة النيسابوري، عن الفضل بن شاذان قال: سمعت الرضا عليه السلام يقول: لما أمر الله عز وجل إبراهيم عليه السلام أن يذبح مكانابنه إسماعيل الكبش الذي أنزله عليه تمنى إبراهيم عليه السلام أن يكون قد ذبح ابنه إسماعيل بيده وأنه لم يؤمر بذبح الكبش مكانه ليرجع إلى قلبه ما يرجع إلى قلب الوالد الذي يذبح أعز ولده عليه بيده فستحق بذلك أرفع درجات أهل الثواب على المصائب فأوحى الله عز وجل إليه: يا إبراهيم من أحب خلقي إليك؟ فقال: يا رب ما خلقت خلقا هو أحب إلي من حبيبك محمد صلى الله عليه وآله فأوحى الله تعالى إليه أفهو أحب إليك أم نفسك قال: بل هو أحب إلي من نفسي، قال: فولده أحب إليك أم ولدك: قال: بل ولده، قال: فذبح ولده ظلما على أيدي أعدائه أوجع لقلبك أو ذبح ولدك بيدك في طاعتي؟ قال: يا رب بل ذبح ولده ظلما على أيدي أعدائه أوجع لقلبي، قال: يا إبراهيم فان طائفة تزعم أنها من أمة محمد ستقتل الحسين ابنه من بعده ظلما وعدوانا كما يذبح الكبش، ويستوجبون بذلك سخطي، فجزع إبراهيم عليه السلام لذلك، وتوجع قلبه، وأقبل يبكي، فأوحى الله عز وجل إليه: يا إبراهيم قد فديت جزعك على ابنك إسماعيل لو ذبحته بيدك بجزعك على الحسين وقتله، وأوجبت لك أرفع درجات أهل الثواب على المصائب وذلك قول الله عز وجل "وفديناه بذبح عظيم ".

2-79 Abdul Vahid ibn Muhammad ibn Abdus Al-Nishaburi Al-Attar narrated that Ali ibn Muhammad ibn Qutaybat Al-Nishaburi quoted on the authority of Fadhl ibn Shadhan: "I heard Imam Ridha (a.s.) say that Abraham (a.s.) wished that he had sacrificed his own son Ishmael when God the Almighty the Sublime sent a sheep and ordered Abraham (a.s.) to sacrifice it instead of his son. He wished that he had not been ordered to sacrifice a sheep instead of his son, so that he could have the feeling a father who sacrifices his dearest son with his own hands has, and could deserve the highest ranks of reward for suffering calamities. However, God the Almighty revealed to him: "O

Abraham! Who is My dearest creature for you?" Abraham (a.s.) said, "O my Lord! You have not created anyone who is dearer to me than your friend Muhammad (a.s.)." Then God the Almighty revealed to him: "O Abraham! Do you like him more or do you like yourself more?" He said, "No. I like him more than I like myself." God said, "Do you like his child or do you like your child more?" He said, "Yes. His child." God said, "Will the oppressive beheading of his child by his enemies hurt you more, or your beheading your own child due to your obeying Me?" He said, "O My Lord! Of course, the beheading of his child by his enemies will hurt me more." God said, "O Abraham! A group of people who consider themselves to be a part of Muhammad's (a) nation out of animosity and oppression will slaughter his son Husayn (a.s.) just like a sheep. Thus, they will deserve My wrath. Then Abraham (a.s.) became really sad hearing this, felt a pain in his heart and started to cry. Then the Almighty God revealed the following to him, "O Abraham! I accepted your sorrow and sadness due to the slaughtering of Husayn (a.s.) instead of the sorrow you would have experienced for the sacrifice of your son Ishmael. And I will grant you the highest rewards for suffering calamities." And this is God the Almighty's words, "And We ransomed him with a momentous sacrifice."[193]

Al-Abbas (a) Lost Both His Hands in Defense of Imam Husayn (a)

2-101 حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال: حدثنا علي بن إبراهيم بن هاشم، عن محمد بن عيسى بن عبيد، عن يونس بن عبد الرحمن، عنابن أسباط، عن علي بن سالم، عن أبيه، عن ثابت بن أبي صفية قال: قال علي بن الحسين عليهما السلام: رحم الله العباس يعني ابن علي فلقد آثروأ بلى وفدى أخاه بنفسه حتى قطعت يداه فأبد له الله بهما جناحين يطير بهما مع الملائكة في الجنة كما جعل لجعفر بن أبي طالب، وإن للعباس عند الله تبارك وتعالى لمنزلة يغبطه بها جميع الشهداء يوم القيامة

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193 Al-Khiṣāl Book 3, Chapter 64, Hadith 1

2-101 Ahmad ibn Zyad ibn Ja'far al-Hamedany - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashim quoted Muhammad ibn Isaibn Ubayd, on the authority of Yunus ibn Abdul-Rahman, on the authority of Ibn Asbat, on the authority of Ali ibn Salim, on the authority of his father, on the authority of Sabet ibn Abi Sofayeh that Ali ibn al-Husayn as-Sajjad (a) said, "May God have Mercy upon Al-Abbas - the son of Ali - who preferred his brother to himself and sacrificed himself for his brother as a result of which both his hands were cut off (by the enemies). God granted him two wings so that he can fly in Paradise along with the angels. God did the same for Ja'far ibn Abi Talib (a). Abbas (a) has such a high rank near the Blessed the Sublime God which all the martyrs of Karbala envy on the Resurrection Day."[194]

Al-Sajjad (a) cried over the tragedy of Karbala so much that his servants fear he may die

5-15 حدثنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد ابن الحسن الصفار قال: حدثني العباس بن معروف، عن محمد بن سهل البحراني يرفعه إلى أبي عبد الله عليه السلام قال: البكاؤون خمسة: آدم، ويعقوب، ويوسف، وفاطمة بنت محمد، وعلي بن الحسين عليهم السلام. فأما آدم فبكى على الجنة حتى صار في خديه أمثال الاودية، وأما يعقوب فبكى على يوسف حتى ذهب بصره، وحتى قيل له: "تَاللَّهِ تَفْتَأُ تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنْ الْهَالِكِينَ." وأما يوسف فبكى على يعقوب حتى تأذى به أهل السجن فقالوا له: إما أن تبكي الليل وتسكت بالنهار، وإما أن تبكي النهار وتسكت بالليل، فصالحهم على واحد منهما، أما فاطمة فبكت على رسول الله صلى الله عليه وآله حتى تأذى بها أهل المدينة فقالوا لها: قد آذيتنا بكثرة بكائك، فكانت تخرج إلى المقابرمقابر الشهداء فتبكي حتى تقضي حاجتها ثم تنصرف، وأما علي ابن الحسين فبكى على الحسين عليه السلام عشرين سنة أو أربعين سنة ما وضع بين يديه طعام إلا بكى حتى قال له مولى له: جعلت فداك يا ابن رسول الله إني أخاف عليك أن تكون من الهالكين، قال: "إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنْ اللَّهِ مَا لاَ تَعْلَمُونَ." إني ما أذكر مصرع بني فاطمة إلا خنقتني لذلك عبرة

[194] Al-Khiṣāl Book 3, Chapter 84, Hadith 1

5-15 Muhammad ibn al-Hassan ibn Ahmad ibn al-Walid - may God be pleased with him - narrated that Muhammad ibn al-Hassan al-Saffar quoted Al-Abbas ibn Ma'ruf, on the authority of Muhammad ibn Sahl al-Bahrani who linked it up through a chain of narrators to Aba Abdullah as-Sadiq (a), "There are five who cried: Adam (a); Jacob (a); Joseph (a); Fatimah - the daughter of Muhammad (a); and Ali ibn al-Husayn as-Sajjad (a)." Adam (a) cried over Paradise so much that his tears flowed like a creek on his face. Jacob (a) cried for Joseph (a) so much that he became blind and he was told, 'By Allah. (never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!' And Joseph (a) cried for Jacob (a) so much in the prison that the other prisoners asked him to either cry in the daytime or at night. He (a) accepted and only cried once every twenty-four hours. And Lady Fatimah (a) cried over God's Prophet (a) so much that the residents of Medina got upset and told her that her crying is bothering them. Then she left the town every day and went to the graveyards of the martyrs, where she cried and then she returned. Ali ibn al-Husayn as-Sajjad (a) cried over Al-Husayn (a) for twenty or forty years. He (a) cried whenever he wanted to eat or drink until his servant told him, "O (grand) son of God's Prophet! May I be your ransom! I fear that you may perish!' As-Sajjad replied, 'I shall take my sorrow and complaint to God. I know what you do not know. Whenever I remember the martyrdom of the children of Fatimah (a) I cry.'[195]

Al-Sajjad (a) witnessed 17 members of his household slaughtered around him

20-4 حدثنا المظفر بن جعفر [بن المظفر] بن العلوي السمرقندي رضي الله عنه حدثنا جعفر بن محمد بن مسعود العياشي، عن أبيه قال: حدثنا عبد الله بن محمد خالد الطيالسي قال: حدثني أبي، عن محمد بن زياد الازدي، عن حمزة بن حمران، عن أبيه حمران بن أعين، عن أبي جعفر محمد بن علي الباقر عليهما السلام قال: كان علي بن الحسين عليهما السلام يصلي في اليوم والليلة ألف ركعة كما

[195] Al-Khiṣāl Book 6, Chapter 13, Hadith 1

كان يفعل أمير المؤمنين عليه السلام كانت له خمس مائة نخلة فكان يصلي عند كل نخلة ركعتين، وكان إذا قام في صلاته غشي لونه لون آخر، وكان قيامه في صلاته قيام العبد الذليل بين يدي الملك الجليل، كانت أعضاؤه ترتعد من خشية الله عز وجل، وكان يصلي صلاة مودع يرى أنه لا يصلي بعدها أبدا، ولقد صلى ذات يوم فسقط الرداء عن إحدى منكبيه فلم يسوه حتى فرغ من صلاته فسأله بعض أصحابه عن ذلك فقال: ويحك أتدري بين يدي من كنت، إن العبد لا يقبل من صلاته إلا ما أقبل عليه منها بقلبه، فقال الرجل: هلكنا فقال: كلا إن الله عز وجل متمم ذلك بالنوافل. وكان عليه السلام ليخرج في الليلة الظلماء فيحمل الجراب علىظهره وفيه الصرر من الدنانير والدراهم، وربما حمل على ظهره الطعام أو الحطب حتى يأتي بابا بابا فيقرعه ثم يناول من يخرج إليه، وكان يغطي وجهه إذا ناول فقيرا لئلا يعرفه فلما توفي عليه السلام فقدوا ذلك فعلموا أنه كان علي بن الحسين عليهما السلام، ولما وضع عليه السلام على المغتسل نظروا إلى ظهره وعليه مثل ركب الابل مما كان يحمل على ظهره إلى منازل الفقراء والمساكين، ولقد خرج ذات يوم وعليه مطرف خز فعرض له سائل فتعلق بالمطرف فمضى وتركه، وكان يشتري الخز في الشتاء، فإذا جاء الصيف باعه فتصدق بثمنه، ولقد نظر عليه السلام يوم عرفة إلى قوم يسألون الناس، فقال: ويحكم أغير الله تسألون في مثل هذا اليوم إنه ليرجى في هذا اليوم لما في بطون الحبالى أن يكونوا سعداء ولقد كان عليه السلام يأبى أن يؤاكل امه فقيل له: يا ابن رسول الله أنت أبر الناس وأوصلهم للرحم فكيف لا تؤاكل امك؟ فقال: إني أكره أن تسبق يدي إلى ما سبقت عينها إليه، ولقد قال له عليه السلام رجل: يا ابن رسول الله إني لاحبك في الله حبا شديدا فقال: اللهم إني أعوذ بك أن احب لك وأنت لي مبغض، ولقد حج على ناقة له عشرين حجة فما قرعها بسوط، فلما توفت أمر بدفنها لئلا تأكلها السباع، ولقد سئلت عنه مولاة له فقالت: أُطنب أو اختصر ؟ فقيل لها: بل اختصري ، فقالت: ما أتيته بطعام نهاراً قط ، وما فرشت له فراشاً بليلٍ قط. ولقد انتهى ذات يوم إلى قوم يغتابونه فوقف عليهم ، فقال لهم: إن كنتم صادقين فغفر الله لي ، وإن كنتم كاذبين فغفر الله لكم. وكان إذا جاءه طالب علم فقال: مرحباً بوصيِّ رسول الله صلى الله عليه وآله. ثم يقول: إن طالب العلم إذا خرج من منزله لم يضع رجلَيه على رَطب ولا يابس من الأرض ، إلاّ سبَّحت له إلى الأرضين السابعة ، ولقد كان يعول مئة أهل بيت من فقراء المدينة. وكان يعجبه أن يحضر طعامه اليتامى والأضرار والزّمنى والمساكين الذين لا حيلة لهم. وكان يناولهمبيده، ومن كان له منهم عيال حمل له إلى عياله من طعامه ، وكان لا يأكل طعاماً حتى يبدأ فيتصدق بمثله. ولقد كان تسقط منه كل سنة سبع ثفنات

من مواضع سجوده لكثرة صلاته ، وكان يجمعها ، فلما مات دُفنت معه.ولقد كان بكى على أبيه الحسين عليه السلام عشرين سنة، وما وضع بين يديه طعام إلا بكى حتى قال له مولى له: يا ابن رسول الله أما آن لحزنك أن تنقضي؟! فقال له: ويحك إن يعقوب النبي عليه السلام كان له اثنا عشر ابنا فغيب الله عنه واحدا منهم فابيضت عيناه من كثرة بكائه عليه،وشاب رأسه من الحزن، واحدودب ظهره من الغم، وكان ابنه حيا في الدنيا وأنا نظرت إلى أبي وأخي وعمي وسبعة عشر من أهل بيتي مقتولين حولي فكيف ينقضي حزني

20-4 Al-Muzaf'far ibn Ja'far (ibn al-Muzaf'far) ibn al-Alavi al-Samarqandi - may God be pleased with him - narrated that Ja'far ibn Muhammad ibn Mas'ood al-Ayashi quoted his father, on the authority of Abdullah ibn Muhammad Khalid al-Tayalesi, on the authority of his father, on the authority of Muhammad ibn Zyad al-Azodi, on the authority of Hamzih ibn Himran, on the authority of his father Humran ibn A'ayn, on the authority of Abi Ja'far Muhammad ibn Ali al-Baqir (a), "Ali ibn al-Husayn (a) said one-thousand units of prayers each day and night as the Commander of the Faithful Imam Ali (a) did. He (a) had five-hundred date palms and used to say two units of prayers under each of them.When he (a) prayed, he stood very humbly and his color changed due to his fear of God. He prayed as if a lowly servant was praying in front of a Majestic King. His organs shook as he prayed out of fear of the Honorable the Exalted God. He prayed like one who was saying farewell to praying and that this was going to be his last prayer. One day his cloak fell off his shoulder as he was praying. He did not correct this until after he finished saying his prayers. Some of his companions asked him about the reason for this. He (a) replied, 'Woe to you! Do you know who I was standing before? Indeed only as much of a person's prayer is accepted that he concentrates on.' The man said, 'O we are all ruined then!' the Imam (a) replied, 'No. Allah completes what is lacking through the recommended prayers (Nafila)'. The Imam (a) often went out in the darkness of the night with a bag on his back in which he (a) carried coins. He even carried food and wood on his back. He (a) went to the doors, knocked on them and gave things to whoever came out of the house. The Imam (a) covered up his face when he (a) gave something to the poor so that they could not recognize him. Only when the Imam (a)

died, did they recognize that it had been him who brought the stuff for them. Once they put his corpse down to perform the ritual ablutions (wuzu) for the deceased, they looked at his back and noticed that it had become rough like a camels' knees due to carrying heavy loads on his back to the doors of the needy and the poor. One day he went out and he was carrying a fur cloak. A beggar came and hanged onto it. He (a) gave it to him and left. He (a) bought fur clothes in the winter and sold them it the summer and gave away the money in charity. He (a) saw a group of people who were begging on the day of Arafat. He (a) said, 'Woe to you! You should not ask for things from anyone other than God on such a day! Even babies in their mother's wombs are hoped to be fortunate on this day.' He (a) abstained from eating food with his mother. They asked him (a), 'O son of God's Prophet (a)! You always do good deeds and have good relationships with your next of kin. How come you do not eat any food with her?' He (a) replied, 'I do not like to reach out for what her eyes may have sought.' A man asked him (a), 'O son of God's Prophet! Indeed I really like you for God's sake, while you despise me.' He (a) went on the Hajj pilgrimage twenty times riding a female camel, and he (a) never cracked the whip at it! When the female camel died, he (a) ordered that it be buried under the ground so that the beasts do not eat it. Once they asked his female slave about him (a). She said, 'Should I give you a short answer or a long one?' They said, 'Give a short reply.' She said, 'I never fed him during the day, and never spread out his bed for him at night.' He ran into a group of people who were gossiping about him. He (a) stood in front of them and told them, 'May God forgive me if you are saying the truth, and may God forgive you if you are lying.' Whenever a seeker of knowledge came to him, he (a) said, 'Hail to what is recommended by God's Prophet.' Then he (a) said, 'Indeed when a seeker of knowledge leaves his house and walks on wet or dry things, everything as deep down as the seventh level beneath the Earth will say glorifications for him.' He (a) used to feed one-hundred poor families in Medina. He (a) liked the orphans, the helpless ones, the weak and the helpless beggars to sit at his table-cloth ، He fed them with his own hand and gave the married ones some food to take for the wives. He (a)never ate anything unless he (a) gave the equal of it in charity. He (a) prayed so much that the

places of his body where he prostrated peeled off seven times each year. He collected them and these were buried with him when he died. He (a) cried twenty years for his father Al-Husayn (a). He cried every time they brought him some food. Once his servant said, 'O son of God's Prophet! Your sorrow is endless and I am afraid that you may die.' He (a) said, 'Woe to you! Indeed the Prophet Jacob (a) had twelve sons. God made one of them absent. He (a) cried so much for him that his eyes turned white and all the hair on his head got white due to grief. Moreover, his back was bent in his sorrow while his son was alive in this world. However, I have seen my father, my brother, my uncle and seventeen members of my family get killed. How can I overcome my grief.'[196]

Those Who Weep for Husayn (a) Will Not Weep on Judgment Day

27-1 حدثنا أبي رضي الله عنه قال: حدثنا سعد بن عبد الله قال: حدثني محمد ابن عيسى بن عبيد اليقطيني، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي بصير، ومحمد بن مسلم، عن أبي عبد الله عليه السلام قال: حدثني أبي، عن جدي، عن آبائه عليهم السلام أن أمير المؤمنين عليه السلام علم أصحابه في مجلس واحد أربع مائة باب مما يصلح للمسلم في دينه ودنياه [...] قال عليه السلام: كل عين يوم القيامة باكية، وكل عين يوم القيامة ساهرة، إلا عين من اختصه الله بكرامته، وبكى على ما ينتهك من الحسين وآل محمد عليهم السلام [...]

27-1 (The compiler of the book said) my father - may God be pleased with him - narrated that Sa'ed ibn Abdullah quoted Muhammad ibn Isa ibn Ubayd al-Yaqtayni, on the authority of Al-Qasim ibn Yahya, on the authority of his grandfather Al-Hassan ibn Rashid, on the authority of Abi Basir and Muhammad ibn Muslim, on the authority of Aba Abdullah as-Sadiq (MGB), on the authority of his father (MGB), on the authority of his grandfather (MGB), on the authority of his forefathers (MGB) that in an assembly the Commander of the Faithful Imam Ali (MGB) taught his companions four-hundred things each of which is very useful for a Muslim's life and religion. What he (MGB)

[196] Al-Khiṣāl Book 21, Chapter 4. Hadith 1

taught is as follows: [...] On the Resurrection Day every eye will be crying and sleepless except for the eyes of those whom God has made especial through His Nobility and have cried over the calamities imposed upon Al-Husayn (MGB) and the Holy Household of Muhammad (MGB) [...].[197]

The Humiliation of the Ummah After Karbala

3-248 حدثنا الحسن بن محمد بن يحيى العلوي رضي الله عنه قال: حدثني جدي قال: حدثنا داود قال: حدثنا عيسى بن عبدالرحمن بن صالح قال: حدثنا أبومالك الجنبي عن عمر بن بشر الهمداني قال:قلت لابي إسحاق: متى ذل الناس قال: حين قتل الحسين بن علي عليهما السلام، وادعي زياد، وقتل حجر بن عدي

3-248 Al-Hassan ibn Muhammad ibn Yahya al-Alavi - may God be pleased with him - narrated that his grandfather quoted Davood, on the authority of Isa ibn Abdul Rahman ibn Salih, on the authority of Abu Malik al-Janby , on the authority of Umar ibn Bashr al-Hamedany, “I asked Abi Ishaq, "When did people become degraded?" He replied, "When Husayn ibn Ali (a) was killed, when Ziyad was ascribed to Abu Sufyan, and when Hujr ibn Adi was killed."[198]

The Seven Mortal Sins Against the Ahl al-Bayt (a)

7-57 حدثنا أحمد بن الحسن القطان قال: حدثنا أحمد بن يحيى بن زكريا القطان قال: حدثنا بكر بن عبد الله بن حبيب قال: حدثني محمد بن عبد الله قال: حدثني علي بن حسان، عن عبدالرحمن بن كثير، عن أبي عبد الله عليه السلام قال: إن الكبائر سبع فينانزلت ومنا استحلت، فأولها الشرك بالله العظيم، وقتل النفس التي حرم الله وأكل مال اليتيم، وعقوق الوالدين، وقذف المحصنات، والفرار من الزحفوأنكار حقنا، وأما الشرك بالله فقد أنزل الله فينا ما أنزل وقال رسول الله صلى الله عليه وآله فينا ما قال،

197 Al-Khiṣāl Book 28, Chapter 1, short excerpt from Hadith 1

198 Al-Khiṣāl Book 4, Chapter 194, Hadith 1

فكذبوا الله وكذا بوا رسوله فأشركوا بالله عز وجل، وأمنا قتل النفس التي حرم الله فقد قتلوا الحسين بن على عليهما السلام وأصحابه، وأما أكل مال اليتيم فقد ذهبوا بفيئنا الذي جعله الله لنا فأعطوه غيرنا، وأما عقوق الوالدين فقد أنزل الله عز وجل في كتابه "النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ." فعقوا رسول الله صلى الله عليه وآله في ذريته وعقوا امهم خديجة في ذريتها. وأما قذف المحصنة فقد قذفوا فاطمه عليها السلام على منابرهم وأما الفرار من الزحف فقد اعطوا أمير المؤمنين عليه السلام بيعتهم طائعين غير مكرهين ففروا عنه وخذلوه، وأما إنكار حقنا فهذا مما لا يتنازعون فيه

7-57 Ahmad ibn al-Hassan al-Qat'tan narrated that Ahmad ibn Yahya ibn Zakaria al-Qat'tan quoted Bakr ibn Abdullah ibn Habib, on the authority of Muhammad ibn Abdullah, on the authority of Ali ibn Hisan, on the authority of Abdullah ibn Kasir that Aba Abdullah as-Sadiq (MGB) said, "There are seven major sins which have been revealed regarding us (the twelve Imams) and are associated with not honoring us. The first one of them is associating partners with God; killing which God has forbidden; devouring an orphan's properties; damnation of parents; accusing pious womenof fornication; escaping from a holy war; and denying our rightfulness. Regarding associating partners with God there are several verses revealed by the Honorable the Exalted God regarding us, and the Prophet (MGB) has also made clear announcements in this regard. They have denied God and His Prophet and have thus associated partners with the Honorable the Exalted God. They prescribed 'killing' which God has forbidden and killed Al-Husayn ibn Ali (MGB) and his companions. Regarding 'devouring the properties of an orphan', they took the one-fifth share that was ours and gave it to others. Regarding 'damnation of parents' we know that the Honorable the Exalted God revealed the following in His Book, 'The Prophet is closer to the Believers than their own selves, and his wives are their mothers…' And God's Prophet (MGB) damned them regarding his progeny, and their mother being Khadijah damned them regarding her progeny. Regarding 'accusing pious women of fornication', they surely accused Fatimah (MGB) of such acts from their pulpits. Regarding 'escaping from a holy war', they first pledged allegiance to the Commander of the Faithful Ali (MGB) with their own free will

and without being pressured, but then they fled from him and abandoned him. And regarding ‘denying our rightfulness’ which is an undisputable certainty.”[199]

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[199] Al-Khiṣāl Book 8, Chapter 41, hadith 1

From Ilal al-Shara’i

The Sealed Scroll that Commanded al-Husayn (a) to go to Martyrdom

أَبِي (رحمه الله) قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْحِمْيَرِيُّ عَنْ أَبِي الْقَاسِمِ الْهَاشِمِيِّ عَنْ عُبَيْدِ بْنِ قَيْسٍ الْأَنْصَارِيِّ قَالَ حَدَّثَنَا الْحَسَنُ بْنُ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ نَزَلَ جَبْرَئِيلُ (ع) عَلَى رَسُولِ اللَّهِ (ص) بِصَحِيفَةٍ مِنَ السَّمَاءِ لَمْ يُنْزِلِ اللَّهُ تَعَالَى كِتَاباً قَبْلَهُ وَ لَا بَعْدَهُ وَ فِيهِ خَوَاتِيمُ مِنَ الذَّهَبِ فَقَالَ لَهُ يَا مُحَمَّدُ هَذِهِ وَصِيَّتُكَ إِلَى النَّجِيبِ مِنْ أَهْلِكَ فَقَالَ لَهُ يَا جَبْرَئِيلُ مَنِ النَّجِيبُ مِنْ أَهْلِي قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ مُرْهُ إِذَا تُوُفِّيتَ أَنْ يَفُكَّ خَاتَمَهَا وَ يَعْمَلَ بِمَا فِيهِ فَلَمَّا قُبِضَ رَسُولُ اللَّهِ (ص) فَكَّ عَلِيٌّ (ع) خَاتَماً ثُمَّ عَمِلَ بِمَا فِيهِ وَ مَا تَعَدَّاهُ ثُمَّ دَفَعَهَا إِلَى الْحَسَنِ بْنِ عَلِيٍّ (ع) فَفَكَّ خَاتَماً وَ عَمِلَ بِمَا فِيهِ وَ مَا تَعَدَّاهُ ثُمَّ دَفَعَهَا إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ (ع) فَفَكَّ خَاتَماً فَوَجَدَ فِيهِ اخْرُجْ بِقَوْمٍ إِلَى الشَّهَادَةِ لَهُمْ مَعَكَ وَ اشْرِ نَفْسَكَ لِلَّهِ فَعَمِلَ بِمَا فِيهِ وَ مَا تَعَدَّاهُ ثُمَّ دَفَعَهَا إِلَى رَجُلٍ بَعْدَهُ فَفَكَّ خَاتَماً فَوَجَدَ فِيهِ أَطْرِقْ وَ اصْمُتْ وَ الْزَمْ مَنْزِلَكَ وَ اعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ ثُمَّ دَفَعَهَا إِلَى رَجُلٍ بَعْدَهُ فَفَكَّ خَاتَماً فَوَجَدَ فِيهِ أَنْ حَدِّثِالنَّاسَ وَ أَفْتِهِمْ وَ انْشُرْ عِلْمَ آبَائِكَ فَعَمِلَ بِمَا فِيهِ وَ مَا تَعَدَّاهُ ثُمَّ دَفَعَهَا إِلَى رَجُلٍ بَعْدَهُ فَفَكَّ خَاتَماً فَوَجَدَ فِيهِ أَنْ حَدِّثِ النَّاسَ وَ أَفْتِهِمْ وَ صَدِّقْ آبَاءَكَ وَ لَا تَخَافَنَّ إِلَّا اللَّهَ فَإِنَّكَ فِي حِرْزٍ مِنَ اللَّهِ وَ ضَمَانٍ وَ هُوَ يَدْفَعُهَا إِلَى رَجُلٍ بَعْدَهُ وَ يَدْفَعُهَا مَنْ بَعْدَهُ إِلَى مَنْ بَعْدَهُ إِلَى يَوْمِ الْقِيَامَةِ

My father (rh) narrated to us, saying: Abdullah ibn Ja‘far al-Himyari narrated to us, from Abu al-Qasim al-Hashimi, from ‘Ubayd ibn Qays al-Ansari, who said: Al-Hasan ibn Sama‘ah narrated to us, from Abu Abdillah (a), who said: Jibra'il (a) descended upon the Messenger of Allah (saw) with a document from Heaven. Allah, the Exalted, had not sent down any document before it, nor would He send down one after it. It bore seals of gold. He said: "O Muhammad, this is your testament to the noble one from among your family." The Prophet (saw) said: "O Jibra'il, who is the noble one from among my family?" He replied: "Ali ibn Abi Talib." Command him that when you pass away, he should break its seal and act according to what is contained therein. When the Messenger of Allah (saw) passed away, Ali (a) broke one of its seals and acted according

to what was contained therein without going beyond it. Then he handed it to al-Hasan ibn Ali (a), who broke a seal and acted according to what was contained therein without going beyond it. Then he handed it to al-Husayn ibn Ali (a), who broke a seal and found written therein: "Go forth with a people to martyrdom; they shall attain martyrdom along with you, and sell your soul to Allah." So he acted according to what was contained therein without going beyond it. Then he handed it to the man after him, who broke a seal and found written therein: "Remain silent, keep to yourself, stay in your house, and worship your Lord until certainty comes to you." Then he handed it to the man after him, who broke a seal and found written therein: "Speak to the people, give them legal rulings, and spread the knowledge of your forefathers." So he acted according to what was contained therein without going beyond it. Then he handed it to the man after him, who broke a seal and found written therein: "Speak to the people, give them legal rulings, affirm the truthfulness of your forefathers, and fear none but Allah, for you are under the protection and guarantee of Allah." He then handed it to the man after him, and he would hand it to the one after him, and the one after him to the next, until the Day of Resurrection.[200]

Angels' Scream on Ashura & God's Promise of Vengeance Through al-Qaim (aj)

1 حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ الدَّقَّاقُ وَ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عِصَامٍ رَضِيَ اللَّهُ عَنْهُمَا قَالا حَدَّثَنَا مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْنِيُّ قَالَ حَدَّثَنَا الْقَاسِمُ بْنُ الْعَلَاءِ قَالَ حَدَّثَنَا إِسْمَاعِيلُ الْفَزَارِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جُمْهُورٍ الْعَمِّيُّ عَنِ ابْنِ أَبِي نَجْرَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي حَمْزَةَ ثَابِتِ بْنِ دِينَارٍ الثُّمَالِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ الْبَاقِرِ (ع) يَا ابْنَ رَسُولِ اللَّهِ لِمَ سُمِّيَ عَلِيٌّ (ع) أَمِيرَ الْمُؤْمِنِينَ وَ هُوَ اسْمٌ مَا سُمِّيَ بِهِ أَحَدٌ قَبْلَهُ وَ لَا يَحِلُّ لِأَحَدٍ بَعْدَهُ قَالَ لِأَنَّهُ مِيرَةُ الْعِلْمِ يُمْتَارُ مِنْهُ وَ لَا يَمْتَارُ مِنْ أَحَدٍ غَيْرُهُ قَالَ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَلِمَ سُمِّيَ سَيْفُهُ ذَا الْفَقَارِ فَقَالَ (ع) لِأَنَّهُ مَا ضُرِبَ بِهِ أَحَدٌ مِنْ خَلْقِ اللَّهِ إِلَّا أَفْقَرَهُ مِنْ هَذِهِ

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الدُّنْيَا مِنْ أَهْلِهِ وَ وُلْدِهِ وَ أَفْقَرَهُ فِي الْآخِرَةِ مِنَ الْجَنَّةِ قَالَ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَلَسْتُمْ كُلُّكُمْ قَائِمِينَ بِالْحَقِّ قَالَ بَلَى قُلْتُ فَلِمَ سُمِّيَ الْقَائِمُ قَائِماً قَالَ لَمَّا قُتِلَ جَدِّيَ الْحُسَيْنُ (ع) ضَجَّتْ عَلَيْهِ الْمَلَائِكَةُ إِلَى اللَّهِ تَعَالَى بِالْبُكَاءِ وَ النَّحِيبِ وَ قَالُوا إِلَهَنَا وَ سَيِّدَنَا أَ تَغْفَلُ عَمَّنْ قَتَلَ صَفْوَتَكَ وَ ابْنَ صَفْوَتِكَ وَ خِيَرَتَكَ مِنْ خَلْقِكَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمْ قَرُّوا مَلَائِكَتِي فَوَ عِزَّتِي وَ جَلَالِي لَأَنْتَقِمَنَّ مِنْهُمْ وَ لَوْ بَعْدَ حِينٍ ثُمَّ كَشَفَ اللَّهُ عَزَّ وَ جَلَّ عَنِ الْأَئِمَّةِ مِنْ وُلْدِ الْحُسَيْنِ (ع) لِلْمَلَائِكَةِ فَسُرَّتِ الْمَلَائِكَةُ بِذَلِكَ فَإِذَا أَحَدُهُمْ قَائِمٌ يُصَلِّي فَقَالَ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ الْقَائِمِ أَنْتَقِمُ مِنْهُمْ

Ali ibn Ahmad ibn Muhammad al-Daqqaq and Muhammad ibn Muhammad ibn ‘Isam (ra) narrated to us, saying: Muhammad ibn Ya‘qub al-Kulayni narrated to us, saying: al-Qasim ibn al-‘Ala’ narrated to us, saying: Isma‘il al-Fazari narrated to us, saying: Muhammad ibn Jumhur al-‘Ammi narrated to us, from Ibn Abi Najran, from one whom he mentioned, from Abu Hamzah Thabit ibn Dinar al-Thumali, who said: I asked Abu Ja‘far Muhammad ibn Ali al-Baqir (a), "O son of the Messenger of Allah, why was Ali (a) called Amir al-Mu'minin, a title by which no one before him was called and which is not permissible for anyone after him?" He (a) replied, "Because he is the source and provider of knowledge; knowledge is drawn from him and is not drawn from anyone besides him." I then said, "O son of the Messenger of Allah, why was his sword called Dhu al-Fiqar?" He (a) replied, "Because no one from the creation of Allah was struck by it except that it deprived him in this world of his family and children, and deprived him in the Hereafter of Paradise." I then said, "O son of the Messenger of Allah, are not all of you upholders of the truth?" He (a) said, "Indeed." I said, "Then why is al-Qa'im called al-Qa'im?" He (a) replied, "When my grandfather al-Husayn (a) was killed, the angels raised their cries to Allah, the Exalted, weeping and lamenting over him. They said, 'Our God and Master, will You overlook those who killed Your chosen one, the son of Your chosen one, and the best of Your creation?' Then Allah, Mighty and Majestic, revealed to them, 'Be at ease, O My angels. By My Might and Majesty, I shall surely take vengeance upon them, even if it be after some time.' Then Allah, Mighty and Majestic, unveiled to the angels the Imams from the descendants of al-Husayn (a), and the angels rejoiced at

that. They then saw one of them standing in prayer, and Allah, Mighty and Majestic, said, 'Through that Qa'im, I will take vengeance upon them.'"[201]

The Superiority of the Tragedy of al-Husayn (a) over Other Tragedies

1 حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ بَشَّارٍ الْقَزْوِينِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا أَبُو الْفَرَجِ الْمُظَفَّرُ بْنُ أَحْمَدَ الْقَزْوِينِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْكُوفِيُّ الْأَسَدِيُّ قَالَ حَدَّثَنَا سَهْلُ بْنُ زِيَادٍ الْآدَمِيُّ قَالَ حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ اللَّهِ الْخَزَّازُ الْكُوفِيُّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْفَضْلِ الْهَاشِمِيُّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ (ع) يَا ابْنَ رَسُولِ اللَّهِ كَيْفَ صَارَ يَوْمُ عَاشُورَاءَ يَوْمَ مُصِيبَةٍ وَ غَمٍّ وَ جَزَعٍ وَ بُكَاءٍ دُونَ الْيَوْمِ الَّذِي قُبِضَ فِيهِ رَسُولُ اللَّهِ (ص) وَ الْيَوْمِ الَّذِي مَاتَتْ فِيهِ فَاطِمَةُ (ع) وَ الْيَوْمِ الَّذِي قُتِلَ فِيهِ أَمِيرُ الْمُؤْمِنِينَ (ع) وَ الْيَوْمِ الَّذِي قُتِلَ فِيهِ الْحَسَنُ (ع) بِالسَّمِّ فَقَالَ إِنَّ يَوْمَ الْحُسَيْنِ (ع) أَعْظَمُ مُصِيبَةً مِنْ جَمِيعِ سَائِرِالْأَيَّامِ وَ ذَلِكَ أَنَّ أَصْحَابَ الْكِسَاءِ الَّذِي كَانُوا أَكْرَمَ الْخَلْقِ عَلَى اللَّهِ تَعَالَى كَانُوا خَمْسَةً فَلَمَّا مَضَى عَنْهُمُ النَّبِيُّ (ص) بَقِيَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ (ع) فَكَانَ فِيهِمْ لِلنَّاسِ عَزَاءٌ وَ سَلْوَةٌ فَلَمَّا مَضَتْ فَاطِمَةُ (ع) كَانَ فِي أَمِيرِ الْمُؤْمِنِينَ وَ الْحَسَنِ وَ الْحُسَيْنِ لِلنَّاسِ عَزَاءٌ وَ سَلْوَةٌ فَلَمَّا مَضَى مِنْهُمْ أَمِيرُ الْمُؤْمِنِينَ (ع) كَانَ لِلنَّاسِ فِي الْحَسَنِ وَ الْحُسَيْنِ عَزَاءٌ وَ سَلْوَةٌ فَلَمَّا مَضَى الْحَسَنُ (ع) كَانَ لِلنَّاسِ فِي الْحُسَيْنِ (ع) عَزَاءٌ وَ سَلْوَةٌ فَلَمَّا قُتِلَ الْحُسَيْنُ (ع) لَمْ يَكُنْ بَقِيَ مِنْ أَهْلِ الْكِسَاءِ أَحَدٌ لِلنَّاسِ فِيهِ بَعْدَهُ عَزَاءٌ وَ سَلْوَةٌ فَكَانَ ذَهَابُهُ كَذَهَابِ جَمِيعِهِمْ كَمَا كَانَ بَقَاؤُهُ كَبَقَاءِ جَمِيعِهِمْ فَلِذَلِكَ صَارَ يَوْمُهُ أَعْظَمَ مُصِيبَةً قَالَ عَبْدُ اللَّهِ بْنُ الْفَضْلِ الْهَاشِمِيُّ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَلِمَ لَمْ يَكُنْ لِلنَّاسِ فِي عَلِيِّ بْنِ الْحُسَيْنِ عَزَاءٌ وَ سَلْوَةٌ مِثْلَ مَا كَانَ لَهُمْ فِي آبَائِهِ (ع) فَقَالَ بَلَى إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ كَانَ سَيِّدَ الْعَابِدِينَ وَ إِمَاماً وَ حُجَّةً عَلَى الْخَلْقِ بَعْدَ آبَائِهِ الْمَاضِينَ وَ لَكِنَّهُ لَمْ يَلْقَ رَسُولَ اللَّهِ (ص) وَ لَمْ يَسْمَعْ مِنْهُ وَ كَانَ عِلْمُهُ وِرَاثَةً عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ (ص) وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ (ع) قَدْ شَاهَدَهُمُ النَّاسُ مَعَ رَسُولِ اللَّهِ (ص) فِي أَحْوَالٍ فِي آنٍ يَتَوَالَى فَكَانُوا مَتَى نَظَرُوا إِلَى أَحَدٍ مِنْهُمْ تَذَكَّرُوا حَالَهُ مَعَ رَسُولِ اللَّهِ (ص) وَ قَوْلَ رَسُولِ اللَّهِ لَهُ وَ فِيهِ فَلَمَّا مَضَوْا فَقَدَ النَّاسُ مُشَاهَدَةَ الْأَكْرَمِينَ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ لَمْ يَكُنْ فِي أَحَدٍ مِنْهُمْ فَقْدُ جَمِيعِهِمْ إِلَّا فِي فَقْدِ الْحُسَيْنِ (ع) لِأَنَّهُ مَضَى آخِرُهُمْ

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فَلِذَلِكَ صَارَ يَوْمُهُ أَعْظَمَ الْأَيَّامِ مُصِيبَةً قَالَ عَبْدُ اللَّهِ بْنُ الْفَضْلِ الْهَاشِمِيُّ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَكَيْفَ سَمَّتِ الْعَامَّةُ يَوْمَ عَاشُورَاءَ يَوْمَ بَرَكَةٍ فَبَكَى (ع) ثُمَّ قَالَ لَمَّا قُتِلَ الْحُسَيْنُ (ع) تَقَرَّبَ النَّاسُ بِالشَّامِ إِلَى يَزِيدَ فَوَضَعُوا لَهُ الْأَخْبَارَ وَ أَخَذُوا عَلَيْهِ الْجَوَائِزَ مِنَ الْأَمْوَالِ فَكَانَ مِمَّا وَضَعُوا لَهُ أَمْرُ هَذَا الْيَوْمِ وَ أَنَّهُ يَوْمُ بَرَكَةٍ لِيَعْدِلَ النَّاسُ فِيهِ مِنَ الْجَزَعِ وَ الْبُكَاءِ وَ الْمُصِيبَةِ وَ الْحُزْنِ إِلَى الْفَرَحِ وَ السُّرُورِ وَ التَّبَرُّكِ وَ الِاسْتِعْدَادِ فِيهِ حَكَمَ اللَّهُ بَيْنَنَا وَ بَيْنَهُمْ قَالَ ثُمَّ قَالَ (ع) يَا ابْنَ عَمِّ وَ إِنَّ ذَلِكَ لَأَقَلُّ ضَرَراً عَلَى الْإِسْلَامِ وَ أَهْلِهِ وَضَعَهُ قَوْمٌ انْتَحَلُوا مَوَدَّتَنَا وَ زَعَمُوا أَنَّهُمْ يَدِينُونَ بِمُوَالاتِنَا وَ يَقُولُونَ بِإِمَامَتِنَا زَعَمُوا أَنَّ الْحُسَيْنَ (ع) لَمْ يُقْتَلْ وَ أَنَّهُ شُبِّهَ لِلنَّاسِ أَمْرُهُ كَعِيسَى ابْنِ مَرْيَمَ فَلَا لَائِمَةَ إِذَنْ عَلَى بَنِي أُمَيَّةَ وَ لَا عَتْبَ عَلَى زَعْمِهِمْ يَا ابْنَ عَمِّ مَنْ زَعَمَ أَنَّ الْحُسَيْنَ (ع) لَمْ يُقْتَلْ فَقَدْ كَذَّبَ رَسُولَ اللَّهِ (ص) وَ عَلِيّاً وَ كَذَّبَ مَنْ بَعْدَهُ الْأَئِمَّةَ (ع) فِي إِخْبَارِهِمْ بِقَتْلِهِ وَ مَنْ كَذَّبَهُمْ فَهُوَ كَافِرٌ بِاللَّهِ الْعَظِيمِ وَ دَمُهُ مُبَاحٌ لِكُلِّ مَنْ سَمِعَ ذَلِكَ مِنْهُ قَالَ عَبْدُ اللَّهِ بْنُ الْفَضْلِ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَمَا تَقُولُ فِي قَوْمٍ مِنْ شِيعَتِكَ يَقُولُونَ بِهِ فَقَالَ (ع) مَا هَؤُلَاءِ مِنْ شِيعَتِي وَ إِنِّي بَرِيءٌ مِنْهُمْ كَذَا وَ كَذَا وَ كَذَا إِبْطَالُ الْقُرْآنِ وَ الْجَنَّةِ وَ النَّارِ قَالَ فَقُلْتُ فَقَوْلُ اللَّهِ تَعَالَى وَ لَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنا لَهُمْ كُونُوا قِرَدَةً خاسِئِينَ قَالَ إِنَّ أُولَئِكَ مُسِخُوا ثَلَاثَةَ أَيَّامٍ ثُمَّ مَاتُوا وَ لَمْ يَتَنَاسَلُوا وَ إِنَّ الْقِرَدَةَ الْيَوْمَ مِثْلُ أُولَئِكَ وَ كَذَلِكَ الْخَنَازِيرُ وَ سَائِرُ الْمُسُوخِ مَا وُجِدَ مِنْهَا الْيَوْمَ مِنْ شَيْءٍ فَهُوَ مِثْلُهُ لَا يَحِلُّ أَنْ يُؤْكَلَ لَحْمُهُ ثُمَّ قَالَ (ع) لَعَنَ اللَّهُ الْغُلَاةَ وَ الْمُفَوِّضَةَ فَإِنَّهُمْ صَغَّرُوا عِصْيَانَ اللَّهِ وَ كَفَرُوا بِهِ وَ أَشْرَكُوا وَ ضَلُّوا وَ أَضَلُّوا فِرَاراً مِنْ إِقَامَةِ الْفَرَائِضِ وَ أَدَاءِ الْحُقُوقِ

Muhammad ibn Ali ibn Bashshar al-Qazwini (ra) narrated to us, saying: Abu al-Faraj al-Muzaffar ibn Ahmad al-Qazwini narrated to us, saying: Muhammad ibn Ja'far al-Kufi al-Asadi narrated to us, saying: Sahl ibn Ziyad al-Adami narrated to us, saying: Sulayman ibn Abdullah al-Khazzaz al-Kufi narrated to us, saying: Abdullah ibn al-Fadl al-Hashimi said: I said to Abu Abdillah Ja'far ibn Muhammad al-Sadiq (a), "O son of the Messenger of Allah, how did the Day of Ashura become a day of calamity, grief, anguish, and weeping above the day on which the Messenger of Allah (saw) passed away, the day on which Fatimah (a) died, the day on which Amir al-Mu'minin (a) was killed, and the day on which al-Hasan (a) was martyred by poison?" He (a) replied: "The day of al-Husayn (a) is a greater calamity than all other days. This is because the People of the Cloak, who were the most noble of creation before Allah, were five.

When the Prophet (saw) departed from them, Amir al-Mu'minin, Fatimah, al-Hasan, and al-Husayn (a) remained, and in them the people found consolation and comfort. When Fatimah (a) passed away, the people found consolation and comfort in Amir al-Mu'minin, al-Hasan, and al-Husayn. When Amir al-Mu'minin (a) passed away, the people found consolation and comfort in al-Hasan and al-Husayn. When al-Hasan (a) passed away, the people found consolation and comfort in al-Husayn (a). But when al-Husayn (a) was killed, there remained none of the People of the Cloak in whom the people could find consolation and comfort after him. Thus, his departure was like the departure of all of them together, just as his remaining among them had been like the remaining of all of them together. For that reason, his day became the greatest of calamities."

Abdullah ibn al-Fadl said: I then asked him, "O son of the Messenger of Allah, why did the people not find the same consolation and comfort in Ali ibn al-Husayn (a) as they had found in his forefathers?" He (a) replied: "Indeed, Ali ibn al-Husayn was the Master of the Worshippers, an Imam, and Allah's proof over creation after his forefathers. However, he did not meet the Messenger of Allah (saw) nor hear from him directly. His knowledge was inherited from his father, from his grandfather, from the Prophet (saw). As for Amir al-Mu'minin, Fatimah, al-Hasan, and al-Husayn (a), the people had seen them alongside the Messenger of Allah (saw) repeatedly and under many circumstances. Whenever they looked at any one of them, they were reminded of his state with the Messenger of Allah (saw) and of what the Messenger of Allah had said to him and about him. Thus, when they passed away, the people lost the sight of those who were the most honored before Allah. The loss of all of them together was not realized in the loss of any one of them except in the loss of al-Husayn (a), because he was the last of them to depart. Therefore, his day became the greatest of days in calamity."

Abdullah ibn al-Fadl said: I then asked him, "O son of the Messenger of Allah, how is it that the masses came to call Ashura a day of blessing?" He (a) wept and then said: "When al-Husayn (a) was killed, the people in Syria sought nearness to Yazid by fabricating

reports for him, and they received rewards and wealth for doing so. Among the things they fabricated was the matter of this day and that it was a day of blessing, so that people would turn away from grief, weeping, calamity, and sorrow toward joy, happiness, seeking blessings, and making preparations on that day. Allah will judge between us and them."

Then he (a) said: "O cousin, and indeed this is less harmful to Islam and its people than what was fabricated by a group who claimed love for us, claimed to follow our wilayah, and professed belief in our Imamate. They alleged that al-Husayn (a) was not killed and that the matter was merely made to appear so to the people, just as was claimed regarding Isa ibn Maryam. According to their claim, there would be no blame upon Banu Umayyah and no cause for reproach against them. O cousin, whoever claims that al-Husayn (a) was not killed has indeed rejected the Messenger of Allah (saw), Ali (a), and the Imams (a) after him in their reports concerning his killing. Whoever rejects them is a disbeliever in Allah, the Mighty and Majestic, and his blood is lawful for whoever hears such a claim from him."

Abdullah ibn al-Fadl said: I then asked him, "O son of the Messenger of Allah, what do you say about people from your Shi'a who hold this belief?" He (a) replied: "These are not from my Shi'a, and I am free from them. Such a belief and such a belief and such a belief amounts to nullifying the Qur'an, Paradise, and Hell." I then said, "What about the saying of Allah, the Exalted: 'You are already aware of those of you who broke the Sabbath. We said to them, "Be disgraced apes!"'" He (a) replied: "Those people were transformed for three days, then they died and left no offspring. The monkeys that exist today are merely similar to them, and likewise the pigs and all other transformed creatures. Whatever exists of them today is only their likeness. It is not lawful for their flesh to be eaten." Then he (a) said: "May Allah curse the extremists (ghulat) and the mufawwidhah, for they belittled disobedience to Allah, disbelieved in Him, associated

partners with Him, went astray, and led others astray, all in order to escape establishing the obligations and fulfilling the rights that Allah has imposed."[202]

Avoiding Worldly Affairs on Ashura

2 حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ قَالَ أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْهَمْدَانِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا (ع) قَالَ مَنْ تَرَكَ السَّعْيَ فِي حَوَائِجِهِ يَوْمَ عَاشُورَاءَ قَضَى اللَّهُ لَهُ حَوَائِجَ الدُّنْيَا وَ الْآخِرَةِ وَ مَنْ كَانَ يَوْمُ عَاشُوراءَ يَوْمَ مُصِيبَتِهِ وَ حُزْنِهِ وَ بُكَائِهِ يَجْعَلُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ يَوْمَ فَرَحِهِ وَ سُرُورِهِ وَ قَرَّتْ بِنَا فِي الْجِنَانِ عَيْنُهُ وَ مَنْ سَمَّى يَوْمَ عَاشُورَاءَ يَوْمَ بَرَكَةٍ وَ ادَّخَرَ لِمَنْزِلِهِ شَيْئاً لَمْ يُبَارَكْ لَهُ فِيمَا ادَّخَرَ وَ حُشِرَ يَوْمَ الْقِيَامَةِ مَعَ يَزِيدَ وَ عُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَ عُمَرَ بْنِ سَعْدٍ لَعَنَهُمُ اللَّهُ إِلَى أَسْفَلِ دَرْكٍ مِنَ النَّارِ

Muhammad ibn Ibrahim ibn Ishaq narrated to us, saying: Ahmad ibn Muhammad al-Hamdani informed us, from Ali ibn al-Hasan ibn Faddal, from his father, from Abu al-Hasan Ali ibn Musa al-Rida (a), who said: Whoever abandons striving for his worldly needs on the day of Ashura, Allah will fulfill for him the needs of this world and the Hereafter. Whoever makes the day of Ashura a day of his calamity, sorrow, and weeping, Allah, Mighty and Majestic, will make the Day of Resurrection a day of his joy and happiness, and his eyes will be cooled in Paradise because of us. And whoever calls the day of Ashura a day of blessing and stores something for his household on it, there will be no blessing in what he stores, and he will be resurrected on the Day of Resurrection with Yazid, Ubaydullah ibn Ziyad, and Umar ibn Sa'd—may Allah curse them—all together in the lowest depths of the Fire.[203]

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[202] Al Illal Al Sharaie – V 1 Ch 162 H 1
[203] Al Illal Al Sharaie – V 1 Ch 162 H 2

The sky rained blood and ashes after the killing of al-Husayn (a)

" 3 حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ (رحمه الله) قَالَ حَدَّثَنَا أَبِي عَنْ مُحَمَّدِبْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ أَرْطَاةَ بْنِ حَبِيبٍ عَنْ فُضَيْلٍ الرَّسَّانِ عَنْ جَبَلَةَ الْمَكِّيَّةِ قَالَتْ سَمِعْتُ مِيثَمَ التَّمَّارِ قَدَّسَ اللَّهُ رُوحَهُ يَقُولُ وَ اللَّهِ لَتَقْتُلُ هَذِهِ الْأُمَّةُ ابْنَ نَبِيِّهَا فِي الْمُحَرَّمِ لِعَشْرٍ يَمْضِينَ مِنْهُ وَ لَيَتَّخِذَنَّ أَعْدَاءُ اللَّهِ ذَلِكَ الْيَوْمَ يَوْمَ بَرَكَةٍ وَ إِنَّ ذَلِكَ لَكَائِنٌ قَدْ سَبَقَ فِي عِلْمِ اللَّهِ تَعَالَى ذِكْرُهُ أَعْلَمُ ذَلِكَ بِعَهْدٍ عَهِدَهُ إِلَيَّ مَوْلَايَ أَمِيرُ الْمُؤْمِنِينَ (ع) وَ لَقَدْ أَخْبَرَنِي أَنَّهُ يَبْكِي عَلَيْهِ كُلُّ شَيْءٍ حَتَّى الْوُحُوشُ فِي الْفَلَوَاتِ وَ الْحِيتَانُ فِي الْبَحْرِ وَ الطَّيْرُ فِي السَّمَاءِ وَ يَبْكِي عَلَيْهِ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ وَ السَّمَاءُ وَ الْأَرْضُ وَ مُؤْمِنُو الْإِنْسِ وَ الْجِنِّ وَ جَمِيعُ مَلَائِكَةِ السَّمَاوَاتِ وَ الْأَرَضِينَ وَ رِضْوَانُ وَ مَالِكٌ وَ حَمَلَةُ الْعَرْشِ وَ تُمْطِرُ السَّمَاءُ دَماً وَ رَمَاداً ثُمَّ قَالَ وَجَبَتْ لَعْنَةُ اللَّهِ عَلَى قَتَلَةِ الْحُسَيْنِ (ع) كَمَا وَجَبَتْ عَلَى الْمُشْرِكِينَ الَّذِينَ يَجْعَلُونَ مَعَ اللهِ إِلهاً آخَرَ وَ كَمَا وَجَبَتْ عَلَى الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ قَالَتْ جَبَلَةُ فَقُلْتُ لَهُ يَا مِيثَمُ فَكَيْفَ يَتَّخِذُ النَّاسُ ذَلِكَ الْيَوْمَ الَّذِي قُتِلَ فِيهِ الْحُسَيْنُ (ع) يَوْمَ بَرَكَةٍ فَبَكَى مِيثَمٌ رَضِيَ اللَّهُ عَنْهُ ثُمَّ قَالَ يَزْعُمُونَ لِحَدِيثٍ يَضَعُونَهُ أَنَّهُ الْيَوْمُ الَّذِي تَابَ اللَّهُ فِيهِ عَلَى آدَمَ وَ إِنَّمَا تَابَ اللَّهُ عَلَى آدَمَ فِي ذِي الْحِجَّةِ وَ يَزْعُمُونَ أَنَّهُ الْيَوْمُ الَّذِي قَبِلَ اللَّهُ فِيهِ تَوْبَةَ دَاوُدَ وَ إِنَّمَا قَبِلَ اللَّهُ عَزَّ وَ جَلَّ تَوْبَتَهُ فِي ذِي الْحِجَّةِ وَ يَزْعُمُونَ أَنَّهُ الْيَوْمُ الَّذِي أَخْرَجَ اللَّهُ فِيهِ يُونُسَ مِنْ بَطْنِ الْحُوتِ وَ إِنَّمَا أَخْرَجَ اللَّهُ عَزَّ وَ جَلَّ يُونُسَ مِنْ بَطْنِ الْحُوتِ فِي ذِي الْحِجَّةِ وَ يَزْعُمُونَ أَنَّهُ الْيَوْمُ الَّذِي اسْتَوَتْ فِيهِ سَفِينَةُ نُوحٍ عَلَى الْجُودِيِّ وَ إِنَّمَا اسْتَوَتْ عَلَى الْجُودِيِّ يَوْمَ الثَّامِنَ عَشَرَ مِنْ ذِي الْحِجَّةِ وَ يَزْعُمُونَ أَنَّهُ الْيَوْمُ الَّذِي فَلَقَ اللَّهُ تَعَالَى فِيهِ الْبَحْرَ لِبَنِي إِسْرَائِيلَ وَ إِنَّمَا كَانَ ذَلِكَ فِي رَبِيعٍ الْأَوَّلِ ثُمَّ قَالَ مِيثَمٌ يَا جَبَلَةُ اعْلَمِي أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ (ع) سَيِّدُ الشُّهَدَاءِ يَوْمَ الْقِيَامَةِ وَ لِأَصْحَابِهِ عَلَى سَائِرِ الشُّهَدَاءِ دَرَجَةٌ يَا جَبَلَةُ إِذَا نَظَرْتِ السَّمَاءَ حَمْرَاءَ كَأَنَّهَا دَمٌ عَبِيطٌ فَاعْلَمِي أَنَّ سَيِّدَ الشُّهَدَاءِ الْحُسَيْنَ قَدْ قُتِلَ قَالَتْ جَبَلَةُ فَخَرَجْتُ ذَاتَ يَوْمٍ فَرَأَيْتُ الشَّمْسَ عَلَى الْحِيطَانِ كَأَنَّهَا الْمَلَاحِفُ الْمُعَصْفَرَةُ فَصِحْتُ حِينَئِذٍ وَ بَكَيْتُ وَ قُلْتُ قَدْ وَ اللَّهِ قُتِلَ سَيِّدُنَا الْحُسَيْنُ (ع)

Al-Husayn ibn Ahmad ibn Idris (rh) narrated to us, saying: My father narrated to us, from Muhammad ibn al-Husayn ibn Abi al-Khattab, from Nasr ibn Muzahim, from 'Amr ibn Sa'id, from Artat ibn Habib, from Fudayl al-Rassan, from Jabalah al-Makkiyyah, who said: I heard Maytham al-Tammar (qs) saying: "By Allah, this nation will kill the son of its Prophet (saw) in Muharram, when ten days have passed from it. The enemies of

Allah will surely take that day as a day of blessing. This is a certain event that has already preceded in the knowledge of Allah, the Almighty, Whose mention is Exalted. I know this because of a covenant entrusted to me by my master, the Commander of the Faithful (a). He informed me that everything would weep for him, even the wild beasts in the wilderness, the fish in the sea, and the birds in the sky. The sun, the moon, the stars, the heaven, the earth, the believers among mankind and Jinn, all the angels of the heavens and the earths, Ridwan, Malik, and the bearers of the Throne will weep for him. And the sky will rain blood and ashes." Then he said: "The curse of Allah is mandated upon the killers of al-Husayn (a), just as it was mandated upon the polytheists who set up another god alongside Allah, and just as it was mandated upon the Jews, the Christians, and the Magians."

Jabalah said: I asked him, "O Maytham! How can the people take that day—on which al-Husayn (a) is killed—as a day of blessing?" Maytham (ra) wept and then said: "They will claim, based on a fabrication they concoct, that it is the day on which Allah accepted the repentance of Adam; however, Allah only accepted the repentance of Adam in Dhu al-Hijjah. And they will claim it is the day Allah accepted the repentance of David; however, Allah, the Mighty and Sublime, only accepted his repentance in Dhu al-Hijjah. And they will claim it is the day Allah delivered Jonah from the belly of the whale; however, Allah, the Mighty and Sublime, only delivered Jonah from the belly of the whale in Dhu al-Hijjah. And they will claim it is the day Noah's Ark settled on Mount Judi; however, it only settled on Mount Judi on the eighteenth day of Dhu al-Hijjah. And they will claim it is the day Allah, the Exalted, parted the sea for the Children of Israel; however, that only occurred in Rabi' al-Awwal."

Then Maytham said: "O Jabalah, know that al-Husayn ibn Ali (a) is the Master of Martyrs on the Day of Resurrection, and his companions hold a rank above all other martyrs. O Jabalah, when you look at the sky and see it turn red, looking like fresh, flowing blood, then know that the Master of Martyrs, al-Husayn, has been killed." Jabalah said: "I went out one day and saw the sunlight reflecting on the walls looking

like saffron-dyed cloaks. At that moment, I cried out, wept, and said: 'By Allah, our master al-Husayn (a) has been killed!'"[204]

The Ashab al-Husayn (as) saw their place in Paradise before Martyrdom

1 حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ إِسْحَاقَ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْجَلُودِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ زَكَرِيَّا الْجَوْهَرِيُّ قَالَ حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ قُلْتُ لَهُ أَخْبِرْنِي عَنْ أَصْحَابِ الْحُسَيْنِ (ع) وَ إِقْدَامِهِمْ عَلَى الْمَوْتِ فَقَالَ إِنَّهُمْ كُشِفَ لَهُمُ الْغِطَاءُ حَتَّى رَأَوْا مَنَازِلَهُمْ مِنَ الْجَنَّةِ فَكَانَ الرَّجُلُ مِنْهُمْ يُقْدِمُ عَلَى الْقَتْلِ لِيُبَادِرَ إِلَى حَوْرَاءَ يُعَانِقُهَا وَ إِلَى مَكَانِهِ مِنَ الْجَنَّةِ

Muhammad ibn Ibrahim ibn Ishaq (ra) narrated to us, saying: Abd al-Aziz ibn Yahya al-Jaludi narrated to us, saying: Muhammad ibn Zakariyya al-Jawhari narrated to us, saying: Ja'far ibn Muhammad ibn Umarah narrated to us, from his father, from Abu Abdillah (a), who said: I asked him, "Inform me about the companions of al-Husayn (a) and their rushing forward into death." So he replied, "Indeed, the veil was lifted for them until they saw their abodes in Paradise. Thus, a man from among them would rush forward to be killed so that he could hasten to embrace a maiden of Paradise (Houri) and reach his place in Paradise."[205]

Imam Mahdi (aj) will kill everyone who is pleased with the Martyrdom of al-Husayn (a)

1 حَدَّثَنَا أَحْمَدُ بْنُ زِيَادِ بْنِ جَعْفَرٍ الْهَمَدَانِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحٍ الْهَرَوِيِّ قَالَ قُلْتُ لِأَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا (ع) يَا ابْنَ رَسُولِ اللَّهِ مَا تَقُولُ فِي حَدِيثٍ رُوِيَ عَنِ الصَّادِقِ (ع) أَنَّهُ قَالَ إِذَا خَرَجَ الْقَائِمُ قَتَلَ ذَرَارِيَّ قَتَلَةِ الْحُسَيْنِ (ع) بِفِعَالِ آبَائِهَا فَقَالَ

[204] Al Illal Al Sharaie – V 1 Ch 162 H 3
[205] Al Illal Al Sharaie – V 1 Ch 163 H 1

(ع) هُوَ كَذَلِكَ فَقُلْتُ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى مَا مَعْنَاهُ فَقَالَ صَدَقَ اللَّهُ فِي جَمِيعِ أَقْوَالِهِ لَكِنَّ ذَرَارِيَّ قَتَلَةِ الْحُسَيْنِ يَرْضَوْنَ أَفْعَالَ آبَائِهِمْ وَ يَفْتَخِرُونَ بِهَا وَ مَنْ رَضِيَ شَيْئاً كَانَ كَمَنْ أَتَاهُ وَ لَوْ أَنَّ رَجُلًا قُتِلَ فِي الْمَشْرِقِ فَرَضِيَ بِقَتْلِهِ رَجُلٌ فِي الْمَغْرِبِ لَكَانَ الرَّاضِي عِنْدَ اللَّهِ شَرِيكَ الْقَاتِلِ وَ إِنَّمَا يَقْتُلُهُمُ الْقَائِمُ إِذَا خَرَجَ لِرِضَاهُمْ بِفِعْلِ آبَائِهِمْ قَالَ فَقُلْتُ لَهُ بِأَيِّ شَيْءٍ يَبْدَأُ الْقَائِمُ فِيهِمْ إِذَا قَامَ قَالَ يَبْدَأُ بِبَنِي شَيْبَةَ وَ يَقْطَعُ أَيْدِيَهُمْ لِأَنَّهُمْ سُرَّاقُ بَيْتِ اللَّهِ عَزَّ وَ جَلَّ

Ahmad ibn Ziyad ibn Ja'far al-Hamadani (ra) narrated to us, saying: Ali ibn Ibrahim narrated to us, from his father, from Abd al-Salam ibn Salih al-Harawi, who said: I said to Abu al-Hasan Ali ibn Musa al-Ridha (a), "O son of the Messenger of Allah, what do you say about a narration reported from al-Sadiq (a) that he said: 'When al-Qaim rises, he will kill the offspring of the killers of al-Husayn (a) due to the deeds of their forefathers'?" He (a) replied, "It is so." I then asked, "Then what is the meaning of the statement of Allah, the Mighty and Sublime: 'And no bearer of burdens shall bear the burden of another'?" He replied, "Allah is truthful in all of His statements. However, the offspring of the killers of al-Husayn are pleased with the actions of their forefathers and take pride in them. Whoever is pleased with something is just like the one who committed it. If a man were to be killed in the East, and a man in the West was pleased with his killing, the one who was pleased would be considered an accomplice to the killer in the sight of Allah. Thus, al-Qaim will only kill them when he rises because of their pleasure with the deeds of their forefathers." He [al-Harawi] said: I asked him, "With what will al-Qaim begin among them when he rises?" He replied, "He will begin with the Tribe of Shaybah and cut off their hands, because they are the thieves of the House of Allah, the Mighty and Sublime."[206]

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[206] Al Illal Al Sharaie – V 1 Ch 164 H 1

When Husayn (a) Was Decapitated, an Angel Cursed the Nation to Never Know True Fasting or Eid

2 حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ (رحمه الله) قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْجُنَيْدِ التَّفْلِيسِيِّ عَنْ رَزِينٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (ع) لَمَّا ضُرِبَ الْحُسَيْنُ بْنُ عَلِيٍّ (ص) بِالسَّيْفِ فَسَقَطَ ثُمَّ ابْتَدَرَ لِيَقْطَعَ رَأْسَهُ نَادَى مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَلَا أَيَّتُهَا الْأُمَّةُ الْمُتَحَيِّرَةُ الضَّالَّةُ بَعْدَ نَبِيِّهَا لَا وَفَّقَكُمُ اللَّهُ لِأَضْحًى وَ لَا فِطْرٍ قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (ع) فَلَا جَرَمَ وَ اللَّهِ مَا وُفِّقُوا وَ لَا يُوَفَّقُونَ حَتَّى يَثُورَ ثَائِرُ الْحُسَيْنِ ع

1 حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الرَّازِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي (ع) قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي الْعَامَّةِ فَإِنَّهُ قَدْ رُوِيَ أَنَّهُمْ لَا يُوَفَّقُونَ لِصَوْمٍ فَقَالَ لِي أَمَا إِنَّهُ قَدْ أُجِيبَتْ دَعْوَةُ الْمَلَكِ فِيهِمْ قَالَ قُلْتُ وَ كَيْفَ ذَلِكَ جُعِلْتُ فِدَاكَ قَالَ إِنَّ النَّاسَ لَمَّا قَتَلُوا الْحُسَيْنَ بْنَ عَلِيٍّ (ص) أَمَرَ اللَّهُ عَزَّ وَ جَلَّ مَلَكاً يُنَادِي أَيَّتُهَا الْأُمَّةُ الظَّالِمَةُ الْقَاتِلَةُ عِتْرَةَ نَبِيِّهَا لَا وَفَّقَكُمُ اللَّهُ لِصَوْمٍ وَ لَا فِطْرٍ وَ فِي حَدِيثٍ آخَرَ لِفِطْرٍ وَ لَا أَضْحًى

Ali ibn Ahmad (rh) narrated to us, saying: Muhammad ibn Ya'qub narrated to me, from Ali ibn Muhammad, from someone who mentioned it, from Muhammad ibn Sulayman, from Abdullah ibn al-Junayd al-Taflisi, from Razin, who said: Abu Abdillah (a) said: "When al-Husayn ibn Ali (s) was struck with the sword and fell, and then they rushed forward to decapitate his head, a caller cried out from the depths of the Throne: 'Lo! O tyrannical, astray nation after its Prophet! May Allah never grant you success for Adha, nor for Fitr!'" He [the narrator] said: Then Abu Abdillah (a) said: "Therefore, by Allah, they have not been granted success, nor will they ever be granted success until the Avenger of al-Husayn (a) rises."[207]

Muhammad ibn al-Hasan narrated to us, saying: Muhammad ibn Yahya narrated to us, from Muhammad ibn Ahmad, from al-Sayyari, from Muhammad ibn Isma'il al-Razi, from Abu Ja'far the Second (a), who said: I said to him, "May I be ransomed for you!

[207] ILLAL AL SHARAIE – V 2 Ch 125 H 2

What do you say concerning the general public? For indeed, it has been reported that they are not granted success for fasting." So he said to me, "Behold! The supplication of the angel concerning them has surely been answered." He [the narrator] said: I asked, "And how is that, may I be ransomed for you?" He replied, "When the people killed al-Husayn ibn Ali (s), Allah, the Mighty and Sublime, commanded an angel to cry out: 'O unjust nation that has killed the progeny of its Prophet! May Allah never grant you success for fasting, nor for Fitr!' And in another narration: '...for Fitr, nor for Adha!'"[208]

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[208] ILLAL AL SHARAIE – V 2 Ch 125 H 1

From Kamal al-Din wa-Tamam al-Ni'mah

The sealed scroll that commanded al-Husayn to Martyrdom

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الصَّفَّارُ وَ سَعْدُ بْنُ عَبْدِ اللَّهِ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْحِمْيَرِيُّ جَمِيعاً قَالُوا حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ عُبَيْدٍ قَالَ حَدَّثَنَا أَبُو الْقَاسِمِ الْهَاشِمِيُّ قَالَ حَدَّثَنِي عُبَيْدُ بْنُ نَفِيسٍ الْأَنْصَارِيُّ قَالَ أَخْبَرَنَا الْحَسَنُ بْنُ سَمَاعَةَ عَنْ جَعْفَرِ بْنِ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: نَزَلَ جَبْرَئِيلُ عليه السلام عَلَى النَّبِيِّ ص بِصَحِيفَةٍ مِنَ السَّمَاءِ لَمْ يُنْزِلِ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنَ السَّمَاءِ كِتَاباً مِثْلَهَا قَطُّ قَبْلَهَا وَ لَا بَعْدَهَا مَخْتُوماً فِيهِ خَوَاتِيمُ مِنْ ذَهَبٍ فَقَالَ لَهُ يَا مُحَمَّدُ هَذِهِ وَصِيَّتُكَ إِلَى النَّجِيبِ مِنْ أَهْلِكَ قَالَ يَا جَبْرَئِيلُ وَ مَنِ النَّجِيبُ مِنْ أَهْلِي قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ مُرْهُ إِذَا تُوُفِّيتَ أَنْ يَفُكَّ خَاتَماً مِنْهَا وَ يَعْمَلَ بِمَا فِيهِ فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ص فَكَّ عَلِيٌّ عليه السلام خَاتَماً ثُمَّ عَمِلَ بِمَا فِيهِ مَا تَعَدَّاهُ ثُمَّ دَفَعَ الصَّحِيفَةَ إِلَى الْحَسَنِ بْنِ عَلِيٍّ عليه السلام فَفَكَّ خَاتَماً وَ عَمِلَ بِمَا فِيهِ مَا تَعَدَّاهُ ثُمَّ دَفَعَهَا إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ عليه السلام فَفَكَّ خَاتَماً فَوَجَدَ فِيهِ أَنِ اخْرُجْ بِقَوْمٍ إِلَى الشَّهَادَةِ لَا شَهَادَةَ لَهُمْ إِلَّا مَعَكَ وَ اشْرِ نَفْسَكَ لِلَّهِ عَزَّ وَ جَلَّ فَعَمِلَ بِمَا فِيهِ مَا تَعَدَّاهُ ثُمَّ دَفَعَهَا إِلَى رَجُلٍ بَعْدَهُ فَفَكَّ خَاتَماً فَوَجَدَ فِيهِ أَطْرِقْ وَ اصْمُتْ وَ الْزَمْ مَنْزِلَكَ وَ اعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ ثُمَّ دَفَعَهَا إِلَى رَجُلٍ بَعْدَهُ فَفَكَّ خَاتَماً فَوَجَدَ فِيهِ أَنْ حَدِّثِ النَّاسَ وَ أَفْتِهِمْ وَ انْشُرْ عِلْمَ آبَائِكَ وَ لَا تَخَافَنَّ أَحَداً إِلَّا اللَّهَ فَإِنَّكَ فِي حِرْزِ اللَّهِ وَ ضَمَانِهِ وَ أَمَرَ بِدَفْعِهَا فَدَفَعَهَا إِلَى مَنْ بَعْدَهُ وَ يَدْفَعُهَا مَنْ بَعْدَهُ إِلَى مَنْ بَعْدَهُ إِلَى يَوْمِ الْقِيَامَةِ.

Narrated to us Muhammad bin Hasan (ra): Narrated to us Muhammad bin Hasan as-Saffar; and Saad bin Abdullah and Abdullah bin Ja'far Humyari, all of them said: Narrated to us Muhammad bin Isa bin Ubaid: Narrated to us Abul Qasim Hashimi: Narrated to me Ubaid bin Nafees Ansari: Informed us Hasan bin Samaa-a from Ja'far bin Samaa-a from Abi Abdullah (as) that he said: "Jibraeel (as) descended on the Prophet (sw) with a scroll from the heavens, which was such that Allah, to Whom belong Might and Majesty, had never sent down such a writing before or after that. It had a number of gold seals. Jibraeel (as) said: 'O Muhammad, this is your instruction concerning successorship to the noble among your household.' He said: 'Who are the noble ones, O

Jibraeel?' He said: 'Ali ibn Abi Talib and his sons (as).' The Prophet (sw) handed it on to Amirul Momineen (as) commanding him to break open one of its seals and carry out what (was written) in it. After the passing away of the Holy Prophet (sw) Amirul Momineen (as) broke open a seal and carried out what was in it. Then he handed it on to Hasan ibn Ali (as), and he broke open one seal and carried out what was in it. Then he handed it on to Husayn ibn Ali (as), and he broke open one seal and found in it: 'Go forth with a group of men to martyrdom, for there is no martyrdom for them except with you; and sell yourself to Allah, to Whom belong Might and Majesty.' So he did (this). Then he handed it on to a man after him [Ali ibn Husayn (as)], and he broke open one seal and found in it: 'Lower your head in silence, do not speak out, stay in your house, and worship your Lord till what is certain (death) carries you away.' So he did (this). Then he handed it on to his son [Muhammad ibn Ali (as)], and he broke open one seal and found in it: 'Speak to the people, give them legal rulings, and disseminate the knowledge of your ancestors.' So he did (this). Then he handed it on to his son [Ja'far ibn Muhammad (as)], and he broke open one seal and found in it: 'Speak to the people, give them legal rulings and testify for your ancestors. And do not fear other than Allah, indeed you are in the protection of Allah and in His guarantee. And he was ordered to transfer it and he transferred it to one after him and so on till [the rising of Mahdi and] the Judgment Day."[209]

Jibraeel foretells the horrific slaughter of al-Husayn (a) and Lady Fatima's (s) lamentation

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ مَاجِيلَوَيْهِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنِي عَمِّي مُحَمَّدُ بْنُ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ الْقُرَشِيُّ قَالَ حَدَّثَنِي أَبُو الرَّبِيعِ الزَّهْرَانِيُّ قَالَ حَدَّثَنَا جَرِيرٌ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ عَنْ مُجَاهِدٍ قَالَ قَالَ ابْنُ عَبَّاسٍ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى مَلَكاً يُقَالُ لَهُ دَرْدَائِيلُ كَانَ لَهُ سِتَّةَ عَشَرَ أَلْفَ جَنَاحٍ مَا بَيْنَ الْجَنَاحِ إِلَى الْجَنَاحِ هَوَاءٌ وَ الْهَوَاءُ كَمَا بَيْنَ

209 Kamāl al-Dīn wa Tamām al-Niʿma Book 2, Chapter 22, Hadith 35 and Book 2, Chapter 55, Hadith 15

السَّمَاءِ إِلَى الْأَرْضِ فَجَعَلَ يَوْماً يَقُولُ فِي نَفْسِهِ أَ فَوْقَ رَبِّنَا جَلَّ جَلَالُهُ شَيْ‏ءٌ فَعَلِمَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَا قَالَ فَزَادَهُ أَجْنِحَةً مِثْلَهَا فَصَارَ لَهُ اثْنَانِ وَ ثَلَاثُونَ أَلْفَ جَنَاحٍ ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ طِرْ فَطَارَ مِقْدَارَ خَمْسِينَ عَاماً فَلَمْ يَنَلْ رَأْسَ قَائِمَةٍ مِنْ قُوَّامِ الْعَرْشِ فَلَمَّا عَلِمَ اللَّهُ عَزَّ وَ جَلَّ إِتْعَابَهُ أَوْحَى إِلَيْهِ أَيُّهَا الْمَلَكُ عُدْ إِلَى مَكَانِكَ فَأَنَا عَظِيمٌ فَوْقَ كُلِّ عَظِيمٍ وَ لَيْسَ فَوْقِي شَيْ‏ءٌ وَ لَا أُوصَفُ بِمَكَانٍ فَسَلَبَهُ اللَّهُ أَجْنِحَتَهُ وَ مَقَامَهُ مِنْ صُفُوفِ الْمَلَائِكَةِ فَلَمَّا وُلِدَ الْحُسَيْنُ بْنُ عَلِيٍّ عليه السلام وَ كَانَ مَوْلِدُهُ عَشِيَّةَ الْخَمِيسِ لَيْلَةَ الْجُمُعَةِ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مَالِكٍ خَازِنِ النَّارِ أَنْ أَخْمِدِ النِّيرَانَ عَلَى أَهْلِهَا لِكَرَامَةِ مَوْلُودٍ وُلِدَ لِمُحَمَّدٍ وَ أَوْحَى إِلَى رِضْوَانَ خَازِنِ الْجِنَانِ أَنْ زَخْرِفِ الْجِنَانَ وَ طَيِّبْهَا لِكَرَامَةِ مَوْلُودٍ وُلِدَ لِمُحَمَّدٍ فِي دَارِ الدُّنْيَا وَ أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى حُورِ الْعِينِ تَزَيَّنَّ وَ تَزَاوَرْنَ لِكَرَامَةِ مَوْلُودٍ وُلِدَ لِمُحَمَّدٍ فِي دَارِ الدُّنْيَا وَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الْمَلَائِكَةِ أَنْ قُومُوا صُفُوفاً بِالتَّسْبِيحِ وَ التَّحْمِيدِ وَ التَّمْجِيدِ وَ التَّكْبِيرِ لِكَرَامَةِ مَوْلُودٍ وُلِدَ لِمُحَمَّدٍ فِي دَارِ الدُّنْيَا وَ أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى جَبْرَئِيلَ عليه السلام أَنِ اهْبِطْ إِلَى نَبِيِّي مُحَمَّدٍ فِي أَلْفِ قَبِيلٍ وَ الْقَبِيلُ أَلْفُ أَلْفٍ مِنَ الْمَلَائِكَةِ عَلَى خُيُولٍ بُلْقٍ مُسْرَجَةٍ مُلْجَمَةٍ عَلَيْهَا قِبَابُ الدُّرِّ وَ الْيَاقُوتِ وَ مَعَهُمْ مَلَائِكَةٌ يُقَالُ لَهُمُ الرُّوحَانِيُّونَ بِأَيْدِيهِمْ أَطْبَاقٌ مِنْ نُورٍ أَنْ هَنِّئُوا مُحَمَّداً بِمَوْلُودٍ وَ أَخْبِرْهُ يَا جَبْرَئِيلُ أَنِّي قَدْ سَمَّيْتُهُ الْحُسَيْنَ وَ هَنِّئْهُ وَ عَزِّهِ وَ قُلْ لَهُ يَا مُحَمَّدُ يَقْتُلُهُ شِرَارُ أُمَّتِكَ عَلَى شِرَارِ الدَّوَابِّ فَوَيْلٌ لِلْقَاتِلِ وَ وَيْلٌ لِلسَّائِقِ وَ وَيْلٌ لِلْقَائِدِ قَاتِلُ الْحُسَيْنِ أَنَا مِنْهُ بَرِي‏ءٌ وَ هُوَ مِنِّي بَرِي‏ءٌ لِأَنَّهُ لَا يَأْتِي يَوْمَ الْقِيَامَةِ أَحَدٌ إِلَّا وَ قَاتِلُ الْحُسَيْنِ عليه السلام أَعْظَمُ جُرْماً مِنْهُ قَاتِلُ الْحُسَيْنِ يَدْخُلُ النَّارَ يَوْمَ الْقِيَامَةِ مَعَ الَّذِينَ يَزْعُمُونَ أَنَّ مَعَ اللَّهِ إِلَهاً آخَرَ وَ النَّارُ أَشْوَقُ إِلَى قَاتِلِ الْحُسَيْنِ مِمَّنْ أَطَاعَ اللَّهَ إِلَى الْجَنَّةِ قَالَ فَبَيْنَا جَبْرَئِيلُ عليه السلام يَهْبِطُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ إِذْ مَرَّ بِدَرْدَائِيلَ فَقَالَ لَهُ دَرْدَائِيلُ يَا جَبْرَئِيلُ مَا هَذِهِ اللَّيْلَةُ فِي السَّمَاءِ هَلْ قَامَتِ الْقِيَامَةُ عَلَى أَهْلِ الدُّنْيَا قَالَ لَا وَ لَكِنْ وُلِدَ لِمُحَمَّدٍ مَوْلُودٌ فِي دَارِ الدُّنْيَا وَ قَدْ بَعَثَنِيَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ لِأُهَنِّئَهُ بِمَوْلُودِهِ فَقَالَ الْمَلَكُ يَا جَبْرَئِيلُ بِالَّذِي خَلَقَكَ وَ خَلَقَنِي إِذَا هَبَطْتَ إِلَى مُحَمَّدٍ فَأَقْرِئْهُ مِنِّي السَّلَامَ وَ قُلْ لَهُ بِحَقِّ هَذَا الْمَوْلُودِ عَلَيْكَ إِلَّا مَا سَأَلْتَ رَبَّكَ أَنْ يَرْضَى عَنِّي فَيَرُدَّ عَلَيَّ أَجْنِحَتِي وَ مَقَامِي مِنْ صُفُوفِ الْمَلَائِكَةِ فَهَبَطَ جَبْرَئِيلُ عليه السلام عَلَى النَّبِيِّ ص فَهَنَّأَهُ كَمَا أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ وَ عَزَّاهُ فَقَالَ لَهُ النَّبِيُّ ص تَقْتُلُهُ أُمَّتِي فَقَالَ لَهُ نَعَمْ يَا مُحَمَّدُ فَقَالَ النَّبِيُّ ص مَا هَؤُلَاءِ بِأُمَّتِي أَنَا بَرِي‏ءٌ مِنْهُمْ وَ اللَّهُ عَزَّ وَ جَلَّ بَرِي‏ءٌ مِنْهُمْ قَالَ جَبْرَئِيلُ وَ أَنَا بَرِي‏ءٌ مِنْهُمْ يَا مُحَمَّدُ فَدَخَلَ النَّبِيُّ ص عَلَى فَاطِمَةَ عليه السلام فَهَنَّأَهَا وَ عَزَّاهَا فَبَكَتْ فَاطِمَةُ عليه السلام وَ قَالَتْ يَا لَيْتَنِي لَمْ أَلِدْهُ قَاتِلُ الْحُسَيْنِ فِي النَّارِ فَقَالَ النَّبِيُّ ص وَ أَنَا أَشْهَدُ بِذَلِكَ يَا فَاطِمَةُ وَ لَكِنَّهُ لَا يُقْتَلُ حَتَّى يَكُونَ مِنْهُ إِمَامٌ يَكُونُ مِنْهُ الْأَئِمَّةُ الْهَادِيَةُ بَعْدَهُ ثُمَّ قَالَ عليه

السلام وَ الْأَئِمَّةُ بَعْدِي الْهَادِي عَلِيٌّ وَ الْمُهْتَدِي الْحَسَنُ وَ النَّاصِرُ الْحُسَيْنُ وَ الْمَنْصُورُ عَلِيُّ بْنُ الْحُسَيْنِ وَ الشَّافِعُ مُحَمَّدُ بْنُ عَلِيٍّ وَ النَّفَّاعُ جَعْفَرُ بْنُ مُحَمَّدٍ وَ الْأَمِينُ مُوسَى بْنُ جَعْفَرٍ وَ الرِّضَا عَلِيُّ بْنُ مُوسَى وَ الْفَعَّالُ مُحَمَّدُ بْنُ عَلِيٍّ وَ الْمُؤْتَمَنُ عَلِيُّ بْنُ مُحَمَّدٍ وَ الْعَلَّامُ الْحَسَنُ بْنُ عَلِيٍّ وَ مَنْ يُصَلِّي خَلْفَهُ عِيسَى ابْنُ مَرْيَمَ عليه السلام الْقَائِمُ عليه السلام فَسَكَتَتْ فَاطِمَةُ عليه السلام مِنَ الْبُكَاءِ ثُمَّ أَخْبَرَ جَبْرَئِيلُ عليه السلام النَّبِيَّ ص بِقِصَّةِ الْمَلَكِ وَ مَا أُصِيبَ بِهِ قَالَ ابْنُ عَبَّاسٍ فَأَخَذَ النَّبِيُّ ص الْحُسَيْنَ عليه السلام وَ هُوَ مَلْفُوفٌ فِي خِرَقٍ مِنْ صُوفٍ فَأَشَارَ بِهِ إِلَى السَّمَاءِ ثُمَّ قَالَ اللَّهُمَّ بِحَقِّ هَذَا الْمَوْلُودِ عَلَيْكَ لَا بَلْ بِحَقِّكَ عَلَيْهِ وَ عَلَى جَدِّهِ مُحَمَّدٍ وَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ إِنْ كَانَ لِلْحُسَيْنِ بْنِ عَلِيٍّ ابْنِ فَاطِمَةَ عِنْدَكَ قَدْرٌ فَارْضَ عَنْ دَرْدَائِيلَ وَ رُدَّ عَلَيْهِ أَجْنِحَتَهُ وَ مَقَامَهُ مِنْ صُفُوفِ الْمَلَائِكَةِ فَاسْتَجَابَ اللَّهُ دُعَاءَهُ وَ غَفَرَ لِلْمَلَكِ وَ رَدَّ عَلَيْهِ أَجْنِحَتَهُ وَ رَدَّهُ إِلَى صُفُوفِ الْمَلَائِكَةِ فَالْمَلَكُ لَا يُعْرَفُ فِي الْجَنَّةِ إِلَّا بِأَنْ يُقَالَ هَذَا مَوْلَى الْحُسَيْنِ بْنِ عَلِيٍّ وَ ابْنِ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص.

Narrated to us Muhammad bin Ali Majilaway: Narrated to me my uncle Muhammad bin Abil Qasim from Ahmad bin Abi Abdullah Barqi: Narrated to me Muhammad bin Ali Qurashi: Narrated to me Abu Rabi Zahrani: Narrated to us Jareer from Laith bin Abi Sulaym from Mujahid that he said: ibn Abbas said: I heard the Messenger of Allah (sw) say: There is an angel of Allah named Dardaeel. He has sixteen thousand wings and the distance between each wing is equal to that of the distance between the earth and the sky. One day a thought came to the mind of this angel that is there anything greater than the Almighty Allah? The Almighty Allah gave him the same number of wings again and now he had thirty-two thousand wings. Then the Almighty Allah ordered him to fly. So he continued to fly for fifty years but could not reach any end of the heavens. When he was tired, the Almighty Allah told him: O angel, come back to your original place, Our greatness is effective on all great things and there is no one greater than Me, nor can I be related to a particular place. Then the Almighty Allah confiscated his wings and expelled him from the rows of angels.

When Imam Husayn (as) was born on a Thursday night the Almighty Allah commanded the caretaker angel of hell to extinguish the fire as a mark of celebrating the birth of the son of the Prophet and told the caretaker of Paradise to decorate Paradise. Allah, the Mighty and Sublime also asked the Houries of Paradise to embellish themselves for the occasion. He instructed the angels to stand in organized rows as a mark of respect and recite glorifications and divine praises. Archangel Jibraeel was directed that a thousand delegations of angels, each consisting of a thousand angels mounted on horses having black and white marks and decorated with rubies and jewels, must go and congratulate the Prophet. They must also be accompanied by angels, known as Ruhanis, holding trays of effulgence.

Jibraeel was also told to inform the Prophet that the newborn should be named 'Husayn'. He was also to tell the Prophet: O Muhammad, the evil people of your community mounted on the worst vehicles would slay Husayn. Thus woe be to the killer, woe be to one who supports him and woe be to the one who shows the path of evil. I am aloof from the killer of Husayn and he is away from My mercy because no crime would be as dreadful as the killing Husayn till the Judgment Day. On the Judgment Day Husayn's killer will enter Hell along with the polytheists. The Hell is eager to have the killer of Husayn like the Paradise is desirous of righteous people.

Thus Jibraeel set out towards the earth but when he passed by Dardaeel he asked: O Jibraeel what matters have been decided with regard to the earth, tonight in the heavens? Is doomsday near? Jibraeel said: No, a child is born in the house of Muhammad and the Almighty Allah has sent me to congratulate Muhammad on this occasion. Dardaeel said: O Jibraeel when you go to Muhammad tell him to request the Almighty to forgive me for the sake of this newborn, restore my wings and allow me to rejoin the ranks of the angels. Jibraeel came to the Messenger of Allah (sw) and congratulated him as the Almighty Allah had commanded. The Messenger of Allah (sw) asked: would my people kill my son? 'Yes,' said Jibraeel. 'They would not be from my

community. I am immune from them. And the Almighty Allah is aloof from them. Jibraeel said: O Muhammad, I am also aloof from them.

After that the Holy Prophet (sw) came to Lady Fatima and congratulated her and also informed her about the killing of Husayn, she began to cry and said: Alas, would this child had not been born. May Allah send the killer of Husayn to hell. The Holy Prophet (sw) said: O Fatima, I guarantee hell for the killer of Husayn. But your son will not be martyred till he does not father a son who would be an Imam from whose progeny would come the rest of the guiding Imams. Then he said: From the Imams is Ali the guide, then Hasan the guiding one, then Husayn the helper, then Ali bin Husayn, the helped one, then Muhammad bin Ali, the intercessor, then Ja'far bin Muhammad, the befitter, then Musa bin Ja'far, the trustworthy, then Ali bin Musa, the al-Ridha, then Muhammad bin Ali, the doer, then Ali bin Muhammad, the giver of peace, then Hasan bin Ali, the scholar and then the Qaim, behind whom Isa (as) would pray. On hearing this Lady Fatima stopped her lamentation.

Then Jibraeel informed the Holy Prophet (sw) about that angel and conveyed his request. ibn Abbas says that the Messenger of Allah (sw) took up Imam Husayn (as) who was wrapped in a cloth. Then gesturing to the heavens said: O Allah, for the sake of this newborn, rather for the sake of the right You have on his grandfather Muhammad, and Ibrahim and Ismail and Ishaq and Yaqoob, if there is any status of Husayn bin Ali and Fatima in Your view, please forgive Dardaeel, restore his wings and admit him to the ranks of the angels once again. Allah, the Mighty and Sublime accepted the request of the Holy Prophet (sw) and forgave the mistake of this angel. Thus the distinguishing feature of this angel in Paradise is that he is the slave of Husayn bin Ali (as) and Fatima, daughter of the Messenger of Allah (sw).[210]

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[210] Kamāl al-Dīn wa Tamām al-Niʿma Book 2, Chapter 24, Hadith 36

Martyrdom of al-Husayn (a) mentioned in the Tablet of Fatima (s)

حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ الْحَسَنِ رَضِيَ اللَّهُ عَنْهُمَا قَالا حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْحِمْيَرِيُّ جَمِيعاً عَنْ أَبِي الْحَسَنِ صَالِحِ بْنِ أَبِي حَمَّادٍ وَ الْحَسَنِ بْنِ طَرِيفٍ جَمِيعاً عَنْ بَكْرِ بْنِ صَالِحٍ وَ حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ وَ مُحَمَّدُ بْنُ عَلِيٍّ مَاجِيلَوَيْهِ وَ أَحْمَدُ بْنُ عَلِيِّ بْنِ إِبْرَاهِيمَ وَ الْحَسَنُ بْنُ إِبْرَاهِيمَ بْنِ نَاتَانَةَ وَ أَحْمَدُ بْنُ زِيَادٍ الْهَمَدَانِيُّ رَضِيَ اللَّهُ عَنْهُمْ قَالُوا حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: قَالَ أَبِي عليه السلام لِجَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ إِنَّ لِي إِلَيْكَ حَاجَةً فَمَتَى يَخِفُّ عَلَيْكَ أَنْ أَخْلُوَ بِكَ فَأَسْأَلَكَ عَنْهَا فَقَالَ لَهُ جَابِرٌ فِي أَيِّ الْأَوْقَاتِ شِئْتَ فَخَلَا بِهِ أَبُو جَعْفَرٍ عليه السلام قَالَ لَهُ يَا جَابِرُ أَخْبِرْنِي عَنِ اللَّوْحِ الَّذِي رَأَيْتَهُ فِي يَدَيْ أُمِّي فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ص وَ مَا أَخْبَرَتْكَ بِهِ أَنَّهُ فِي ذَلِكَ اللَّوْحِ مَكْتُوباً فَقَالَ جَابِرٌ أَشْهَدُ بِاللَّهِ أَنِّي دَخَلْتُ عَلَى أُمِّكَ فَاطِمَةَ عليه السلام فِي حَيَاةِ رَسُولِ اللَّهِ ص أُهَنِّؤُهَا بِوِلَادَةِ الْحُسَيْنِ ع فَرَأَيْتُ فِي يَدِهَا لَوْحاً أَخْضَرَ ظَنَنْتُ أَنَّهُ مِنْ زُمُرُّدٍ وَ رَأَيْتُ فِيهِ كِتَابَةً بَيْضَاءَ شَبِيهَةً بِنُورِ الشَّمْسِ فَقُلْتُ لَهَا بِأَبِي أَنْتِ وَ أُمِّي يَا بِنْتَ رَسُولِ اللَّهِ مَا هَذَا اللَّوْحُ فَقَالَتْ هَذَا اللَّوْحُ أَهْدَاهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى رَسُولِهِ ص فِيهِ اسْمُ أَبِي وَ اسْمُ بَعْلِي وَ اسْمُ ابْنَيَّ وَ أَسْمَاءُ الْأَوْصِيَاءِ مِنْ وُلْدِي فَأَعْطَانِيهِ أَبِي لِيَسُرَّنِي بِذَلِكَ قَالَ جَابِرٌ فَأَعْطَتْنِيهِ أُمُّكَ فَاطِمَةُ عليه السلام فَقَرَأْتُهُ وَ انْتَسَخْتُهُ فَقَالَ لَهُ أَبِي عليه السلام فَهَلْ لَكَ يَا جَابِرُ أَنْ تَعْرِضَهُ عَلَيَّ فَقَالَ نَعَمْ فَمَشَى مَعَهُ أَبِي عليه السلام حَتَّى انْتَهَى إِلَى مَنْزِلِ جَابِرٍ فَأَخْرَجَ إِلَى أَبِي صَحِيفَةً مِنْ رَقٍّ فَقَالَ يَا جَابِرُ انْظُرْ أَنْتَ فِي كِتَابِكَ لِأَقْرَأَهُ أَنَا عَلَيْكَ فَنَظَرَ جَابِرٌ فِي نُسْخَتِهِ فَقَرَأَهُ عَلَيْهِ أَبِي عليه السلام فَوَ اللَّهِ مَا خَالَفَ حَرْفٌ حَرْفاً قَالَ جَابِرٌ فَإِنِّي أَشْهَدُ بِاللَّهِ أَنِّي هَكَذَا رَأَيْتُهُ فِي اللَّوْحِ مَكْتُوباً بسم الله الرحمن الرحيم هَذَا كِتَابٌ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِمُحَمَّدٍ نُورِهِ وَ سَفِيرِهِ وَ حِجَابِهِ وَ دَلِيلِهِ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ عَظِّمْ يَا مُحَمَّدُ أَسْمَائِي وَ اشْكُرْ نَعْمَائِي وَ لَا تَجْحَدْ آلَائِي إِنِّي أَنَا اللَّهُ لا إِلهَ إِلَّا أَنَا قَاصِمُ الْجَبَّارِينَ وَ مُبِيرُ الْمُتَكَبِّرِينَ وَ مُذِلُّ الظَّالِمِينَ وَ دَيَّانُ يَوْمِ الدِّينِ إِنِّي أَنَا اللَّهُ لا إِلهَ إِلَّا أَنَا فَمَنْ رَجَ غَيْرَ فَضْلِي أَوْ خَافَ غَيْرَ عَدْلِي عَذَّبْتُهُ عَذاباً لا أُعَذِّبُهُ أَحَداً مِنَ الْعالَمِينَ فَإِيَّايَ فَاعْبُدْ وَ عَلَيَّ فَتَوَكَّلْ إِنِّي لَمْ أَبْعَثْ نَبِيّاً فَأُكْمِلَتْ أَيَّامُهُ وَ انْقَضَتْ مُدَّتُهُ إِلَّا جَعَلْتُ لَهُ وَصِيّاً وَ إِنِّي فَضَّلْتُكَ عَلَى الْأَنْبِيَاءِ وَ فَضَّلْتُ وَصِيَّكَ عَلَى الْأَوْصِيَاءِ وَ أَكْرَمْتُكَ بِشِبْلَيْكَ بَعْدَهُ وَ بِسِبْطَيْكَ الْحَسَنِ وَ الْحُسَيْنِ وَ جَعَلْتُ حَسَناً مَعْدِنَ عِلْمِي بَعْدَ انْقِضَاءِ مُدَّةِ أَبِيهِ وَ جَعَلْتُ حُسَيْناً خَازِنَ وَحْيِي وَ أَكْرَمْتُهُ بِالشَّهَادَةِ وَ خَتَمْتُ لَهُ بِالسَّعَادَةِ فَهُوَ أَفْضَلُ مَنِ اسْتُشْهِدَ وَ أَرْفَعُ الشُّهَدَاءِ دَرَجَةً جَعَلْتُ كَلِمَتِيَ التَّامَّةَ مَعَهُ

وَ الْحُجَّةَ الْبَالِغَةَ عِنْدَهُ بِعِتْرَتِهِ أُثِيبُ وَ أُعَاقِبُ أَوَّلُهُمْ عَلِيٌّ سَيِّدُ الْعَابِدِينَ وَ زَيْنُ أَوْلِيَائِيَ الْمَاضِينَ وَ ابْنُهُ سَمِيُّ جَدِّهِ الْمَحْمُودِ مُحَمَّدٌ الْبَاقِرُ لِعِلْمِي وَ الْمَعْدِنُ لِحِكْمَتِي سَيَهْلِكُ الْمُرْتَابُونَ فِي جَعْفَرٍ الرَّادُّ عَلَيْهِ كَالرَّادِّ عَلَيَّ حَقَّ الْقَوْلُ مِنِّي لَأُكْرِمَنَّ مَثْوَى جَعْفَرٍ وَ لَأَسُرَّنَّهُ فِي أَوْلِيَائِهِ وَ أَشْيَاعِهِ وَ أَنْصَارِهِ وَ انتحبت [أُتِيحَتْ] بَعْدَ مُوسَى فِتْنَةٌ عَمْيَاءُ حِنْدِسٌ لِأَنَّ خَيْطَ فَرْضِي لَا يَنْقَطِعُ وَ حُجَّتِي لَا تَخْفَى وَ أَنَّ أَوْلِيَائِي لَا يَشْقَوْنَ أَبَداً أَلَا وَ مَنْ جَحَدَ وَاحِداً مِنْهُمْ فَقَدْ جَحَدَ نِعْمَتِي وَ مَنْ غَيَّرَ آيَةً مِنْ كِتَابِي فَقَدِ افْتَرَى عَلَيَّ وَ وَيْلٌ لِلْمُفْتَرِينَ الْجَاحِدِينَ عِنْدَ انْقِضَاءِ مُدَّةِ عَبْدِي مُوسَى وَ حَبِيبِي وَ خِيَرَتِي أَلَا إِنَّ الْمُكَذِّبَ بِالثَّامِنِ مُكَذِّبٌ بِكُلِّ أَوْلِيَائِي وَ عَلِيٌّ وَلِيِّي وَ نَاصِرِي وَ مَنْ أَضَعُ عَلَيْهِ أَعْبَاءَ النُّبُوَّةِ وَ أَمْتَحِنُهُ بِالاضْطِلَاعِ يَقْتُلُهُ عِفْرِيتٌ مُسْتَكْبِرٌ يُدْفَنُ بِالْمَدِينَةِ الَّتِي بَنَاهَا الْعَبْدُ الصَّالِحُ ذُو الْقَرْنَيْنِ إِلَى جَنْبِ شَرِّ خَلْقِي حَقَّ الْقَوْلُ مِنِّي لَأُقِرَّنَّ عَيْنَهُ بِمُحَمَّدٍ ابْنِهِ وَ خَلِيفَتِهِ مِنْ بَعْدِهِ فَهُوَ وَارِثُ عِلْمِي وَ مَعْدِنُ حِكْمَتِي وَ مَوْضِعُ سِرِّي وَ حُجَّتِي عَلَى خَلْقِي جَعَلْتُ الْجَنَّةَ مَثْوَاهُ وَ شَفَّعْتُهُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدِ اسْتَوْجَبُوا النَّارَ وَ أَخْتِمُ بِالسَّعَادَةِ لِابْنِهِ عَلِيٍّ وَلِيِّي وَ نَاصِرِي وَ الشَّاهِدِ فِي خَلْقِي وَ أَمِينِي عَلَى وَحْيِي أُخْرِجُ مِنْهُ الدَّاعِيَ إِلَى سَبِيلِي وَ الْخَازِنَ لِعِلْمِيَ الْحَسَنَ ثُمَّ أُكْمِلُ ذَلِكَ بِابْنِهِ رَحْمَةً لِلْعَالَمِينَ عَلَيْهِ كَمَالُ مُوسَى وَ بَهَاءُ عِيسَى وَ صَبْرُ أَيُّوبَ سَتَذِلُّ أَوْلِيَائِي فِي زَمَانِهِ وَ يُتَهَادَوْنَ رُءُوسُهُمْ كَمَا تُهَادَى رُءُوسُ التُّرْكِ وَ الدَّيْلَمِ فَيُقْتَلُونَ وَ يُحْرَقُونَ وَ يَكُونُونَ خَائِفِينَ مَرْعُوبِينَ وَجِلِينَ تُصْبَغُ الْأَرْضُ مِنْ دِمَائِهِمْ وَ يَفْشُو الْوَيْلُ وَ الرَّنِينُ فِي نِسَائِهِمْ أُولَئِكَ أَوْلِيَائِي حَقّاً بِهِمْ أَدْفَعُ كُلَّ فِتْنَةٍ عَمْيَاءَ حِنْدِسٍ وَ بِهِمْ أَكْشِفُ الزَّلَازِلَ وَ أَرْفَعُ عَنْهُمُ الْآصَارَ وَ الْأَغْلَالَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَ رَحْمَةٌ وَ أُولَئِكَ هُمُ الْمُهْتَدُونَ قَالَ عَبْدُ الرَّحْمَنِ بْنُ سَالِمٍ قَالَ أَبُو بَصِيرٍ لَوْ لَمْ تَسْمَعْ فِي دَهْرِكَ إِلَّا هَذَا الْحَدِيثَ لَكَفَاكَ فَصُنْهُ إِلَّا عَنْ أَهْلِهِ.

Narrated to us my father and Muhammad bin Hasan - may Allah be pleased with them - they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Abil Hasan Salih bin Abi Hammad and Hasan bin Tareef, all of them from Bakr bin Salih and narrated to us my father and Muhammad bin Musa bin Mutawakkil and Muhammad bin Ali Majilaway; and Ahmad bin Ali bin Ibrahim; and Hasan bin Ibrahim bin Natana; and Ahmad bin Ziyad Hamadani - may Allah be pleased with them - they said: Narrated to us Ali bin Ibrahim from his father Ibrahim bin Hashim from Bakr bin Salih from Abdur Rahman bin Salim from Abi Baseer from Abi Abdullah (as) that he said: My father (as) said to Jabir Ibn Abdullah Ansari, 'I have some work with you. So,

when is it possible for you to give me some time that I may ask you something?' Jabir replied, 'Whenever you wish.' Thus, when my father (as) met him in privacy, he asked him, "O Jabir! Inform me about the Tablet which you saw in the hand of my mother, Fatima, the daughter of the Messenger of Allah (saw) and what did she tell you as to what was written in it?" Jabir replied, 'I hold Allah as Witness that I went to visit your mother, Fatima (as) during the lifetime of the Messenger of Allah (saw) to congratulate her for Husayn's (as) birth. I saw in her hand a green Tablet, which I thought to be of emerald and its writing was as bright as sunlight. I asked her, 'May my parents be sacrificed for you, O daughter of Allah's Messenger (saw)! What is this Tablet?' She (sa) replied, 'This is the Tablet, which Allah, to whom belong might and majesty, has gifted to the Messenger of Allah (saw). In it is the name of my father, the name of Ali, the name of my two sons and the names of the successors from my progeny. In turn, my father gave it to me that I may rejoice through it.' Jabir said, 'Thus, your mother Fatima (as) gave it to me. I read it and copied it.' My father (as) asked, 'O Jabir! Can you show it (the copied manuscript) to me?' He replied in the affirmative. My father (as) accompanied Jabir to his house where he took out a scroll of parchment and gave it to my father. He said, 'I hold Allah as Witness that this is what I saw written in the Tablet: In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah, the Mighty, the Wise to Muhammad, His light, His ambassador, His veil and His proof. The trustworthy spirit (Jibraeel) has descended with it from the Lord of the worlds.' O Muhammad! Magnify my names, be grateful for My bounties and do not deny My endowments. Verily I am Allah, there is no god but Me, the Destroyer of the oppressors, the Degrader of the tyrants and the Establisher of the Day of Judgment. Verily I am Allah, there is no god but Me. Whoever expects grace from other than Me or fears other than My justice and My punishment, I will punish him in such a way that I will not punish anybody in this manner in the worlds. Hence, worship only Me and rely only on Me. Indeed, I did not raise a messenger, completed his days and terminated his duration but that I appointed for him a successor. Certainly, I made you superior over all other Prophets and made your successor superior over all other successors. After

him, I honored you with your two grandsons, Hasan and Husayn. I made Hasan the mine of My knowledge after the end of the days of his father and I made Husayn the treasure chest of My revelation, I honored him with martyrdom and sealed it for him with eternal bliss. So, he is the best of the martyrs and the highest of them in grade before Me. I have placed My perfect word with him and the complete proof near him. Through his progeny, I shall reward and punish. The first of them is the chief of the worshippers and the adornment of My past friends, then his son Muhammad who resembles his grandfather, the splitter of My knowledge and the mine of My wisdom. Soon, those who doubt concerning his son Ja'far will be destroyed. He who rejects him has rejected Me. I speak the truth, I will indeed honor the position of Ja'far and make him happy vis-à-vis his Shias, his helpers and his friends. After him, I have selected Musa and there will be a blinding, dark corruption so that the spark of My obedience is not terminated, My proof is not hidden and My friends are not afflicted with misfortune. Beware! Whoever denies even one of them has denied My bounty. Whoever changes one verse from My Book, then indeed has attributed a lie unto Me. Then woe unto the liars, the deniers with the termination of the duration of My servant, My beloved and My chosen one, Musa. Verily, the one who denies the eighth is as if he has denied all My friends, the Imams. Ali is My friend, My helper and the one upon whom I have placed Prophethood's burden of proof and conferred upon him mastership. An arrogant devil will murder him. He will be buried in a city, which the righteous servant has built, next to the worst of My creatures. I speak the truth, I will soothe his eyes with Muhammad, his son and his successor after him. He is the heir of My knowledge, the mine of My wisdom, the place of My joy and My proof upon My creatures. None shall believe in him but that the paradise will be his abode and I will allow him to intercede for seventy of his family members, even if all of them are eligible for hell. I will complete his bliss with his son Ali, My friend, My helper, My witness amongst My creatures and My trustee upon My revelation. From him, I will bring forth Hasan, the caller to My path and the treasurer of My knowledge. Thereafter, I will complete this chain of Imamate with his son, the perfection of Musa, the mercy for the worlds. He

will possess brightness of Isa and the patience of Ayyub. Soon, My friends will be humiliated in his time and their heads will be gifted as trophies like the heads of the Turks and the Dailamites. They will be killed, they will be burnt, they will live in a state of fear, terror and trepidation. The earth will be colored with their blood and wailing and sobbing will be commonplace among their womenfolk. They are My true friends! Through them I will repel all blinding and dark mischief, remove the earthquakes and do away with the burdens and the chains. They are those upon them is the blessings of their Lord and mercy. And they are the guided ones. Abdur Rahman bin Salim says: Abu Baseer says, 'If you do not hear in your time anything but this tradition, it will suffice for you. Hence, conceal it except from those who are worthy of it.'[211]

The unseen knowledge of Kaf-Ha-Ya-'Ayn-Saad as Karbala & Mourning of Zakariyyah (a)

21- حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُحَمَّدِ بْنِ حَاتِمٍ النَّوْفَلِيُّ الْمَعْرُوفُ بِالْكِرْمَانِيِّ قَالَ حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عِيسَى الْوَشَّاءُ الْبَغْدَادِيُّ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ طَاهِرٍ الْقُمِّيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ بَحْرِ بْنِ سَهْلٍ الشَّيْبَانِيُّ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مَسْرُورٍ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ قَالَ: [...]

قُلْتُ فَأَخْبِرْنِي يَا ابْنَ رَسُولِ اللَّهِ عَنْ تَأْوِيلِ كهيعص قَالَ هَذِهِ الْحُرُوفُ مِنْ أَنْبَاءِ الْغَيْبِ أَطْلَعَ اللَّهُ عَلَيْهَا عَبْدَهُ زَكَرِيَّا ثُمَّ قَصَّهَا عَلَى مُحَمَّدٍ ص وَ ذَلِكَ أَنَّ زَكَرِيَّا سَأَلَ رَبَّهُ أَنْ يُعَلِّمَهُ أَسْمَاءَ الْخَمْسَةِ فَأَهْبَطَ عَلَيْهِ جَبْرَئِيلَ فَعَلَّمَهُ إِيَّاهَا فَكَانَ زَكَرِيَّا إِذَا ذَكَرَ مُحَمَّداً وَ عَلِيّاً وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ سُرِّيَ عَنْهُ هَمُّهُ وَ انْجَلَى كَرْبُهُ وَ إِذَا ذَكَرَ الْحُسَيْنَ خَنَقَتْهُ الْعَبْرَةُ وَ وَقَعَتْ عَلَيْهِ الْبُهْرَةُ فَقَالَ ذَاتَ يَوْمٍ يَا إِلَهِي مَا بَالِي إِذَا ذَكَرْتُ أَرْبَعاً مِنْهُمْ تَسَلَّيْتُ بِأَسْمَائِهِمْ مِنْ هُمُومِي وَ إِذَا ذَكَرْتُ الْحُسَيْنَ تَدْمَعُ عَيْنِي وَ تَثُورُ زَفْرَتِي فَأَنْبَأَهُ اللَّهُ تَعَالَى عَنْ قِصَّتِهِ وَ قَالَ كهيعص فَالْكَافُ اسْمُ كَرْبَلَاءَ وَ الْهَاءُ هَلَاكُ الْعِتْرَةِ وَ الْيَاءُ يَزِيدُ وَ هُوَ ظَالِمُ الْحُسَيْنِ ع وَ الْعَيْنُ عَطَشُهُ وَ الصَّادُ صَبْرُهُ فَلَمَّا سَمِعَ ذَلِكَ زَكَرِيَّا لَمْ يُفَارِقْ مَسْجِدَهُ ثَلَاثَةَ أَيَّامٍ وَ مَنَعَ فِيهَا النَّاسَ مِنَ الدُّخُولِ عَلَيْهِ وَ أَقْبَلَ عَلَى الْبُكَاءِ وَ النَّحِيبِ وَ كَانَتْ نُدْبَتُهُ إِلَهِي أَ تُفَجِّعُ خَيْرَ خَلْقِكَ

[211] Kamāl al-Dīn wa Tamām al-Niʿma Book 2, Chapter 28, Hadith 1

بِوَلَدِهِ إِلَهِي أَ تُنْزِلُ بَلْوَى هَذِهِ الرَّزِيَّةِ بِفِنَائِهِ إِلَهِي أَ تُلْبِسُ عَلِيّاً وَ فَاطِمَةَ ثِيَابَ هَذِهِ الْمُصِيبَةِ إِلَهِي أَ تُحِلُّ كُرْبَةَ هَذِهِ الْفَجِيعَةِ بِسَاحَتِهِمَا ثُمَّ كَانَ يَقُولُ اللَّهُمَّ ارْزُقْنِي وَلَداً تَقَرُّ بِهِ عَيْنِي عَلَى الْكِبَرِ وَ اجْعَلْهُ وَارِثاً وَصِيّاً وَ اجْعَلْ مَحَلَّهُ مِنِّي مَحَلَّ الْحُسَيْنِ فَإِذَا رَزَقْتَنِيهِ فَافْتِنِّي بِحُبِّهِ ثُمَّ فَجِّعْنِي بِهِ كَمَا تُفَجِّعُ مُحَمَّداً حَبِيبَكَ بِوَلَدِهِ فَرَزَقَهُ اللَّهُ يَحْيَى وَ فَجَّعَهُ بِهِ وَ كَانَ حَمْلُ يَحْيَى سِتَّةَ أَشْهُرٍ وَ حَمْلُ الْحُسَيْنِ ع كَذَلِكَ [...]

21 - Narrated to us Muhammad bin Ali bin Muhammad bin Hatim Naufali alias Kermani: Narrated to us Abul Abbas Ahmad bin Isa Washsha Baghdadi: Ahmad bin Tahir Qummi: Narrated to us Muhammad bin Najr bin Sahl Shaibani: Narrated to us Ahmad bin Masroor from Saad bin Abdullah Qummi:

[...] I (Sa'd ibn Abdullah al-Ash'ari al-Qummi) said to Imam (as): "Please tell me what is the interpretation of Kaf-Ha-Ya-'Ayn-Sad (كهيعص)?" He replied: "These letters are from the unseen informations that the Almighty Allah conveyed to His servant, Zakariya. Then He related the story to Muhammad (S). It was that when Zakariya implored his Lord to teach him the names of the holy Five [People of the Cloak], the Almighty Allah sent Jibraeel to him and he taught him their names.

Thus whenever Zakariya mentioned (remembered) the names of Muhammad, Ali, Fatima or Hasan (a.s) his sorrow and grief used to go away, but whenever he thought of Husayn (a.s) a terrible grief used to beset him, he would choke with tears and his breath would catch and he was very much astonished why it was so. Thus one day he prayed to the Almighty: O my God, how is it so that when I remember the four names I obtain peace, but when I think of Husayn, tears flow from my eyes and I begin to wail?

Allah, the Mighty and the High informed him about the tragedy of Imam Husayn (a.s) and told him that in Kaaf Ha Ya Ain Saad: Kaaf is for Karbala, Ha stands for Halakat (getting killed) of 'Itrat' (progeny) the Holy Prophet (S), Ya implies Yazid who would oppress Husayn (a.s), Ain denotes 'Atash' (thirst) of Husayn (a.s) and Saad indicates 'Sabr' (patience).

Thus when Zakariya heard this he did not leave the Masjid for three days and did not allow anyone to meet him and continued to weep and wail. He lamented on Husayn (a.s) and prayed to Allah: My God, will they make the best of Your creature sit in mourning for his son? O Lord, would this tremendous tragedy befall him? My God, would they make Ali and Fatima put on the dress of mourning? Would they make the shock of this calamity reach their abode? Then he said: Bestow me a son so that I can be pleased in my old age and that his love affects my heart. After that make me sit in his mourning as You would make Muhammad, Your beloved sit. So the Almighty Allah gave him Yahya and later his martyrdom made him aggrieved. The gestation period of Yahya was six months, and the gestation period of Husayn (as) was likewise." [...][212]

The Lament of Imam Ali and Jesus (a) at Karbala and the Ashura Dust Storm in Madinah

1- حَدَّثَنَا أَحْمَدُ بْنُ الْحَسَنِ بْنِ الْقَطَّانِ وَ كَانَ شَيْخاً لِأَصْحَابِ الْحَدِيثِ بِبَلَدِ الرَّيِّ يُعْرَفُ بِأَبِي عَلِيٍّ بْنِ عَبْدِ رَبِّهِ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ زَكَرِيَّا الْقَطَّانُ قَالَ حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ بْنِ حَبِيبٍ قَالَ حَدَّثَنَا تَمِيمُ بْنُ بُهْلُولٍ قَالَ حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنِ الْحُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع فِي خَرْجَتِهِ إِلَى صِفِّينَ فَلَمَّا نَزَلَ بِنَيْنَوَى وَ هُوَ شَطُّ الْفُرَاتِ قَالَ بِأَعْلَى صَوْتِهِ يَا ابْنَ عَبَّاسٍ أَ تَعْرِفُ هَذَا الْمَوْضِعَ قَالَ قُلْتُ مَا أَعْرِفُهُ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ لَوْ عَرَفْتَهُ كَمَعْرِفَتِي لَمْ تَكُنْ تَجُوزُهُ حَتَّى تَبْكِيَ كَبُكَائِي قَالَ فَبَكَى طَوِيلًا حَتَّى اخْضَلَّتْ لِحْيَتُهُ وَ سَالَتِ الدُّمُوعُ عَلَى صَدْرِهِ وَ بَكَيْنَا مَعَهُ وَ هُوَ يَقُولُ أَوَّهْ أَوَّهْ مَا لِي وَ لِآلِ أَبِي سُفْيَانَ مَا لِي وَ لِآلِ حَرْبٍ حِزْبِ الشَّيْطَانِ وَ أَوْلِيَاءِ الْكُفْرِ صَبْراً يَا أَبَا عَبْدِ اللَّهِ فَقَدْ لَقِيَ أَبُوكَ مِثْلَ الَّذِي تَلْقَى مِنْهُمْ ثُمَّ دَعَا بِمَاءٍ فَتَوَضَّأَ وُضُوءَ الصَّلَاةِ فَصَلَّى مَا شَاءَ اللَّهُ أَنْ يُصَلِّيَ ثُمَّ ذَكَرَ نَحْوَ كَلَامِهِ الْأَوَّلِ إِلَّا أَنَّهُ نَعَسَ عِنْدَ انْقِضَاءِ صَلَاتِهِ سَاعَةً ثُمَّ انْتَبَهَ فَقَالَ يَا ابْنَ عَبَّاسٍ فَقُلْتُ هَا أَنَا ذَا فَقَالَ أَ لَا أُخْبِرُكَ بِمَا رَأَيْتُ فِي مَنَامِي آنِفاً عِنْدَ رَقْدَتِي فَقُلْتُ نَامَتْ عَيْنَاكَ وَ رَأَيْتَ خَيْراً يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ رَأَيْتُ كَأَنِّي بِرِجَالٍ بِيضٍ قَدْ نَزَلُوا مِنَ السَّمَاءِ مَعَهُمْ أَعْلَامٌ بِيضٌ قَدْ تَقَلَّدُوا سُيُوفَهُمْ وَ هِيَ بِيضٌ تَلْمَعُ وَ قَدْ خَطُّوا حَوْلَ هَذِهِ الْأَرْضِ خَطَّةً ثُمَّ رَأَيْتُ هَذِهِ النَّخِيلَ قَدْ ضَرَبَتْ بِأَغْصَانِهَا

[212] Kamāl al-Dīn wa Tamām al-Niʿma Book 2, Chapter 41, Hadith 21

إِلَى الْأَرْضِ فَرَأَيْتُهَا تَضْطَرِبُ بِدَمٍ عَبِيطٍ وَ كَأَنِّي بِالْحُسَيْنِ نَجْلِي وَ فَرْخِي وَ مُضْغَتِي وَ مُخِّي قَدْ غَرِقَ فِيهِ يَسْتَغِيثُ فَلَا يُغَاثُ وَ كَأَنَّ الرِّجَالَ الْبِيضَ قَدْ نَزَلُوا مِنَ السَّمَاءِ يُنَادُونَهُ وَ يَقُولُونَ صَبْراً آلَ الرَّسُولِ فَإِنَّكُمْ تُقْتَلُونَ عَلَى أَيْدِي شِرَارِ النَّاسِ وَ هَذِهِ الْجَنَّةُ يَا أَبَا عَبْدِ اللَّهِ إِلَيْكَ مُشْتَاقَةٌ ثُمَّ يُعَزُّونَنِي وَ يَقُولُونَ يَا أَبَا الْحَسَنِ أَبْشِرْ فَقَدْ أَقَرَّ اللَّهُ عَيْنَكَ بِهِ يَوْمَ الْقِيَامَةِ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ثُمَّ انْتَبَهْتُ هَكَذَا وَ الَّذِي نَفْسُ عَلِيٍّ بِيَدِهِ لَقَدْ حَدَّثَنِي الصَّادِقُ الْمُصَدَّقُ أَبُو الْقَاسِمِ ص أَنِّي سَأَرَاهَا فِي خُرُوجِي إِلَى أَهْلِ الْبَغْيِ عَلَيْنَا وَ هَذِهِ أَرْضُ كَرْبٍ وَ بَلَاءٍ يُدْفَنُ فِيهَا الْحُسَيْنُ وَ سَبْعَةَ عَشَرَ رَجُلًا كُلُّهُمْ مِنْ وُلْدِي وَ وُلْدِ فَاطِمَةَ ع وَ إِنَّهَا لَفِي السَّمَاوَاتِ مَعْرُوفَةٌ تُذْكَرُ أَرْضُ كَرْبٍ وَ بَلَاءٍ كَمَا تُذْكَرُ بُقْعَةُ الْحَرَمَيْنِ وَ بُقْعَةُ بَيْتِ الْمَقْدِسِ ثُمَّ قَالَ لِي يَا ابْنَ عَبَّاسٍ اطْلُبْ لِي حَوْلَهَا بَعْرَ الظِّبَاءِ فَوَ اللَّهِ مَا كَذَبْتُ وَ لَا كُذِبْتُ قَطُّ وَ هِيَ مُصْفَرَّةٌ لَوْنُهَا لَوْنُ الزَّعْفَرَانِ قَالَ ابْنُ عَبَّاسٍ فَطَلَبْتُهَا فَوَجَدْتُهَا مُجْتَمِعَةً فَنَادَيْتُهُ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ أَصَبْتُهَا عَلَى الصِّفَةِ الَّتِي وَصَفْتَهَا لِي فَقَالَ عَلِيٌّ ع صَدَقَ اللَّهُ وَ رَسُولُهُ ثُمَّ قَامَ يُهَرْوِلُ إِلَيْهَا فَحَمَلَهَا وَ شَمَّهَا وَ قَالَ هِيَ هِيَ بِعَيْنِهَا تَعْلَمُ يَا ابْنَ عَبَّاسٍ مَا هَذِهِ الْأَبْعَارُ هَذِهِ قَدْ شَمَّهَا عِيسَى ابْنُ مَرْيَمَ ع وَ ذَلِكَ أَنَّهُ مَرَّ بِهَا وَ مَعَهُ الْحَوَارِيُّونَ فَرَأَى هَذِهِ الظِّبَاءَ مُجْتَمِعَةً فَأَقْبَلَتْ إِلَيْهِ الظِّبَاءُ وَ هِيَ تَبْكِي فَجَلَسَ عِيسَى ع وَ جَلَسَ الْحَوَارِيُّونَ فَبَكَى وَ بَكَى الْحَوَارِيُّونَ وَ هُمْ لَا يَدْرُونَ لِمَ جَلَسَ وَ لِمَ بَكَى فَقَالُوا يَا رُوحَ اللَّهِ وَ كَلِمَتَهُ مَا يُبْكِيكَ قَالَ أَ تَعْلَمُونَ أَيُّ أَرْضٍ هَذِهِ قَالُوا لَا قَالَ هَذِهِ أَرْضٌ يُقْتَلُ فِيهَا فَرْخُ الرَّسُولِ أَحْمَدَ وَ فَرْخُ الْحُرَّةِ الطَّاهِرَةِ الْبَتُولِ شَبِيهَةِ أُمِّي وَ يُلْحَدُ فِيهَا وَ هِيَ أَطْيَبُ مِنَ الْمِسْكِ وَ هِيَ طِينَةُ الْفَرْخِ الْمُسْتَشْهَدِ وَ هَكَذَا تَكُونُ طِينَةُ الْأَنْبِيَاءِ وَ أَوْلَادِ الْأَنْبِيَاءِ فَهَذِهِ الظِّبَاءُ تُكَلِّمُنِي وَ تَقُولُ إِنَّهَا تَرْعَى فِي هَذِهِ الْأَرْضِ شَوْقاً إِلَى تُرْبَةِ الْفَرْخِ الْمُبَارَكِ وَ زَعَمَتْ أَنَّهَا آمِنَةٌ فِي هَذِهِ الْأَرْضِ ثُمَّ ضَرَبَ بِيَدِهِ إِلَى هَذِهِ الصِّيرَانِ فَشَمَّهَا فَقَالَ هَذِهِ بَعْرُ الظِّبَاءِ عَلَى هَذِهِ الطِّيبِ لِمَكَانِ حَشِيشِهَا اللَّهُمَّ أَبْقِهَا أَبَداً حَتَّى يَشَمَّهَا أَبُوهُ فَتَكُونَ لَهُ عَزَاءً وَ سَلْوَةً قَالَ فَبَقِيَتْ إِلَى يَوْمِ النَّاسِ هَذَا وَ قَدِ اصْفَرَّتْ لِطُولِ زَمَنِهَا هَذِهِ أَرْضُ كَرْبٍ وَ بَلَاءٍ وَ قَالَ بِأَعْلَى صَوْتِهِ يَا رَبَّ عِيسَى ابْنِ مَرْيَمَ لَا تُبَارِكْ فِي قَتَلَتِهِ وَ الْحَامِلِ عَلَيْهِ وَ الْمُعِينِ عَلَيْهِ وَ الْخَاذِلِ لَهُ ثُمَّ بَكَى بُكَاءً طَوِيلًا وَ بَكَيْنَا مَعَهُ حَتَّى سَقَطَ لِوَجْهِهِ وَ غُشِيَ عَلَيْهِ طَوِيلًا ثُمَّ أَفَاقَ فَأَخَذَ الْبَعْرَ فَصَرَّهَا فِي رِدَائِهِ وَ أَمَرَنِي أَنْ أَصُرَّهَا كَذَلِكَ ثُمَّ قَالَ يَا ابْنَ عَبَّاسٍ إِذَا رَأَيْتَهَا تَنْفَجِرُ دَماً عَبِيطاً فَاعْلَمْ أَنَّ أَبَا عَبْدِ اللَّهِ قَدْ قُتِلَ وَ دُفِنَ بِهَا قَالَ ابْنُ عَبَّاسٍ فَوَ اللَّهِ لَقَدْ كُنْتُ أَحْفَظُهَا أَكْثَرَ مِنْ حِفْظِي لِبَعْضِ مَا افْتَرَضَ اللَّهُ عَلَيَّ- وَ أَنَا لَا أَحُلُّهَا مِنْ طَرَفِ كُمِّي فَبَيْنَا أَنَا فِي الْبَيْتِ نَائِمٌ إِذِ انْتَبَهْتُ فَإِذَا هِيَ تَسِيلُ دَماً عَبِيطاً وَ كَانَ كُمِّي قَدِ امْتَلَأَتْ دَماً عَبِيطاً فَجَلَسْتُ وَ أَنَا أَبْكِي وَ قُلْتُ قُتِلَ وَ اللَّهِ الْحُسَيْنُ وَ اللَّهِ مَا كَذَبَنِي عَلِيٌّ قَطُّ فِي حَدِيثٍ حَدَّثَنِي وَ لَا أَخْبَرَنِي بِشَيْءٍ قَطُّ أَنَّهُ يَكُونُ إِلَّا

كَانَ كَذَلِكَ لِأَنَّ رَسُولَ اللَّهِ ص كَانَ يُخْبِرُهُ بِأَشْيَاءَ لَا يُخْبِرُ بِهَا غَيْرَهُ فَفَزِعْتُ وَ خَرَجْتُ وَ ذَلِكَ كَانَ عِنْدَ الْفَجْرِ فَرَأَيْتُ وَ اللَّهِ الْمَدِينَةَ كَأَنَّهَا ضَبَابٌ لَا يَسْتَبِينُ فِيهَا أَثَرُ عَيْنٍ ثُمَّ طَلَعَتِ الشَّمْسُ فَرَأَيْتُ كَأَنَّهَا كَاسِفَةٌ وَ رَأَيْتُ كَأَنَّ حِيطَانَ الْمَدِينَةِ عَلَيْهَا دَمٌ عَبِيطٌ فَجَلَسْتُ وَ أَنَا بَاكٍ وَ قُلْتُ قُتِلَ وَ اللَّهِ الْحُسَيْنُ فَسَمِعْتُ صَوْتاً مِنْ نَاحِيَةِ الْبَيْتِ وَ هُوَ يَقُولُ-

اصْبِرُوا آلَ الرَّسُولِ قُتِلَ الْفَرْخُ النُّحُولُ نَزَلَ الرُّوحُ الْأَمِينُ بِبُكَاءٍ وَ عَوِيلٍ

- ثُمَّ بَكَى بِأَعْلَى صَوْتِهِ وَ بَكَيْتُ وَ أَثْبَتُّ عِنْدِي تِلْكَ السَّاعَةَ وَ كَانَ شَهْرُ الْمُحَرَّمِ وَ يَوْمَ عَاشُورَاءَ لِعَشْرٍ مَضَيْنَ مِنْهُ فَوَجَدْتُهُ يَوْمَ وَرَدَ عَلَيْنَا خَبَرُهُ وَ تَارِيخُهُ كَذَلِكَ فَحَدَّثْتُ بِهَذَا الْحَدِيثِ أُولَئِكَ الَّذِينَ كَانُوا مَعَهُ فَقَالُوا وَ اللَّهِ لَقَدْ سَمِعْنَا مَا سَمِعْتَ وَ نَحْنُ فِي الْمَعْرَكَةِ لَا نَدْرِي مَا هُوَ فَكُنَّا نَرَى أَنَّهُ الْخَضِرُ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَى الْحُسَيْنِ وَ لَعَنَ اللَّهُ قَاتِلَهُ وَ الْمُشَيِّعَ عَلَيْهِ.

Narrated to us Ahmad bin Hasan Qattan, alias Abu Ali bin Abde Rabb, a tradition scholar from Rayy: Narrated to us Ahmad bin Yahya bin Zakariya Qattan: Narrated to us Bakr bin Abdullah bin Habib: Narrated to us Teem bin Bohlool: Narrated to us Ali bin Asim from Husayn bin Abdur Rahman from Mujahid from Ibne Abbas that he said:

"I was with Amirul Momineen (a.s.) during his expedition to Siffeen. When we reached Nainawa at the banks of the Euphrates, Ali (a.s.) called out aloud: O Ibne Abbas, do you recognize this place? I said: I don't recognize it, O Amirul Momineen. He said: If your awareness about it were like mine you would not have passed it without lamenting like I lament. Ibne Abbas says:

Then he wept till his cheeks were wet with tears and his tears flowed onto his chest. Ibne Abbas says: On seeing him cry we also began to weep. After that Amirul Momineen (a.s.) said: Ah! Ah! What do I have to do with the progeny of Abu Sufyan and the progeny of Harb which is an army of Satan and a group of disbelief?

Then he said: Have patience, O Abu Abdullah, because your father has also suffered the same cruelties at the hands of such tyrants as you suffer. Then he asked for water, performed the ritual ablution and prayed as long as Allah willed.

Then he continued his discourse after stopping to perform the ritual prayer. He said: O Ibne Abbas! I said: Here I am, my master. He said: If you want I can tell you what I saw in my dream which was as clear as wakefulness. I said: Master, your eyes slept, what you saw in the dream must be good. He said: I just saw many people landing here from the sky. They held white flags and wore glittering swords around their necks.

They drew a line around this area and I saw that the branches of the trees of this area drooped low and suddenly fresh blood began to surge through the desert. I saw my son, Husayn thrashing his limbs in the sea of blood and pleading but no one came to help him.

The white and luminous persons who had come from the sky said to Husayn in a loud voice: Be patient, O progeny of the Messenger, you shall be killed at the hands of the worst of the creatures. O Abi Abdullah (a.s.), the Paradise is eager for you.

After that those luminous persons came to me and offering me condolence said: O Abul Hasan, congratulations to you that the Almighty Allah will brighten your eyes on the Judgment Day due to the martyrdom of Husayn when the people would be standing before the Lord of the worlds. After seeing this I woke up. O Ibne Abbas, I swear by One in whose hands is my life that the truthful Prophet Abul Qasim (S) informed me: You will pass through this land when you would be fighting the tyrants.

This land is Karb-o-bala. My Husayn will be buried at this place. And with him would be buried 17 persons from my and Fatima's progeny. This land is famous in all the seven heavens and the folks of heaven talk about the land of Kerbala just as they speak of the Kaaba, Medina and Baitul Maqdas. After that Ali (a.s.) said: O Ibne Abbas, search for deer droppings in this desert. By Allah, neither have I lied nor did the Messenger of Allah (S) lie to me.

The dropping shall be yellow like saffron. Ibne Abbas says: As per the orders of Amirul Momineen (a.s.) I began to search for the droppings and at last found them in a heap. I

called out aloud: O Amirul Momineen (a.s.) I have found those same droppings that you told about. Amirul Momineen (a.s.) said: Allah and the Messenger said the truth.

Then he came forward, picked up the droppings and smelt them. Then he said: These are the same droppings that the Messenger of Allah (S) has informed about. Then he said: Know that, O Ibne Abbas, these are the same droppings that Isa bin Maryam (a.s.) had smelt. When Prophet Isa (a.s.) passed through this desert with his disciples, he saw a herd of deers and they were weeping. Seeing this Prophet Isa (a.s.) sat down and his disciples sat around him.

Thus Isa (a.s.) cried and his disciples also cried even though they did not know why he had sat down and why he was crying. They asked: O spirit of Allah and His word, why did you cry? He asked: Do you know this land? They said: No, we don't. He said: It is the land where the son of Ahmad, the prophet of the last period of time and son of the Purified Batool (s.a.) who is an image of my respected mother, Maryam will be martyred and buried.

The dust of this land is purer than musk because it is the burial ground of this oppressed martyr. And the essence of the prophets and his progeny is such. These deer talk to me and they say that they graze on this land in devotion to the oppressed Imam as a result of which they feel secure over here. After that Isa (a.s.) split their droppings and smelt them and said: They smell of grass that grows here. O Lord, preserve these dropping in this state so that the father of the martyr may smell them and obtain comfort.

After that Amirul Momineen (a.s.) said: O Ibne Abbas, these droppings have remained till now and due to such a long time they have become yellow. This place is Karb-o-bala. Then he said in a raised voice: O Isa bin Maryam, may Allah not bless the killers of Husayn, those who help his enemies and those who did not help Husayn.

After saying this Amirul Momineen (a.s.) wept a lot. I also began to weep. Finally the Imam fell down unconscious. On regaining consciousness he picked up some droppings

and tied them in a corner of his shawl and told me also to pick up some. Then he said: O Ibne Abbas, when you see fresh blood flowing in them you should know that my son has been martyred in this land.

Ibne Abbas says: I used to take care of those dropping more than anything else and always carried them tied up in my sleeve. One day I was sleeping at home. When I awoke I saw that my sleeve was smeared with blood and blood was oozing from the droppings. I got up and began to lament.

I said to myself: The son of Allah's Messenger has been martyred and my master, Ali (a.s.) has not lied. He never informed me of something that never materialized because the Messenger of Allah (S) used to tell him many things which he did not tell others. When I emerged from the house I saw a dust storm enveloping the whole of Medina and nothing was visible. As if it was a solar eclipse. The walls of Medina had turned red. It seemed as if blood had been sprinkled upon them. So I sat down and began to cry. I said: By Allah, Husayn is martyred. At that moment I heard a call from unseen which was saying:

O progeny of the Messenger, be patient as the exhausted son of Batool, has been killed. And the trustworthy angel descended in lamentation of this oppressed martyr.

Then I heard him cry and I became very sad. I remembered that day it was the month of Mohurrum and the day of Ashura.

When the news of the martyrdom of Imam Husayn (a.s.) reached Medina it was learnt that he had been martyred on that day only and those who were with him used to say: We also heard that same voice. But since we were in the battle we could not make out whose voice it was. We think it was Khizr. Bliss of God be on him and Husayn; and may Allah curse those who are pleased at the handiwork of the killers of Husayn.[213]

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[213] Kamāl al-Dīn wa Tamām al-Niʿma, Book 2, Chapter 46, Hadith 1

The 4000 disheveled angels who arrived too late to save al-Husayn (a)

22- وَ بِهَذَا الْإِسْنَادِ عَنْ أَبَانِ بْنِ تَغْلِبَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَأَنِّي أَنْظُرُ إِلَى الْقَائِمِ ع عَلَى ظَهْرِ النَّجَفِ فَإِذَا اسْتَوَى عَلَى ظَهْرِ النَّجَفِ رَكِبَ فَرَساً أَدْهَمَ أَبْلَقَ بَيْنَ عَيْنَيْهِ شِمْرَاخٌ ثُمَّ يَنْتَفِضُ بِهِ فَرَسُهُ فَلَا يَبْقَى أَهْلُ بَلْدَةٍ إِلَّا وَ هُمْ يَظُنُّونَ أَنَّهُ مَعَهُمْ فِي بِلَادِهِمْ فَإِذَا نَشَرَ رَايَةَ رَسُولِ اللَّهِ ص انْحَطَّ إِلَيْهِ ثَلَاثَةَ عَشَرَ أَلْفَ مَلَكٍ وَ ثَلَاثَةَ عَشَرَ مَلَكاً كُلُّهُمْ يَنْتَظِرُ الْقَائِمَ ع وَ هُمُ الَّذِينَ كَانُوا مَعَ نُوحٍ ع فِي السَّفِينَةِ وَ الَّذِينَ كَانُوا مَعَ إِبْرَاهِيمَ الْخَلِيلِ ع حَيْثُ أُلْقِيَ فِي النَّارِ وَ كَانُوا مَعَ عِيسَى ع حَيْثُ رُفِعَ وَ أَرْبَعَةُ آلَافٍ مُسَوِّمِينَ وَ مُرْدِفِينَ وَ ثَلَاثُمِائَةٍ وَ ثَلَاثَةَ عَشَرَ مَلَكاً يَوْمَ بَدْرٍ وَ أَرْبَعَةُ آلَافِ مَلَكٍ الَّذِينَ هَبَطُوا يُرِيدُونَ الْقِتَالَ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَلَمْ يُؤْذَنْ لَهُمْ فَصَعِدُوا فِي الِاسْتِئْذَانِ وَ هَبَطُوا وَ قَدْ قُتِلَ الْحُسَيْنُ ع فَهُمْ شُعْثٌ غُبْرٌ يَبْكُونَ عِنْدَ قَبْرِ الْحُسَيْنِ ع إِلَى يَوْمِ الْقِيَامَةِ وَ مَا بَيْنَ قَبْرِ الْحُسَيْنِ ع إِلَى السَّمَاءِ مُخْتَلَفُ الْمَلَائِكَةِ.

And through the same chain of narrators from Aban bin Taghlib that he said: Abi Abdullah (a.s.) said: "As if I can see the Qaim astride a black speckled horse which has a white mark between its eyes. When his horse moves no one will remain in any town who does not think that he is in that town. When he waves the flag of the Messenger of Allah (S) 13000 angels will come down to him.

Of them 13 will be awaiting for the Qaim. These angels are same who were with Prophet Nuh (a.s.) in his Ark, who were with Prophet Ibrahim (a.s.) when he was thrown into the fire and who were with Prophet Isa (a.s.) when he was taken up to the heavens. And 4000 will be following him with flags. 313 are those angels who were present in the Battle of Badr and 4000 are those who came down to accompany Imam Husayn (a.s.) in fighting against the Yazidite forces.

However they were not allowed to take part in the battle. So they returned to Allah to take the permission but when they came down once more Imam Husayn (a.s.) was already martyred. Thus today they remain with disheveled hair and dust smeared condition at the grave of Imam Husayn (a.s.) where they will continue to lament till the

Judgment Day. And there is constant coming and going of angels between the grave of Imam Husayn (a.s.) and the heavens."[214]

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[214] Kamāl al-Dīn wa Tamām al-Niʿma Book 2, Chapter 55, Hadith 22

From Thawab al-A’mal wa Iqāb al-A’mal

Fate of the Man who Beheaded the Moon of Bani Hashem Al-Abbas (a)

وَ بِهَذَا الْإِسْنَادِ عَنْ عُمَرَ بْنِ سَعْدٍ عَنِ الْقَاسِمِ بْنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: قَدِمَ عَلَيْنَا رَجُلٌ مِنْ بَنِی دَارِمٍ مِمَّنْ شَهِدَ قَتْلَ الْحُسَيْنِ ع مُسْوَدَّ الْوَجْهِ وَ كَانَ رَجُلًا جَمِيلًا شَدِيدَ الْبَيَاضِ فَقُلْتُ لَهُ مَا كِدْتُ أَعْرِفُکَ لِتَغَيُّرِ لَوْنِکَ- فَقَالَ قَتَلْتُ رَجُلًا مِنْ أَصْحَابِ الْحُسَيْنِ يُبْصَرُ بَيْنَ عَيْنَيْهِ أَثَرُ السُّجُودِ وَ جِئْتُ بِرَأْسِهِ فَقَالَ الْقَاسِمُ لَقَدْ رَأَيْتُهُ عَلَى فَرَسٍ لَهُ مَرِحاً وَ قَدْ عَلَّقَ الرَّأْسَ بِلَبَانِهَا وَ هُوَ يُصِيبُ رُكْبَتَهَا قَالَ فَقُلْتُ لِأَبِی لَوْ أَنَّهُ رَفَعَ الرَّأْسَ قَلِيلًا أَ مَا تَرَى مَا تَصْنَعُ بِهِ الْفَرَسُ بِيَدَيْهَا فَقَالَ لِی يَا بُنَیَّ مَا يُصْنَعُ بِی أَشَدُّ لَقَدْ حَدَّثَنِی قَالَ مَا نِمْتُ لَيْلَةً مُنْذُ قَتَلْتُهُ إِلَّا أَتَانِی فِی مَنَامِی حَتَّى يَأْخُذَ بِكَتِفِی فَيَقُودَنِی وَ يَقُولَ انْطَلِقْ فَيَنْطَلِقُ بِی إِلَى جَهَنَّمَ فَيَقْذَفَ بِی فَأَصِيحَ قَالَ فَسَمِعَتْ بِذَلِکَ جَارَةٌ لَهُ فَقَالَ مَا يَدَعُنَا نَنَامُ شَيْئاً مِنَ اللَّيْلِ مِنْ صِيَاحِهِ قَالَ فَقُمْتُ فِی شَبَابٍ مِنَ الْحَیِّ فَأَتَيْنَا امْرَأَتَهُ فَسَأَلْنَاهَا فَقَالَتْ قَدْ أَبْدَى عَلَى نَفْسِهِ قَدْ صَدَقَكُمْ.

And with this chain of transmission, from Umar ibn Sa'd, from al-Qasim ibn al-Asbagh ibn Nubatah, who said: A man from the Banu Darim tribe, who was among those present at the slaughter of al-Husayn (a), returned to us with a completely blackened face. He had previously been a handsome man with a very fair, bright complexion. I said to him, "I could barely recognize you because your color has changed so drastically!"

He replied, "I killed a man from the companions of al-Husayn—a man upon whose forehead the mark of prolonged prostration was clearly visible—and I brought back his severed head." Al-Qasim continued: I had seen him [earlier] riding his horse arrogantly, having hung the severed head by the horse’s breast-strap, and it was violently bouncing and striking the horse's knees. I had said to my father [al-Asbagh], "If only he would raise the head a little! Do you not see what the horse is doing to it with its front legs?" My father replied to me, "O my son, what is being done to him [the killer] is far worse! He confided in me, saying: 'I have not slept a single night since I killed him except that he comes to me in my nightmares. He grabs me by my shoulder, pulls me, and

commands: Move! Then he drags me straight to Hell and hurls me into the fire, causing me to scream in agony!'"

Al-Qasim said: A female neighbor of his heard his wailing and complained, "He does not let us get any sleep during the night because of his constant, terrified screaming!" So, I gathered with a group of young men from the neighborhood, and we went to his wife and asked her [if what we were hearing was true]. She replied, "He has exposed his own dark secret to you; he has told you the truth."[215]

Qasim added: "The young man whom he had killed was Abbas ibn Ali (as)[216]

Every member of Ahlulbayt (a) will Slaughter the killers of Imam Husayn (a)

حَدَّثَنِی مُحَمَّدُ بْنُ عَلِیٍّ مَاجِیلَوَیْهِ قَالَ حَدَّثَنِی مُحَمَّدُ بْنُ یَحْیَى الْعَطَّارُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَیْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِی عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ یَوْمُ الْقِیَامَهِ نُصِبَ لِفَاطِمَهَ ع قُبَّهٌ مِنْ نُورٍ وَ أَقْبَلَ الْحُسَیْنُ ع رَأْسُهُ عَلَى یَدِهِ- فَإِذَا رَأَتْهُ شَهَقَتْ شَهْقَهً لَا یَبْقَى فِی الْجَمْعِ مَلَکٌ مُقَرَّبٌ وَ لَا نَبِیٌّ مُرْسَلٌ- وَ لَا عَبْدٌ مُؤْمِنٌ إِلَّا بَکَى لَهَا فَیُمَثِّلُ اللَّهُ عَزَّ وَ جَلَّ رَجُلًا لَهَا فِی أَحْسَنِ صُورَهٍ وَ هُوَ یُخَاصِمُ قَتَلَتَهُ بِلَا رَأْسٍ فَیَجْمَعُ اللَّهُ قَتَلَتَهُ وَ الْمُجَهِّزِینَ عَلَیْهِ وَ مَنْ شَرِکَ فِی قَتْلِهِ فَیَقْتُلُهُمْ حَتَّى أَتَى عَلَى آخِرِهِمْ ثُمَّ یُنْشَرُونَ فَیَقْتُلُهُمْ أَمِیرُ الْمُؤْمِنِینَ ع ثُمَّ یُنْشَرُونَ فَیَقْتُلُهُمُ الْحَسَنُ ع ثُمَّ یُنْشَرُونَ فَیَقْتُلُهُمُ الْحُسَیْنُ ع ثُمَّ یُنْشَرُونَ فَلَا یَبْقَى مِنْ ذُرِّیَّتِنَا أَحَدٌ إِلَّا قَتَلَهُمْ قَتْلَهً فَعِنْدَ ذَلِکَ یَکْشِفُ اللَّهُ الْغَیْظَ وَ یُنْسِی الْحُزْنَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع رَحِمَ اللَّهُ شِیعَتَنَا- شِیعَتُنَا وَ اللَّهِ الْمُؤْمِنُونَ فَقَدْ وَ اللَّهِ شَرِکُونَا فِی الْمُصِیبَهِ بِطُولِ الْحُزْنِ وَ الْحَسْرَهِ.

Muhammad ibn Ali Majiluwayh narrated to me, saying: Muhammad ibn Yahya al-Attar narrated to me, from Muhammad ibn Ahmad, from Muhammad ibn al-Husayn, from Muhammad ibn Sinan, from some of his companions, from Abu Abdallah [Imam Ja'far al-Sadiq] (a), who said: The Messenger of Allah (saw) said: "When the Day of

[215] Thawāb al-Aʿmāl wa ʿiqāb al-Aʿmāl Book 3, Chapter 13, Hadith 8.
[216] Maqatil al-Talibiyyin (english), pg 95.

Resurrection arrives, a dome of light will be made for Fatimah (sa). Then al-Husayn (a) will approach, carrying his severed head in his hands. When she sees him, she will let out such a devastating, agonizing wail that there will not remain in the entire gathering any near-stationed angel, nor any sent prophet, nor any believing servant, except that they will violently weep for her [in empathy for a mother's grief].

At that time the Almighty Allah will create a handsome youth out of that head to fight with the killers of Imam Husayn, and he will confront and battle Imam's killers without a head. Allah will then gather his killers, those who prepared and equipped the army against him, and everyone who had a share in his murder. He will slaughter them all, until he reaches the very last of them. Then they will be resurrected, and Amir al-Mu'minin [Imam Ali] (a) will slaughter them. Then they will be resurrected, and al-Hasan (a) will slaughter them. Then they will be resurrected, and al-Husayn (a) will slaughter them. Then they will be resurrected, and there will not remain a single person from our progeny except that they will slaughter them. At that moment, Allah will extinguish the burning rage [from our hearts] and cause the sorrow to be forgotten." Then Abu Abdallah [Imam al-Sadiq] (a) said: May Allah shower mercy on our Shias. By Allah, our Shias are true believers for they have grieved with us for a long time in this calamity."[217]

The scream of Fatimah (sa) over the headless body of al-Husayn (as)

حَدَّثَنِی مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ قَالَ حَدَّثَنِی مُحَمَّدُ بْنُ یَحْیَى الْعَطَّارُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ یَعْقُوبَ بْنِ زَیْدٍ عَنْ مَنْصُورٍ عَنْ رَجُلٍ عَنْ شَرِیکٍ یَرْفَعُهُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا کَانَ یَوْمُ الْقِیَامَهِ جَاءَتْ فَاطِمَهُ ع فِی لُمَهٍ مِنْ نِسَائِهَا فَیُقَالُ لَهَا ادْخُلِی الْجَنَّهَ فَتَقُولُ لَا أَدْخُلُ حَتَّى أَعْلَمَ مَا صُنِعَ بِوُلْدِی مِنْ بَعْدِی فَیُقَالُ لَهَا انْظُرِی فِی قَلْبِ الْقِیَامَهِ فَتَنْظُرُ إِلَى الْحُسَیْنِ ع قَائِماً وَ لَیْسَ عَلَیْهِ رَأْسٌ فَتَصْرُخُ صَرْخَهً وَ أَصْرُخُ لِصُرَاخِهَا وَ تَصْرُخُ الْمَلَائِکَهُ لِصُرَاخِهَا فَیَغْضَبُ اللَّهُ عَزَّ وَ جَلَّ عِنْدَ ذَلِکَ فَیَأْمُرُ نَاراً یُقَالُ لَهَا هَبْهَبُ قَدْ أُوقِدَ عَلَیْهَا أَلْفَ عَامٍ حَتَّى اسْوَدَّتْ لَا یَدْخُلُهَا رَوْحٌ أَبَداً وَ لَا یَخْرُجُ مِنْهَا غَمٌّ أَبَداً فَیُقَالُ الْتَقِطِی قَتَلَهَ

[217] Thawāb al-Aʿmāl wa ʿiqāb al-Aʿmāl Book 3, Chapter 13, Hadith 3

الْحُسَيْنِ وَ حَمَلَهَ الْقُرْآنِ فَتَلْتَقِطُهُمْ فَإِذَا صَارُوا فِي حَوْصَلَتِهَا صَهَلَتْ وَ صَهَلُوا بِهَا وَ شَهَقَتْ وَ شَهَقُوا بِهَا وَ زَفَرَتْ وَ زَفَرُوا بِهَا فَيَنْطِقُونَ بِأَلْسِنَهٍ ذَلْقَهٍ طَلْقَهٍ يَا رَبَّنَا فِيمَا أَوْجَبْتَ لَنَا النَّارَ قَبْلَ عَبَدَهِ الْأَوْثَانِ فَيَأْتِيهِمُ الْجَوَابُ عَنِ اللَّهِ تَعَالَى أَنَّ مَنْ عَلِمَ لَيْسَ كَمَنْ لَا يَعْلَمُ.

5. Muhammad ibn Musa ibn al-Mutawakkil narrated to me, saying: Muhammad ibn Yahya al-Attar narrated to me, from Muhammad ibn Ahmad, from Ya'qub ibn Zayd, from Mansur, from a man, from Sharik, who traces it back [to the Prophet], saying: The Holy Prophet (s.w) narrated that Fatima Zahra (a.s) will come surrounded by the women of her family on the Day of Judgment. When asked to enter Paradise, she will say, "I will not enter Paradise until I have seen how my children were treated after me." She will be asked to look at the center of Qiyamat where Imam Husayn (a.s.) will be standing headless. He will utter a loud cry and the Holy Prophet (s.w) himself will start mourning loudly. Angels will start weeping on seeing him. At that moment, Allah (Mighty and Majestic) will become fiercely angry. He will command a fire named Habhab—a fire that has been kindled for a thousand years until it turned pitch black, into which no relieving breeze ever enters, and from which no sorrow ever escapes. It will be commanded, 'Snatch up the killers of al-Husayn and the bearers of the Qur'an [the hypocritical reciters who memorized the Word but betrayed it]!' So the fire will snatch them up. When they drop into its belly, the fire will roar and they will roar within it; it will gasp and they will gasp within it; it will heave and they will heave within it! Then, they will cry out with sharp, articulate tongues: 'O our Lord! Why have You mandated the Fire for us even before the idol worshippers?' The answer will strike them from Allah, the Exalted: 'Indeed, the one who knows [the Truth] is not like the one who does not know!'"[218]

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[218] Thawāb al-Aʿmāl wa ʿiqāb al-Aʿmāl Book 3, Chapter 13, Hadith 5

Fatimah's (s) devastating wail over the blood-drenched head of al-Husayn (a)

حَدَّثَنِی عَلِیُّ بْنُ أَحْمَدَ بْنِ عُبَیْدِ اللَّهِ عَنْ أَبِیهِ عَنْ جَدِّهِ أَحْمَدَ بْنِ أَبِی عَبْدِ اللَّهِ عَنْ أَبِیهِ مُحَمَّدِ بْنِ خَالِدٍ بِإِسْنَادِهِ یَرْفَعُهُ إِلَی عَنْبَسَهَ الطَّائِیِّ عَنْ أَبِی جُبَیْرٍ عَنْ عَلِیِّ بْنِ أَبِی طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص یُمَثَّلُ لِفَاطِمَهَ رَأْسُ الْحُسَیْنِ مُتَشَحِّطاً بِدَمِهِ فَتَصِیحُ وَا وَلَدَاهْ وَا ثَمَرَهَ فُؤَادَاهْ فَتَصِیحُ الْمَلَائِکَهُ لِصَیْحَهِ فَاطِمَهَ ع وَ یُنَادُونَ أَهْلَ الْقِیَامَهِ قَتَلَ اللَّهُ قَاتِلَ وَلَدِکِ یَا فَاطِمَهُ قَالَ فَیَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَفْعَلُ بِهِ وَ لِشِیعَتِهِ وَ أَحِبَّائِهِ وَ أَتْبَاعِهِ وَ إِنَّ فَاطِمَهَ فِی ذَلِکَ الْیَوْمِ عَلَی نَاقَهٍ مِنْ نُوقِ الْجَنَّهِ مُدَبَّجَهَ الجبینین [الْجَنْبَیْنِ] وَاضِحَهَ الْخَدَّیْنِ شَهْلَاءَ الْعَیْنَیْنِ رَأْسُهَا مِنَ الذَّهَبِ الْمُصَفَّی وَ أَعْنَاقُهَا مِنَ الْمِسْکِ وَ الْعَنْبَرِ خِطَامُهَا مِنَ الزَّبَرْجَدِ الْأَخْضَرِ رَحَائِلُهَا مُفَضَّضَهٌ بِالْجَوْهَرِ عَلَی النَّاقَهِ هَوْدَجٌ غِشَاوَتُهُ مِنْ نُورِ اللَّهِ وَ حَشْوُهَا مِنْ رَحْمَهِ اللَّهِ خِطَامُهَا فَرْسَخٌ مِنْ فَرَاسِخِ الدُّنْیَا یَحُفُ بِهَوْدَجِهَا سَبْعُونَ أَلْفَ مَلَکٍ بِالتَّسْبِیحِ وَ التَّمْجِیدِ وَ التَّهْلِیلِ وَ التَّکْبِیرِ وَ الثَّنَاءِ عَلَی رَبِّ الْعَالَمِینَ ثُمَّ یُنَادِی مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ یَا أَهْلَ الْقِیَامَهِ غُضُّوا أَبْصَارَکُمْ فَهَذِهِ فَاطِمَهُ بِنْتُ مُحَمَّدٍ رَسُولِ اللَّهِ تَمُرُّ عَلَی الصِّرَاطِ فَتَمُرُّ فَاطِمَهُ ع وَ شِیعَتُهَا عَلَی الصِّرَاطِ کَالْبَرْقِ الْخَاطِفِ قَالَ النَّبِیُّ ص وَ یُلْقَی أَعْدَاؤُهَا وَ أَعْدَاءُ ذُرِّیَّتِهَا فِی جَهَنَّمَ.

Ali ibn Ahmad ibn Ubayd Allah narrated to me, from his father, from his grandfather Ahmad ibn Abi Abdillah, from his father Muhammad ibn Khalid, with his chain of transmission tracing it up to 'Anbasah al-Ta'i, from Abu Jubayr, from Ali ibn Abi Talib (a), who said: The Messenger of Allah (saw) said: The head of Imam Husayn (a.s) smeared with blood will be brought to Fatima Zahra (s.a.). She will cry out, "O peace of my heart! O Fruit of my heart." Angels will lose consciousness on hearing the cries of Fatima and the gathered people will call out, "O Fatima! May Allah kill those who martyred your son." Allah will say, "I will take revenge from those who martyred Husayn (a.s) in front of your lovers, Shias and followers." Fatima will be mounted on a mount of Paradise, having a beautiful forehead, white face, black eyes, head made of pure gold and neck made of amber. Its rein will be of green satins. It will be decorated with jewels and its saddle wrapped with divine light. There will be divine mercy in it. Its one step will be equal to a farsakh of this world. Seventy thousand angels will surround

this mount and glorify the Lord of both this world and the hereafter saying Laa ilaaha illallaahu Allaahu akbar. A caller will call out from Divine throne: "O people! Lower your gaze; for this is Fatima, the daughter of Muhammad ﷺ. She wants to pass by the Sirat Bridge." Fatima and her followers will pass by the Bridge with great speed. The enemies of Fatima and her progeny will be thrown into Hell.[219]

Imam al-Sadiq (a) asked his companion to recite an elegy for Imam Husayn (a)

حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ مَاجِيلَوَيْهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي عُثْمَانَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي الْمُغِيرَهِ عَنْ أَبِي عُمَارَهَ الْمُنْشِدِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا أَبَا عُمَارَهَ أَنْشِدْنِي لِلْعَبْدِيِّ فِي الْحُسَيْنِ ع قَالَ فَأَنْشَدْتُهُ فَبَكَى قَالَ ثُمَّ أَنْشَدْتُهُ فَبَكَى قَالَ فَوَ اللَّهِ مَا زِلْتُ أُنْشِدُهُ وَ يَبْكِي حَتَّى سَمِعْتُ الْبُكَاءَ مِنَ الدَّارِ فَقَالَ لِي يَا أَبَا عُمَارَهَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ بْنِ عَلِيٍّ ع فَأَبْكَى خَمْسِينَ فَلَهُ الْجَنَّهُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ ع فَأَبْكَى أَرْبَعِينَ فَلَهُ الْجَنَّهُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ ع فَأَبْكَى ثَلَاثِينَ فَلَهُ الْجَنَّهُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ ع فَأَبْكَى عِشْرِينَ فَلَهُ الْجَنَّهُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ ع فَأَبْكَى عَشَرَهً فَلَهُ الْجَنَّهُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْراً وَاحِداً فَلَهُ الْجَنَّهُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ ع شِعْراً فَبَكَى فَلَهُ الْجَنَّهُ وَ مَنْ أَنْشَدَ فِي الْحُسَيْنِ ع شِعْراً فَتَبَاكَى فَلَهُ الْجَنَّهُ.

Muhammad ibn Ali Majiluwayh narrated to us, from Muhammad ibn Yahya al-Attar, from Muhammad ibn al-Husayn ibn Ali ibn Abi Uthman, from al-Hasan ibn Ali ibn Abi al-Mughirah, from Abu 'Umarah the reciter, from Abu Abdallah [Imam Ja'far al-Sadiq] (a): He [Abu 'Umarah] said: The Imam said to me, "Recite a poem regarding Imam Husayn (a.s.)." He recited the poem and Imam (a.s.) cried. He went on reciting and Imam (a.s.) cried continuously till the wails started coming out of his house. Then Imam (a.s.) said, "O Abu Umara! One who recites a poem regarding Imam Husayn (a.s.) and makes fifty persons cry Paradise belongs to him. One who recites a poem and forty persons cry Paradise is for them. If thirty people cry Paradise is for them also. One

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[219] Thawāb al-Aʿmāl wa ʿiqāb al-Aʿmāl Book 3, Chapter 13, Hadith 10

who recites a poem and twenty persons cry they too will get Paradise. One who makes ten people cry after reciting a poem of Imam Husayn (a.s.) they too will get Paradise. One who makes a person cry after reciting a poem of Imam Husayn (a.s.) they too will get Paradise. One who recites the poem of Imam Husayn (a.s.) and cries alone he too will get Paradise. One who makes just a crying face after reciting the poem regarding Imam Husayn (a.s.) he too will get Paradise."[220]

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[220] Thawāb al-Aʿmāl wa ʿiqāb al-Aʿmāl Book 2, Chapter 146, Hadith 3

From Other Primary Sources

"Far from us is Humiliation" - Imam Husayn's (a) Sermon to the Army of Kufa

أخبرنا أبو السعود أحمد بن محمد المجلي أنا محمد بن محمد بن أحمد نا عبد الله بن علي بن أيوب أنا أبو بكر أحمد بن محمد بن الجراح أنا أبو بكر بن دريد قال لما استكف الناس بالحسين ركب فرسه ثم استنصت الناس فانصتوا له فحمد الله وأثنى عليه وصلى على النبي (ص) ثم قال فتبا لكم أيتها الجماعة وترحا، حين استصرختمونا ولهين فاصرخناكم موجفين سللتم علينا سيفا كان في أيماننا وحششتم علينا نارا اقتدحناها على عدونا وعدوكم، فأصبحتم إلبا لفا على أوليائكم ويدا لاعدائكم، بغير عدل أفشوه فيكم ولا لامل أصبح لكم فيهم وعن غير حدث كان منا ولا رأى تفيل عنا فهلا - لكم الويلات - تركتمونا والسيف مشيم والجأش طامن والرأي لم يستحصف ولكن استسرعتم إليها كتطائر الدبى وتداعيتم عنها كتداعي الفراش . فسحقا وبعدا لطواغيت الامة وشذاذ الاحزاب ونبذة الكتاب ونفثة الشيطان ومحر في الكلام ومطفئ السنن وملحقي العهرة بالنسب ، المستهزئين الذين جعلوا القرآن عضين. والله إنه لخذل فيكم معروف، قد وشجت عليه عروقكم وتوارت عليه اصولكم فكنتم أخبث ثمرة شجا للناظر، واكلة للغاصب ألا فلعنة الله على الناكثين الذين ينقضون الايمان بعد توكيدها وقد جعلوا الله عليهم كفيلا. ألا وإن الدعي ابن الدعي قد ركز منا بين اثنتين بين الملة والذلة وهيهات منا الدنيئة يأبى الله ذلك ورسوله والمؤمنون وحجور طابت وانوف حمية ونفوس أبية وأن نؤثر طاعة اللئام على مصراع الكرام وإني زاحف إليهم بهذه الاسرة على كلب العدو وكثرة العدد وخذلة الناصر، ألا وما يلبثون إلا كريثما يركب الفرس حتى تدور رحا الحرب وتعلق النحور . عهد عهده إلي أبي عليه السلام. فاجمعوا أمركم ثم كيدون فلا تنظرون، إني توكلت على الله ربي وربكم ما من دابة إلا هو آخذ بناصيتها إن ربي على صراط مستقيم.

Abu al-Su'ud Ahmad ibn Muhammad al-Majali informed us: Muhammad ibn Muhammad ibn Ahmad informed us: Abdallah ibn Ali ibn Ayyub narrated to us: Abu Bakr Ahmad ibn Muhammad ibn al-Jarrah informed us: Abu Bakr ibn Durayd informed

us, saying: [221] When the people completely surrounded al-Husayn, he mounted his horse and demanded that the masses fall silent. When they quieted down to listen to him, he praised Allah, glorified Him, and sent blessings upon the Prophet (saw). Then he said: Ruin and crushing grief be upon you, O faithless multitude! When you cried out to us in your desperate panic and we came rushing swiftly to your aid, you drew against us the very sword that was once held in our own right hands, and you kindled against us the very fire that we had ignited to strike down our enemy and yours!

Thus, you have overnight turned into a united faction against your own protectors, and an allied hand for your bitterest enemies! And this, despite no justice they have spread among you, nor any real hope you possess in them, and without any wrong we committed against you, or any sound judgment that failed us!

Woe unto you! Why did you not leave us in peace while the sword was still sheathed, the hearts were still calm, and our war-counsel had not yet been finalized? Instead, you swarmed toward betrayal like the frantic fluttering of locusts, and fell upon it like moths diving blindly into a flame!

Away with you! May ruin overtake the tyrants of this nation, the outcasts of the factions, the throwers-away of the Holy Book, the spit of Satan, the distorters of the Word, the extinguishers of the Prophetic Traditions, those who legitimize bastards by forging lineages, and the mockers who have torn the Qur'an into shredded pieces!

By Allah, your betrayal is a well-known disease! Your roots have intertwined upon it, and your ancestral origins have saturated themselves in it. You became the vilest of fruit—a choking thorn to the one who looks upon you, and an easy, stolen morsel for the oppressor to swallow!

Behold! May the curse of Allah be upon the oath-breakers, those who tear apart their solemn vows after confirming them, having made Allah a witness over them!

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[221] The chain for this Tuhaf al-Uqul narration is taken from Tarikh al-Damishq by Ibn Asakir, vol 14, pg. 218.

Behold! The bastard, son of a bastard [Ubaydullah ibn Ziyad] has forced me to choose between two paths: between [death by] the sword and total humiliation. And how far removed is humiliation from us! Allah absolutely forbids it for us, as does His Messenger, the true believers, the pure laps that nursed us, the fiercely proud souls, and the dignified spirits who refuse to ever prefer the nursing of the vile over the honorable death of the noble!

And so, I shall march forward against them with this small family of mine, despite the fierce howling of the enemy, their overwhelming numbers, and the desertion of those who promised me aid!

By Allah, after we are gone, you will not remain in peace except for the brief time it takes to remount a horse, before the grinding mill of war spins upon you, and its blades begin to slash at your throats. This is a solemn covenant passed down to me from my father [Imam Ali] (a).

So plot against me, all of you, and give me no respite, "Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds it by its forelock. Indeed, my Lord is on a straight path." [Qur'an 11:56].[222]

Imam al-Husayn's (a) Final Supplication on the day of Ashurah

2/887 قال ابن عياش: سمعت الحسين بن علي بن سفيان البزوفري، يقول: سمعت أبا عبد الله عليه السلام: ثم تدعو بعد ذلك بدعاء الحسين عليه السلام وهو آخر دعاء دعا به عليه السلام يوم كوثر: اللهم! متعالي المكان عظيم الجبروت شديد المحال غني عن الخلائق عريض الكبرياء قادر على ما تشاء قريب الرحمة صادق الوعد سابغ النعمة حسن البلاء قريب إذا دعيت محيط بما خلقت قابل التوبة لمن تاب إليك قادر على ماأردت ومدرك ما طلبت وشكورإذا شكرت وذكورإذا ذكرت، أدعوك محتاجا وأرغب إليك فقيرا وأفزع إليك خائفا وأبكي إليك مكروبا وأستعين بك ضعيفا وأتوكل عليك كافيا، أحكم بيننا وبين قومنا فإنهم غرونا وخدعونا وخذلونا وغدروا بنا وقتلونا، ونحن عترة نبيك

[222] Tuhaf al-Uqul, page 240, Imam Al-Husayn's ('A) Message To People Of Al-Kufa

وولدحبيبك محمد بن عبد الله الذي اصطفيته بالرسالة وائتمنته على وحيك، فاجعل لنا من أمرنا فرجا ومخرجا برحمتك يا أرحم الراحمين!.

Ibn Ayyash said: I heard al-Husayn ibn Ali ibn Sufyan al-Buzawfari saying: I heard Abu Abdullah [Imam al-Sadiq] (a): you should supplicate with the supplication of al-Husayn (a), which is the last supplication he made on the day he was outnumbered: "O Allah! Exalted in station, immense in might, severe in power, independent of all creation, boundless in majesty, capable of whatever You will, near in mercy, true in promise, abundant in blessings, beautiful in trials, near when called upon, encompassing all that You have created, accepting of the repentance of whoever repents to You, capable of what You intend, attaining whatever You seek, appreciative when thanked, and mindful when remembered. I call upon You in need, I beseech You in poverty, I flee to You in fear, I weep to You in distress, I seek Your help in weakness, and I rely upon You as sufficient. Judge between us and our people, for they deceived us, tricked us, abandoned us, betrayed us, and killed us. We are the progeny of Your Prophet, and the children of Your beloved, Muhammad ibn Abd Allah, whom You chose for the message and entrusted with Your revelation. So grant us relief and a way out in our affairs, by Your mercy, O Most Merciful of the merciful!"[223]

Habib ibn Mudhahir and the 70 Companions on the Morning of Ashura

133- جبريل بن أحمد، قال: حدثني محمد بن عبد الله بن مهران، قال: حدثني أحمد بن النصر، عن عبد الله بن يزيد الاسدي، عن فضيل بن الزبير، قال: مر ميثم التمار على فرس له فاستقبل حبيب بن مظاهر الاسدي عند مجلس بني أسد، فتحدثا حتى اختلف أعناق فرسيهما. ثم قال حبيب: لكأني بشيخ أصلع ضخم البطن يبيع البطيخ عند دار الزرق، قد صلب في حب أهل بيت نبيه عليه السّلام، و يبقر بطنه على الخشب. فقال ميثم: و اني لا عرف رجلا أحمر له ضفيرتان يخرج لينصر ابن بنت نبيه

[223] Misbah al-Mutahajjid by Tusi, pg 827, narration: 887

فيقتل و يجال برأسه بالكوفة. ثم افترقا، فقال أهل المجلس: ما رأينا أحدا أكذب من هذين، قال: فلم يفترق أهل المجلس حتى أقبل رشيد الهجري، فطلبهما فسأل أهل المجلس عنهما؟ فقالوا: افترقا و سمعناهما يقولان كذا و كذا. فقال رشيد: رحم الله ميثما نسي: و يزاد في عطاء الذي يجيء بالرأس مائة درهم، ثم أدبر، فقال القوم: هذا و الله أكذبهم. فقال القوم: و الله ما ذهبت الايام و الليالي حتى رأيناه مصلوبا على باب دار عمرو بن حريث، و جيء برأس حبيب بن مظاهر قد قتل مع الحسين عليه السّلام و رأينا كل ما قالوا. و كان حبيب من السبعين الرجال الذين نصروا الحسين عليه السّلام و لقوا جبال الحديد، و استقبلوا الرماح بصدورهم، و السيوف بوجوههم، و هم يعرض عليهم الامان و الاموال فيأبون، و يقولون: لا عذر لنا عند رسول الله صلّى الله عليه و آله ان قتل الحسين و منا عين تطرف حتى قتلوا حوله. و لقد مزح حبيب بن مظاهر الاسدي، فقال له يزيد بن خضير الهمداني و كان يقال له سيد القراء يا أخي ليس هذه بساعة ضحك، قال: فأي موضع أحق من هذا بالسرور، و الله ما هو الا أن تميل علينا هذه الطغام بسيوفهم فنعانق الحور العين

133 - Jibril ibn Ahmad narrated to me, saying: Muhammad ibn Abdallah ibn Mihran narrated to me, saying: Ahmad ibn al-Nasr narrated to me, from Abdallah ibn Yazid al-Asadi, from Fudayl ibn al-Zubayr, who said: Maytham al-Tammar passed by on his horse and was met by Habib ibn Mudhahir al-Asadi near the gathering place of the Banu Asad tribe. They fell into conversation until the necks of their horses crossed and intertwined [as they leaned in close]. Then Habib said, "It is as if I am looking at a bald, large-bellied old man who sells melons near Dar al-Rizq [the provision market], who will be crucified for his deep love of the Household of his Prophet (a), and his stomach will be brutally ripped open upon the wood [of the cross]."

Maytham replied, "And indeed, I know a red-complexioned man with two braids who will march out to aid the son of his Prophet's daughter. He will be slaughtered, and his severed head will be paraded through the streets of Kufa." Then they parted ways. The people at the gathering [who had overheard them] said, "We have never seen anyone who lies more than these two!"

The narrator continued: The people of the gathering had not even dispersed yet when Rushayd al-Hajari approached. He looked for the two men and asked the people of the gathering about them. They replied, "They just parted ways, and we heard them saying such-and-such [predicting their own tragic deaths]." Rushayd said, "May Allah have mercy on Maytham. He forgot [to add]: 'And the reward given to the one who brings his [Habib's] severed head will be increased by a hundred dirhams.'" Then he turned and walked away. The people of the gathering scoffed, "By Allah, this one is the biggest liar of them all!" The narrator later swore: By Allah, the days and nights did not pass until we saw him [Maytham] crucified at the door of Amr ibn Hurayth's house. And the severed head of Habib ibn Mudhahir was brought into Kufa after he was slaughtered alongside al-Husayn (a). We saw with our own eyes everything they had foretold.

And Habib was among those seventy heroic men who stood to aid al-Husayn (a). They faced literal mountains of iron, receiving the thrusts of spears with their bare chests and the strikes of swords with their faces. They were repeatedly offered safety, amnesty, and wealth [by the enemy army if they abandoned al-Husayn], but they vehemently refused, declaring, "We would have absolutely no excuse before the Messenger of Allah (saw) if al-Husayn is killed while a single eye among us still blinks [with life]!" They fought until they were all slaughtered around him.

And indeed, Habib ibn Mudhahir al-Asadi joked and laughed [in sheer elation on the morning of Ashura]. Yazid ibn Khudayr al-Hamdani, who was known as the Master of the Qur'an Reciters, turned to him and said, "O my brother, this is not the hour for laughter." Habib replied, "And what place is more deserving of ultimate joy than this? By Allah, there is nothing standing between us and embracing the Maidens of Paradise except for this wretched mob to swing at us with their swords!"[224]

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[224] Rijal al-Kashshi by Shaykh al-Tusi, Vol. 1, pg. 292, Entry: Habib ibn Mudhahir al-Asadi

The Head of Imam Husayn (a) Recited Holy Quran on a Spear

وَ أَخْبَرَنِي أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ هَارُونَ، عَنْ أَبِيهِ،عَنْ أَبِي عَلِيٍّ مُحَمَّدِ ابْنِ هَمَّامٍ، قَالَ: أَخْبَرَنَا جَعْفَرُ بْنُمُحَمَّدِ بْنِ مَالِكٍ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ الْحُسَيْنِالْهَاشِمِيُّ قَدِمَ عَلَيْنَا مِنْ مِصْرَ، قَالَ: حَدَّثَنِي الْقَاسِمُ بْنُمَنْصُورٍ الْهَمْدَانِيُّ بِدِمَشْقَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍالتَّمِيمِيِّ، عَنْ سَعْدِ بْنِ أَبِي طَيْرَانَ، عَنِ الْحَارِثِ بْنِوَكِيدَةَ، قَالَ: كُنْتُ فِيمَنْ حَمَلَ رَأْسَ الْحُسَيْنِ، فَسَمِعْتُهُ يَقْرَأُ سُورَةَالْكَهْفِ، فَجَعَلْتُ أَشُكُّ فِي نَفْسِي وَ أَنَا أَسْمَعُ نَغْمَةَ أَبِيعَبْدِ اللَّهِ، فَقَالَ لِي: يَا بْنَ وَكِيدَةَ، أَ مَا عَلِمْتَ أَنَّا مَعْشَرَالْأَئِمَّةِ أَحْيَاءٌ عِنْدَ رَبِّنَا نُرْزَقُ؟ قَالَ: فَقُلْتُ فِي نَفْسِي: أَسْرِقُ رَأْسَهُ، فَنَادَى: يَا بْنَ وَكِيدَةَ،لَيْسَ لَكَ إِلَى ذَاكَ سَبِيلٌ، سَفْكُهُمْ دَمِي أَعْظَمُ عِنْدَ اللَّهِ مِنْتَسْيِيرِهِمْ رَأْسِي، فَذَرْهُمْ فَسَوْفَ يَعْلَمُونَ، إِذْ الْأَغْلَالُفِي أَعْنَاقِهِمْ وَ السَّلَاسِلُ يُسْحَبُونَ.

And Abu al-Husayn Muhammad ibn Harun informed me, on the authority of his father, on the authority of Abu Ali Muhammad ibn Hammam, who said: Ja'far ibn Muhammad ibn Malik informed us, saying: Ahmad ibn al-Husayn al-Hashimi—who came to us from Egypt—narrated to us, saying: Al-Qasim ibn Mansur al-Hamdani narrated to me in Damascus, on the authority of Abdullah ibn Muhammad al-Tamimi, on the authority of Saad ibn Abi Tayran, on the authority of al-Harith ibn Wakidah, who said: "I was among those who carried the head of al-Husayn, and I heard him reciting Surah al-Kahf (The Cave). I began to doubt myself [wondering if I was imagining it] while I was listening to the voice of Abu Abdillah. Thereupon, he said to me: 'O son of Wakidah! Do you not know that we, the assembly of Imams, are alive with our Lord, receiving sustenance?' He (al-Harith) said: 'So I said to myself: I will steal his head [to protect it]. But he (the head) called out: 'O son of Wakidah! There is no way for you to do that. Their spilling of my blood is a greater transgression before Allah than their parading of my head. So leave them, for *they will soon come to know, when the iron collars are around their necks and the chains, they shall be dragged* (40:70-71).'"[225]

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[225] Dala'il al-Imamah, page 188, Hadith 108

Khutba' al-Zaynabiyyah in Sham - when she saw Yazid (la) hitting the head of Al-Husayn (a)

روى شيخ صدوق من مشايخ بني هاشم وغيره من الناس: أنه لما دخل علي ابن الحسين عليه السلام وحرمه على يزيد، وجيئ برأس الحسين عليه السلام ووضع بين يديه في طست، فجعل يضرب ثناياه بمخصرة كانت في يده، وهو يقول: لعبت هاشم بالملك فلا * خبر جاء ولا وحي نزل ليت أشياخي ببدر شهدوا * جزع الخزرج من وقع الأسل لأهلوا واستهلوا فرحا * ولقالوا يا يزيد لا تشل فجزيناه ببدر مثللا * وأقمنا مثل بدر فاعتدل لست من خندف إن لم أنتقم * من بني أحمد ما كان فعل قالوا: فلما رأت زينب ذلك فأهوت إلى حبيبها فشقت، ثم نادت بصوت حزين تقرع القلوب، يا حسيناه! يا حبيب رسول الله! يا بن مكة ومنى! يا بن فاطمة الزهراء سيدة النساء! يا بن محمد المصطفى. قال: فأبكت والله كل من كان، ويزيد ساكت، ثم قامت على قدميها، وأشرفت على المجلس، وشرعت في الخطبة، إظهارا لكمالات محمد صلى الله عليه وآله، وإعلانا بأنا نصبر لرضاء الله، لا لخوف ولا دهشة، فقامت إليه زينب بنت علي وأمها فاطمة بنت رسول الله وقالت: الحمد لله رب العالمين، والصلاة على جدي سيد المرسلين، صدق الله سبحانه كذلك يقول: (ثم كان عاقبة الذين أساؤا السؤى أن كذبوا بآيات الله وكانوا بها يستهزؤن) أظننت يا يزيد حين أخذت علينا أقطار الأرض، وضيقت علينا آفاق السماء، فأصبحنا لك في أسار، نساق إليك سوقا في قطار، وأنت علينا ذو اقتدار أن بنا من الله هوانا وعليك منه كرامة وامتنانا، وأن ذلك لعظم خطرك، وجلالة قدرك، فشمخت بأنفك، ونظرت في عطفك [1] تضرب أصدريك فرحا [2] وتنقض مذرويك مرحا [3] حين رأيت الدنيا لك مستوسقة [4] والأمور لديك متسقة [5] وحين صفا لك ملكنا، وخلص لك سلطاننا، فمهلا مهلا لا تطش جهلا أنسيت قول الله عز وجل: (ولا تحسبن الذين كفروا إنما نملي لهم خيرا لأنفسهم إنما نملي لهم ليزدادوا إثما ولهم عذاب مهين). أمن العدل يا بن الطلقاء؟! تخديرك حرائرك وإمائك، وسوقك بنات رسول الله سبايا، قد هتكت ستورهن، وأبديت وجوههن، تحدوا بهن الأعداء من بلد إلى بلد، وتستشرفهن المناقل [6] ويتبرزن لأهل المناهل [7] ويتصفح وجوههن القريب والبعيد، والغائب والشهيد، والشريف والوضيع، والدني والرفيع ليس معهن من رجالهن ولي، ولا من حماتهن حمي، عتوا منك على الله [8] وجحودا لرسول الله، ودفعا لما جاء به من عند الله، ولا غرو منك ولا عجب من . فعلك، وأنى يرتجى مراقبة من لفظ فوه أكباد الشهداء ونبت لحمه بدماء السعداء ونصب الحرب لسيد

الأنبياء، وجمع الأحزاب، وشهر الحراب، وهز السيوف في وجه رسول الله صلى الله عليه وآله، أشد العرب جحودا، وأنكرهم له رسولا، وأظهرهم له عدوانا، وأعتاهم على الرب كفرا وطغيانا، ألا إنها نتيجة خلال الكفر، وصب يجرجر في الصدر لقتلى يوم بدر، فلا يستبطئ في بغضنا أهل البيت من كان نظره إلينا شنفا وإحنا وأظغانا، يظهر كفره برسول الله، ويفصح ذلك بلسانه، وهو يقول: - فرحا بقتل ولده وسبي ذريته، غير متحوب ولا مستعظم -.لأهلوا واستهلوا فرحا ولقالوا يا يزيد لا تسل منحنيا على ثنايا أبي عبد الله - وكان مقبل رسول الله صلى الله عليه وآله - ينكتها بمخصرته، قد التمع السرور بوجهه، لعمري لقد نكأت القرحة [1] واستأصلت الشأفة، بإراقتك دم سيد شباب أهل الجنة، وابن يعسوب الدين العرب، وشمس آل عبد المطلب، وهتفت بأشياخك، وتقربت بدمه إلى الكفرة من أسلافك، ثم صرخت بندائك ولعمري لقد ناديتهم لو شهدوك! ووشيكا تشهدهم، ولن يشهدوك ولتود يمينك كما زعمت شلت بك عن مرفقها وجدت، وأحببت أمك لم تحملك وإياك لم يلد، أو حين تصير إلى سخط الله ومخاصمك رسول الله صلى الله عليه وآله.اللهم خذ بحقنا، وانتقم من ظالمنا، واحلل غضبك على من سفك دمائنا ونقض ذمارنا، وقتل حماتنا، وهتك عنا سدولنا، وفعلت فعلتك التي فعلت، وما فريت إلا جلدك، وما جزرت إلا لحمك، وسترد على رسول الله بما تحملت من دم ذريته، وانتهكت من حرمته، وسفكت من دماء عترته ولحمته، حيث يجمع به شملهم، ويلم به شعثهم، وينتقم من ظالمهم، ويأخذ لهم بحقهم من أعدائهم فلا يستفزنك الفرح بقتلهم، ولا تحسبن الذين قتلوا في سبيل الله أمواتا بل أحياء عند ربهم يرزقون فرحين بما آتاهم الله من فضله، وحسبك بالله وليا وحاكما، وبرسول الله خصما، وبجبرئيل ظهيرا، وسيعلم من بوأك ومكنك من رقاب المسلمين أن بئس للظالمين بدلا، وأيكم شر مكانا وأضل سبيلا، وما استصغاري قدرك، ولا استعظامي تقريعك [1] توهما لانتجاع الخطاب فيك [2] بعد أن تركت عيون المسلمين به عبرى، وصدورهم عند ذكره حرا، فتلك قلوب قاسية، ونفوس طاغية، وأجسام محشوة بسخط الله ولعنة الرسول، قد عشش فيه الشيطان، وفرخ، ومن هناك مثلك ما درج، فالعجب كل العجب لقتل الأتقياء، وأسباط الأنبياء، وسليل الأوصياء، بأيدي الطلقاء الخبيثة، ونسل العهرة الفجرة، تنطف أكفهم من دمائنا [3] وتنحلب أفواههم من لحومنا [4] تلك الجثث الزاكية على الجيوب الضاحية، تنتابها العواسل [5] وتعفرها أمهات الفواعل [6] فلئن اتخذتنا مغنما لتجد بنا وشيكا مغرما حين لا تجد إلا ما قدمت يداك، وما الله بظلام للعبيد فإلى الله المشتكى والمعول، وإليه الملجأ والمؤمل، ثم كد كيدك، واجهد جهدك فوالله الذي شرفنا بالوحي

والكتاب، والنبوة والانتخاب، لا تدرك أمدنا، ولا تبلغ غايتنا، ولا تمحو ذكرنا، ولا يرحض عنك عارنا، وهل رأيك إلا فند، وأيامك إلا عدد، وجمعك إلا بدد، يوم يناد المنادي ألا لعن الله الظالم العادي.والحمد لله الذي حكم لأوليائه بالسعادة، وختم لأصفيائه بالشهادة، ببلوغ الإرادة، نقلهم إلى الرحمة والرأفة، والرضوان والمغفرة، ولم يشق بهم غيرك، ولا ابتلى بهم سواك، ونسأله أن يكمل لهم الأجر، ويجز لهم الثواب والذخر، ونسأله حسن الخلافة، وجميل الإنابة، إنه رحيم ودود. فقال يزيد مجيبا لها: يا صيحة تحمد من صوايح * ما أهون الموت على النوائح ثم أمر بردهم.

Sheikh Al-Saduq narrated from the elders of Banu Hashim and other people: When Ali ibn al-Husayn, peace be upon him, and his household were brought before Yazid, and the head of al-Husayn, peace be upon him, was brought and placed before him in a basin, he began to strike his teeth with a cane he held in his hand, reciting:

"Hashim played with the dominion, so no news came, nor did a revelation descend.
Would that my elders at Badr had witnessed the panic of al-Khazraj from the thrust of the spears. They would have cheered and cried out in joy, and said, 'O Yazid, may your hand never be paralyzed!' So we repaid him for Badr with its equal, and established the like of Badr, so it became even. I am not from Khindif if I do not take revenge from the sons of Ahmad for what he did."

They said: When Zainab saw this, she rushed toward her beloved and tore [her garment in grief], then cried out in a sorrowful voice that struck the hearts: "O Husayn! O beloved of the Messenger of Allah! O son of Mecca and Mina! O son of Fatimah al-Zahra, the Lady of all women! O son of Muhammad the Chosen!"

He said: By Allah, she made everyone present weep, while Yazid remained silent. Then she stood on her feet, overlooked the gathering, and commenced her sermon to manifest the perfections of Muhammad, peace and blessings of Allah be upon him and his family, and to declare, "We endure patiently for the pleasure of Allah, not out of fear or bewilderment." Thus, Zainab daughter of Ali, whose mother was Fatimah daughter of the Messenger of Allah, stood before him and said:

"All praise belongs to Allah, Lord of the Worlds, and peace be upon my grandfather, the Master of the Messengers. Allah the Exalted spoke the truth when He said: (Then the end of those who committed evil was the worst [consequence], because they denied the signs of Allah and used to mock them.) Did you think, O Yazid, when you seized the expanse of the earth and the horizons of the sky against us, so that we became captives in your hands, driven to you in a procession, and you holding absolute power over us—that we are humiliated before Allah and that you are honored and favored by Him? And that this is due to your supreme importance and your majestic status? So you raised your nose in arrogance, and looked at your shoulder in conceit, striking your sides in joy, and shaking your shoulders in glee, when you saw the world subdued for you and affairs neatly arranged in your favor, and when our dominion and authority were cleared for you. Slowly, slowly! Do not fly off in ignorance! Have you forgotten the words of Allah, the Mighty and Majestic:

(And let not those who disbelieve think that Our granting them respite is better for their souls; We only grant them respite so that they may increase in sin, and for them is a humiliating punishment.) "Is it justice, O son of the freedmen?! Shielding your own free women and slavegirls, while driving the daughters of the Messenger of Allah as captives? You have torn their veils and exposed their faces. Enemies drive them from one land to another, the inhabitants of the stations gaze upon them, and they are displayed before the people of the watering places. Their faces are scrutinized by the near and the far, the absent and the present, the noble and the lowly, the base and the exalted. There is no protector with them from their men, nor any defender from their guardians. This is out of your defiance toward Allah, your denial of the Messenger of Allah, and your rejection of what he brought from Allah.

"But there is no wonder nor surprise in your actions. How can one hope for the piety of someone whose mouth spat out the livers of the martyrs, whose flesh grew from the blood of the felicitous, who waged war against the Master of the Prophets, gathered factions, drew spears, and brandished swords in the face of the Messenger of Allah,

peace and blessings of Allah be upon him and his family? He who is the most adamant of the Arabs in denial, the most rejective of him as a Messenger, the most overt in enmity toward him, and the most arrogant and rebellious against the Lord in disbelief.

"Behold, it is the consequence of the traits of disbelief, and a malice roaring in the chest for the slain of the Day of Badr. Thus, the one whose gaze toward us, the Ahl al-Bayt, is full of hatred, animosity, and spite, does not delay in hating us, manifesting his disbelief in the Messenger of Allah, and articulating it with his tongue. While he says—rejoicing in the killing of his sons and the captivity of his descendants, feeling no guilt or gravity:

'They would have cheered and cried out in joy, and said: O Yazid, may your hand never be paralyzed!' "Bending over the teeth of Abu Abdullah—which were the kissing place of the Messenger of Allah, peace and blessings of Allah be upon him and his family—striking them with your cane, joy radiating on your face. By my life, you have reopened the wound and entirely eradicated the root, by shedding the blood of the Master of the Youth of Paradise, the son of the leader of the religion of the Arabs, and the sun of the family of Abd al-Muttalib. You called out to your ancestors, drawing near to the disbelievers among your forebears through his blood, and then you cried out with your call. By my life, you did call upon them; if they had witnessed you! And very soon you shall join them, but they will never witness you. You will wish then that your right hand, as you claimed, had been paralyzed from the elbow and amputated, and you will wish your mother had not carried you and had not given birth to you, when you proceed to the wrath of Allah, and your adversary is the Messenger of Allah, peace and blessings of Allah be upon him and his family.

"O Allah, take back our right, take vengeance on those who wronged us, and send down Your wrath upon those who shed our blood, broke our covenants, killed our protectors, and tore our veils.

"You have done your deed that you have done, but you have slashed nothing but your own skin, and severed nothing but your own flesh. You shall undoubtedly be brought before the Messenger of Allah bearing the burden of shedding the blood of his

descendants, violating his sanctity, and spilling the blood of his family and flesh, on the day when He gathers their scattered ones, unites their separated ones, takes vengeance upon their oppressors, and extracts their rights from their enemies. So let not your joy in their killing deceive you.

(And do not think of those who have been killed in the way of Allah as dead; rather, they are alive with their Lord, receiving provision, rejoicing in what Allah has bestowed upon them of His bounty.)

"Allah is sufficient for you as a Guardian and Judge, the Messenger of Allah as an adversary, and Gabriel as a supporter. He who prepared this position for you and empowered you over the necks of the Muslims will soon know what a terrible exchange the wrongdoers have made, and which of you is in a worse position and more astray from the path.

"Although my belittling of your worth and my magnifying of your reprimand is not because I imagine that addressing you will be of any benefit, after you have left the eyes of the Muslims weeping over him and their chests burning with his memory. But these are hardened hearts, rebellious souls, and bodies stuffed with the wrath of Allah and the curse of the Messenger. Satan has nested and hatched in them, and from there the likes of you have crept out.

"The wonder of all wonders is the killing of the pious, the grandsons of the Prophets, and the descendants of the successors, at the foul hands of the freedmen, and the offspring of the wicked adulterers. Their palms drip with our blood, and their mouths drool with our flesh. Those pure bodies are left on the sun-baked plains, scavenged by the desert wolves and covered in dust by the hyenas.

"If you consider us a spoil today, you will soon find us a heavy penalty on the day when you will find nothing but what your hands have sent forth, and your Lord is never unjust to His servants. So to Allah is the complaint and the reliance, and to Him is the refuge and the hope.

"Then plot your plots, exert your efforts! For by Allah, who honored us with the revelation and the Book, and with Prophethood and selection, you will never reach our limit, nor attain our goal, nor erase our memory, nor will the shame of this ever be washed away from you. Is your opinion anything but flawed? Are your days anything but numbered? And is your gathering anything but destined to disperse? On the day the caller will cry out: 'Behold! The curse of Allah is upon the transgressing oppressor!'

"And all praise belongs to Allah, who decreed felicity for His close friends, and sealed martyrdom for His chosen ones, by achieving His will, transferring them to His mercy, compassion, pleasure, and forgiveness. He did not make anyone miserable through them except you, nor test anyone with them besides you. We ask Him to complete their reward, amplify their recompense and treasure, and we ask Him for a good succession and beautiful return, for He is Merciful, Loving."

Yazid then answered her, saying: "O outcry that is praised among the outcries, How easy is death upon the mourners." Then he ordered them to be returned.[226]

Hashemite Women wore black for Imam Husayn (a)

عنه، عن الحسن بن طريف بن ناصح، عن أبيه، عن الحسين بن زيد، عن عمر بن علي بن الحسين (عليه السلام)، قال: «لما قُتل الحسين بن علي (عليه السلام)، لبسن نساء بني هاشم السواد والمسوح، وكنّ لا يشتكين من حرٍّ ولا بردٍ، وكان علي بن الحسين (عليه السلام) يعمل لهنّ الطعام للمأتم.»

From him, from al-Hasan ibn Tarif ibn Nasih, from his father, from al-Husayn ibn Zayd, from Umar ibn Ali ibn al-Husayn, who said: "When al-Husayn ibn Ali (a.s.) was killed, the women of Banu Hashim wore black garments and coarse mourning clothes. They did not complain of heat or cold. Ali ibn al-Husayn (a.s.) would prepare food for them during the mourning gatherings."[227]

[226] Al-Ihtijaj, Vol 2 pg.34
[227] Al Mahaasin – V 2 Book 3 H 195

Imam al-Sadiq (a) on How to Fast, Mourn, and Perform 'Amal on the day of Ashura

روى عبد الله بن سنان قال: دخلت على سيدي أبي عبد الله جعفر بن محمد عليهما السلام في يوم عاشوراء فألفيته كاسف اللون ظاهر الحزن ودموعه تنحدر من عينيه كاللؤلؤ المتساقط. فقلت: يا ابن رسول الله! مم بكاؤك؟ لا أبكي الله عينيك، فقال لي: أو في غفلة أنت؟ أما علمت أن الحسين بن علي أصيب في مثل هذا اليوم؟ فقلت: يا سيدي! فما قولك في صومه؟ فقال لي: صمه من غير تبييت، وأفطره من غير تشميت، ولا تجعله يوم صوم كملا وليكن إفطارك بعد صلاة العصر بساعة على شربة من ماء، فإنه في مثل ذلك الوقت من ذلك اليوم تجلت الهيجاء عن آل رسول الله وانكشفت الملحمة عنهم، وفي الأرض منهم ثلاثون صريعا في مواليهم يعز على رسول الله صلى الله عليه وآله مصرعهم ولو كان في الدنيا يومئذ حيا لكان صلوات الله عليه هو المعزي بهم، قال: وبكي أبو عبد الله عليه السلام حتى اخضلت لحيته بدموعه، ثم قال: إن الله جل ذكره لما خلق النور خلقه يوم الجمعة في تقديره في أول يوم من شهر رمضان، وخلق الظلمة في يوم الاربعاء يوم عاشوراء في مثل ذلك يعني يوم العاشر من شهر المحرم في تقديره، وجعل لكل منهما شرعة ومنهاجا، يا عبد الله بن سنان! إن أفضل ما تأتي به في هذا اليوم أن تعمد إلى ثياب طاهرة فتلبسها وتتسلب، قلت: وما التسلب؟ قال: تحلل أزرارك وتكشف عن ذراعيك كهيئة أصحاب المصائب، ثم تخرج إلى أرض مقفرة أو مكان لا يراك به أحد أو تعمد إلى منزل لك خال، أو في خلوة منذ حين يرتفع النهار فتصلي أربع ركعات تحسن ركوعها وسجودها وخشوعها وتسلم بين كل ركعتين تقرأ في الأولى 350: سورة الحمد، وقل يا أيها الكافرون، وفي الثانية: الحمد، وقل هو الله أحد ثم تصلي ركعتين أخريين تقرأ في الأولى: الحمد، وسورة الاحزاب، وفي الثانية: الحمد، وإذا جاءك المنافقون، أو ما تيسر من القرآن، ثم تسلم وتحول وجهك نحو قبر الحسين عليه السلام ومضجعه، فتمثل لنفسك مصرعه ومن كان معه من ولده وأهله وتسلم وتصلي عليه وتلعن قاتليه وتبرأ من أفعالهم، يرفع الله عزوجل لك بذلك في الجنة من الدرجات ويحط عنك من السيئات، ثم تسعى من الموضع الذي أنت فيه إن كان صحراء أو فضاء أو أي شئ كان خطوات، تقول في ذلك: إنا لله وإنا إليه راجعون، رضا بقضاء الله وتسليما لامره، وليكن عليك في ذلك الكأبة والحزن وأكثر من ذكر الله سبحانه والاسترجاع في ذلك اليوم.

Abdullāh ibn Sinān narrated: I entered upon my master, Abū ʿAbdillāh, Ja'far ibn Muhammad al-Sadiq (a), on the Day of ʿĀshūrāʾ. I found him pale-faced, visibly grief-stricken, with tears flowing from his eyes like falling pearls. I said: "O son of the Messenger of Allah! What is causing your weeping? May Allah never make your eyes weep." He replied: "Are you heedless? Do you not know that al-Ḥusayn ibn ʿAlī was struck down on a day like this?"

I said: "My master, what is your view regarding fasting on this day?" He said: "Fast it without intending a complete fast from the night before, and break your fast without treating it as a blessed or celebratory fast. Do not make it a full ordinary fast. Rather, let your breaking of the fast be about an hour after the ʿAṣr prayer, with a drink of water. For at about that time on that day, the fierce battle ended against the family of the Messenger of Allah, and the massacre that befell them was laid bare. Thirty of them lay slain upon the earth among their followers. Their deaths weighed heavily upon the Messenger of Allah (saw). Had he been alive in this world on that day, he himself would have been the one offering condolences for them."

The narrator said: Abū ʿAbdillāh (a) wept until his beard became soaked with tears. Then he said: "When Allah, Mighty and Majestic, created the light, He created it on a Friday, according to His decree, on the first day of the month of Ramaḍān. And He created darkness on a Wednesday, on the Day of ʿĀshūrāʾ corresponding to the tenth of Muḥarram according to His decree. He assigned to each of them a path and a way."

Then he said: "O ʿAbdullāh ibn Sinān! Among the best things you can do on this day is to put on clean garments and enter a state of mourning." I asked: "What is entering a state of mourning (tasallub)?" He replied: "Undo the buttons of your clothing and uncover your forearms in the manner of those afflicted by calamity. Then go out to a deserted area or a place where no one sees you, or retire to a secluded room in your home, or remain in solitude.

When the day has risen, perform four rakʿahs of prayer, performing their bowing, prostration, and humility well. Give salām after every two rakʿahs. In the first rakʿah recite Sūrat al-Fātiḥah and Sūrat al-Kāfirūn. In the second rakʿah recite Sūrat al-Fātiḥah and Sūrat al-Ikhlāṣ. Then pray another two rakʿahs: In the first, recite Sūrat al-Fātiḥah and Sūrat al-Aḥzāb. In the second, recite Sūrat al-Fātiḥah and Sūrat al-Munāfiqūn, or whatever portion of the Qur'an is easy for you."

Then he said: "After giving salām, turn your face toward the grave and resting place of al-Ḥusayn (a). Imagine before yourself his martyrdom and the martyrdom of those who were with him from among his children and family. Send salutations upon him, invoke blessings upon him, curse his killers, and disassociate yourself from their deeds. Through this, Allah will raise your ranks in Paradise and erase your sins."

Then he said: "After that, walk from the place where you are—whether it is a desert, an open area, or any other place—for a number of steps while saying:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، رِضًا بِقَضَاءِ اللَّهِ وَتَسْلِيمًا لِأَمْرِهِ

'Indeed, we belong to Allah and to Him we shall return, being content with Allah's decree and submitting to His command.'

Let sorrow, grief, and melancholy be apparent upon you during this. Increase your remembrance of Allah, Glorious is He, and frequently recite the words of istirjā ('To Allah we belong...') throughout that day."[228]

Mukhtar sought vengeance for Imam al-Husayn's (a) blood

197- حمدويه، قال: حدثني يعقوب، عن ابن أبي عمير. عن هشام بن المثنى عن سدير، عن أبي جعفر عليه السّلام قال: لا تسبّوا المختار فانه قتل قتلتنا، و طلب بثارنا، و زوج أراملنا، و قسم فينا المال على العسرة.

[228] Misbah al-Mutahajjid by Tusi, pg 782, Ziyarah Ukhrā fi Yawm Ashura

197- Hamduwayh narrated, saying: Ya'qub narrated to me, from Ibn Abi 'Umayr, from Hisham ibn al-Muthanna, from Sudayr, from Abu Ja'far [Imam al-Baqir] (a), who said: "Do not insult al-Mukhtar, for he killed our killers, sought vengeance for our blood, married off our widows, and distributed wealth among us during times of hardship."[229]

Imam Ali (a) Affectionately Foretells the Greatness of Al-Mukhtar

201- جبرئيل بن أحمد، قال: حدثني العنبري، قال حدثني علي بن اسباط عن عبد الرحمن بن حماد، عن علي بن حزور؛ عن الاصبغ، قال رأيت المختار على فخذ أمير المؤمنين عليه السّلام و هو يمسح رأسه و يقول: يا كيّس يا كيّس.

201- Jibra'il ibn Ahmad narrated, saying: The 'Anbari narrated to me, saying: 'Ali ibn Asbat narrated to me, from 'Abd al-Rahman ibn Hammad, from 'Ali ibn Hazwur, from al-Asbagh, who said: I saw al-Mukhtar sitting upon the lap of the Commander of the Faithful (as) while he was stroking his head and saying, "O Kayyis! O Kayyis!" [O intelligent/shrewd one].[230]

Ahlulbayt (a) Remained in Mourning Until Al-Mukhtar's Revenge

202- ابراهيم بن محمد الختلي، قال: حدثني أحمد بن ادريس القمي، قال: حدثني محمد بن أحمد، قال، حدثني الحسن بن علي الكوفي، عن العباس ابن عامر، عن سيف بن عميرة، عن جارود بن المنذر، عن ابي عبد الله عليه السّلام قال:

202- Ibrahim ibn Muhammad al-Khatli narrated, saying: Ahmad ibn Idris al-Qummi narrated to me, saying: Muhammad ibn Ahmad narrated to me, saying: al-Hasan ibn 'Ali al-Kufi narrated to me, from al-'Abbas ibn 'Amir, from Sayf ibn 'Umayra, from Jarud ibn al-Mundhir, from Abu 'Abd Allah (a), who said: "No Hashemite woman combed her hair

[229] Rijal al-Kashshi by Shaykh al-Tusi, Vol. 1, pg. 340, Entry: Al-Mukhtar ibn Abi 'Ubayd
[230] Rijal al-Kashshi by Shaykh al-Tusi, Vol. 1, pg. 341, Entry: Al-Mukhtar ibn Abi 'Ubayd

or applied henna until al-Mukhtar sent us the heads of those who killed al-Husayn (as)."[231]

Al-Sajjad's (a) Joy when the heads of Ibn Ziyad (la) & Umar ibn Sa'd (a) were brought to him

203- حدثني محمد بن مسعود، قال: حدثني ابو الحسن علي بن ابي علي الخزاعي، قال حدثني خالد بن يزيد العمري المكي، قال الحسن بن زيد بن علي ابن الحسين، قال: حدثني عمر بن علي بن الحسين، ان علي بن الحسين عليه السّلام لما اتي برأس عبيد الله بن زياد و رأس عمر بن سعد، قال: فخرّ ساجدا و قال الحمد لله الذي أدرك لي ثاري من أعدائي، و جزى الله المختار خيرا.

203- Muhammad ibn Mas'ud narrated to me, saying: Abu al-Hasan 'Ali ibn Abi 'Ali al-Khuza'i narrated to me, saying: Khalid ibn Yazid al-'Umari al-Makki narrated to me, saying: al-Hasan ibn Zayd ibn 'Ali ibn al-Husayn narrated, saying: 'Umar ibn 'Ali ibn al-Husayn narrated to me: When the head of 'Ubayd Allah ibn Ziyad and the head of 'Umar ibn Sa'd were brought to 'Ali ibn al-Husayn (a), he fell in prostration and said, "Praise be to Allah who has attained my vengeance from my enemies for me, and may Allah reward al-Mukhtar with goodness."[232]

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[231] Rijal al-Kashshi by Shaykh al-Tusi, Vol. 1, pg. 341, Entry: Al-Mukhtar ibn Abi 'Ubayd
[232] Rijal al-Kashshi by Shaykh al-Tusi, Vol. 1, pg. 341, Entry: Al-Mukhtar ibn Abi 'Ubayd

From Maqatil al-Talibiyeen

Imam al-Husayn (a) sent Muslim ibn Aqil to Kufa

كتب أبو الفرج الأصفهاني: حدّثني أحمد بن عيسى بن أبي موسى العجلي، قال: حدثنا حسين بن نصر بن مزاحم، قال: حدثنا أبي قال: حدثنا عمر بن سعد، عن أبي مخنف لوط بن يحيى الأزدي، وحدّثني أيضا أحمد بن محمد بن شبيب المعروف بأبي بكر بن شيبة، قال: حدثنا أحمد بن الحرث الخزاز، قال: حدثنا علي بن محمد المدائني، عن أبي مخنف، عن عوانة، وابن جعدية، وغيرهم وحدثني أحمد بن الجعد قال: حدثنا علي بن موسى الطوسي، قال: حدثنا أحمد بن جناب، قال: حدثنا خالد بن يزيد بن أسد بن عبد الله القشيري، قال: حدثنا عمّار الذهني «١» ، عن أبي جعفر محمد بن علي كل واحد ممن ذكرت يأتي بالشيء يوافق فيه صاحبه، أو يخالفه، ويزيد عليه شيئا أو ينقص منه، وقد ثبت ذلك برواياتهم منسوبا إليهم. قال المدائني عن هرون بن عيسى، عن يونس بن أبي إسحاق، قال: لما بلغ أهل الكوفة نزول الحسين مكة، وأنه لم يبايع ليزيد وفد إليه وفد منهم عليهم أبو عبد الله الجدلي، وكتب إليه شبث بن ربعي، وسليمان بن صرد، والمسيّب بن نجية، ووجوه أهل الكوفة يدعونه إلى بيعته، وخلع يزيد «٢» ، فقال لهم: أبعث معكم أخي وابن عمي فإذا أخذ لي بيعتي، وأتاني عنهم بمثل ما كتبوا به إليّ قدمت عليهم. ودعى مسلم بن عقيل فقال «٣» : اشخص إلى الكوفة، فإن رأيت منهم اجتماعا على ما كتبوا، ورأيته أمرا ترى الخروج معه، فاكتب إليّ برأيك. فقدم مسلم الكوفة، وأتته الشيعة، فأخذ بيعتهم للحسين

Abul Faraj al-Isfahani writes: Ahmad bin Isa bin Abi Musa al-Ijlī narrated to me, saying: Husayn bin Nasr bin Muzahim narrated to us, saying: My father narrated to us, saying: Umar bin Sa'd narrated to us, on the authority of Abu Mikhnaf Lut bin Yahya al-Azdi. And Ahmad bin Muhammad bin Shabib, known as Abu Bakr bin Shaybah, also narrated to me, saying: Ahmad bin al-Harith al-Khazzaz narrated to us, saying: Ali bin Muhammad al-Mada'ini narrated to us, on the authority of Abu Mikhnaf, from Awana, Ibn Ja'diyyah, and others. And Ahmad bin al-Ja'd narrated to me, saying: Ali bin Musa al-Tusi narrated to us, saying: Ahmad bin Jinab narrated to us, saying: Khalid bin Yazid

bin Asad bin Abdillah al-Qushayri narrated to us, saying: Ammar al-Duhni narrated to us, on the authority of Abu Ja'far Muhammad bin Ali.

(*Each one of those I have mentioned brings forth details wherein he either agrees with his companion or differs from him, adding something to it or omitting from it; and that has been established through their narrations attributed directly to them.*)

Al-Mada'ini said, on the authority of Harun bin Isa, from Yunus bin Abi Ishaq, who said: When the people of Kufa heard that Husayn had settled in Mecca and that he had refused to swear allegiance to Yazid, they sent a delegation to him led by Abu Abdullah al-Jadali. While, Shabath ibn Rib'i, Sulayman ibn Surad, al-Musayyib ibn Najiyah, and other leading figures of Kufa wrote to him, inviting him to accept their pledge of loyalty and to rise against Yazid's rule. Imam Husayn (a) told them: "I will send you, my brother and cousin (Muslim ibn Aqeel). If he secures my people's pledge of allegiance there, and brings me back word matching what you have written to me, then I will come to you myself." He then summoned Muslim ibn Aqeel and said: "Go to Kufa. If you find the people united behind what they have written, and you judge it to be something worth acting on, write to me with your assessment." So Muslim set out for Kufa. The Shia (his supporters) came to him, and he took their pledge of allegiance on Imam Husayn's (a) behalf.[233]

How the people of Kufa abandoned Muslim ibn Aqil

قال أبو مخنف: حدّثني المجالد بن سعيد :أن المرأة كانت تأتي ابنها وأخاها فتقول: انصرف، الناس يكفونك، ويجيء الرجل إلى ابنه وأخيه فيقول: غدا يأتيك أهل الشام فما تصنع بالحرب والشر؟ انصرف، فما زالوا يتفرقون وينصرفون حتى أمسى ابن عقيل وما معه إلّا ثلاثون نفسا، حتى صليت المغرب فخرج متوجها نحو أبواب كندة، فما بلغ الأبواب إلّا ومعه منها عشر، ثم خرج من الباب فإذا ليس معه منهم إنسان فمضى متلددا في أزقة الكوفة لا يدري أين يذهب «٤» ، حتى خرج إلى دور بني بجيلة من كندة، فمضى حتى أتى باب امرأة يقال لها طوعة أم ولد كانت للأشعث وأعتقها، فتزوج بها

[233] Maqatil al-Talibiyeen, pg. 98

أسيد الحضرمي، فولدت له بلالا، وكان بلال قد خرج مع الناس، وأمه قائمة تنتظر فسلم عليها ابن عقيل، فردت السلام، فقال لها: اسقيني ماء. فدخلت فأخرجت إليه، فشرب، ثم أدخلت الإناء، وخرجت وهو جالس في مكانه، فقالت: ألم تشرب؟ قال: بلى. قالت: فاذهب إلى أهلك فسكت، فأعادت عليه ثلاثا ثم قالت: سبحان الله يا عبد الله، قم إلى أهلك- عافاك الله- فإنه لا يصلح لك الجلوس على بابي ولا أحلّه لك، ثم قام، فقال: يا أمة الله، والله ما لي في هذا المصر من أهل، فهل لك في معروف وأجر لعلي أكافئك به بعد اليوم. قالت: يا عبد الله وما ذاك؟ قال: أنا مسلم بن عقيل، كذّبني هؤلاء القوم، وغروني وخذلوني، قالت: أنت مسلم؟ قال: نعم. قالت: ادخل، فأدخلته بيتا في دارها، وفرشت له، وعرضت عليه العشاء، وجاء ابنها فرآها تكثر الدخول في البيت، فسألها، فقالت: يا بني أله عن هذا، قال: والله لتخبرنني، وألحّ عليها، فقالت: يا بني، لا تخبريه أحدا من الناس، وأخذت عليه الأيمان، فحلف لها، فأخبرته، فاضطجع وسكت. فلما طال على ابن زياد، ولم يسمع أصوات أصحاب ابن عقيل قال لأصحابه: أشرفوا فانظروا فأخذوا ينظرون، وأدلوا القناديل وأطنان القصب تشد بالحبال وتدلي وتلهب فيها النار، حتى فعل ذلك بالأظلة التي في المسجد كلّها، فلما لم يروا شيئا أعلموا ابن زياد ففتح باب السّدة، وخرج ونادى في الناس: برئت الذمة من رجل صلّى العتمة إلّا في المسجد، فاجتمع الناس في ساعة، فحمد الله وأثنى عليه، ثم قال «١» : أما بعد: فإن ابن عقيل السقيه الجاهل قد أتى ما قد رأيتم من الخلاف والشقاق، فبرئت ذمة الله من رجل وجد في داره، ومن جاء به فله ديته، اتقوا الله عباد الله، والزموا طاعتكم، ولا تجعلوا على أنفسكم سبيلا. يا حصين بن تميم «٢» ثكلتك أمّك إن ضاع شيء من سكك الكوفة أو خرج هذا الرجل ولم تأتني به، وقد سلطتك على دور أهل الكوفة، فابعث مراصدة على أفواه السكك، وأصبح غدا فاستبرء الدور حتى تأتي بهذا الرجل «٣» ، ثم نزل. فلمّا أصبح أذن للناس، فدخلوا عليه، وأقبل محمد بن الأشعث فقال: مرحبا بمن لا يتهم ولا يستغش، وأقعده إلى جنبه. وأصبح بلال ابن العجوز التي آوت ابن عقيل فغدا إلى عبد الرحمن بن محمد بن الأشعث فأخبره بمكان ابن عقيل عند أمه فأقبل عبد الرحمن حتى أتى إلى أبيه وهو جالس، فساره، فقال له ابن زياد: ما قال لك؟ قال: أخبرني أن ابن عقيل في دار من دورنا، فنخسه ابن زياد بالقضيب في جنبه ثم قال: قم فأتني به الساعة.

Abu Mikhnaf said: Al-Mujalid ibn Sa'id narrated to me that: Women would come to their sons and brothers, saying, "Turn back; the other people will suffice [without] you."

A man would also come to his son and brother and say, "Tomorrow the army of Sham (Syria) will come against you; what will you do with war and strife? Turn back." Thus, they kept dispersing and leaving until evening fell upon Ibn Aqil, and he was left with only thirty people. He prayed the Maghrib (sunset) prayer and then headed toward the gates of Kinda. By the time he reached the gates, only ten of them remained with him. Then he stepped out of the gate, and lo, there was not a single soul with him. He walked on, bewildered, through the alleys of Kufa, not knowing where to go, until he reached the houses of the Banu Bajila from Kinda. He kept walking until he came to the door of a woman called Taw'ah. She was an Umm Walad (a slave woman who bore a child to her master) who had belonged to Al-Ash'ath, who then freed her. She later married Usayd al-Hadrami and bore him a son named Bilal. Bilal had gone out with the people, and his mother was standing there, waiting. Ibn Aqil greeted her with peace, and she returned the greeting. He said to her, "Give me some water to drink." She went inside, brought it out to him, and he drank. She then took the vessel back inside, came out, and found him still sitting in his place. She asked, "Did you not drink?" He replied, "Yes, I did." She said, "Then go to your family." He remained silent. She repeated this three times and then said, "Glory be to God, O servant of God! Rise and go to your family—may God grant you well-being—for it is not proper for you to sit at my door, nor do I permit it for you." He stood up and said, "O maidservant of God, by God, I have no family in this city. Would you be interested in doing a good deed and earning a reward, for which I might reward you after today?" She asked, "O servant of God, what is it?" He said, "I am Muslim ibn Aqil. These people lied to me, deceived me, and abandoned me." She asked, "Are you Muslim?" He said, "Yes." She said, "Come in." She brought him into a room in her house, spread out a bedding for him, and offered him supper. Later, her son returned and noticed that she was frequently entering that room. He questioned her, but she said, "O my son, do not concern yourself with this." He replied, "By God, you must tell me," and kept pressuring her. She said, "O my son, do not tell a single soul among the people," and she made him take solemn oaths. He swore to her, so she told him. He then lay down and remained silent.

Meanwhile, when a long time had passed for Ibn Ziyad and he could no longer hear the voices of Ibn Aqil's companions, he said to his men, "Look out and see [what is happening]." They began to look, lowering lanterns and bundles of reeds bound with ropes, setting them ablaze. They did this all around the shaded areas of the mosque. When they saw nothing, they informed Ibn Ziyad. He then opened the gate of the secret passage, came out, and called out to the people: "Protection is withdrawn from any man who prays the Isha (night) prayer anywhere except in the mosque." Within an hour, the people gathered. He praised and glorified God, and then said:

"As for what follows: Ibn Aqil, the foolish and ignorant man, has instigated the dissent and schism that you have witnessed. The protection of God is withdrawn from any man in whose house he is found. Whoever brings him shall receive his blood money. Fear God, O servants of God, adhere to your obedience, and do not give cause against yourselves. O Husayn ibn Tamim, may your mother be bereaved of you if any of the streets of Kufa are neglected, or if this man escapes and you do not bring him to me! I have given you authority over the houses of the people of Kufa; send guards to the mouths of the streets, and tomorrow morning, search the houses thoroughly until you bring this man." Then he descended [from the pulpit]. When morning came, Bilal, the son of the old woman who had sheltered Ibn Aqil, went to Abd al-Rahman ibn Muhammad ibn al-Ash'ath and informed him of Ibn Aqil's whereabouts at his mother's house. Abd al-Rahman then went to his father, who was sitting down, and whispered to him. Ibn Ziyad asked him, "What did he say to you?" He replied, "He informed me that Ibn Aqil is in one of our houses." Ibn Ziyad prodded him in the side with his staff and said, "Rise and bring him to me this very hour!"[234]

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[234] Maqatil al-Talibiyeen, pg. 104

قال أبو مخنف: فحدّثني قدامة بن سعد بن زائدة الثقفي «١» . أن ابن زياد بعث مع ابن الأشعث ستين أو سبعين رجلا كلهم من قيس، عليهم [عمرو بن] «٢» عبيد الله بن العباس السلمي حتى أتوا الدار التي فيها ابن عقيل، فلما سمع وقع حوافر الخيل وأصوات الرجال، عرف أنه قد أتى فخرج إليهم بسيفه، فاقتحموا عليه الدار، فشد عليهم كذلك «٣» ، فلما رأوا ذلك أشرفوا عليه من فوق السطوح وظهروا فوقه، فأخذوا يرمونه بالحجارة، ويلهبون النيران في أطنان القصب ثم يقذفونها عليه من فوق السطوح فلما رأى [ذلك] قال: أكلما أرى من الإجلاب لقتل ابن عقيل؟ يا نفس اخرجي إلى الموت الذي ليس منه محيص، فخرج- رضوان الله عليه- مصلتا سيفه إلى السكة، فقاتلهم، فأقبل عليه محمد بن الأشعث فقال: يا فتى، لك الأمان، لا تقتل نفسك. فأقبل يقاتلهم وهو يقول «٤» : أقسمت لا أقتل إلّا حرّا ... وإن رأيت الموت شيئا نكرا أخاف أن أكذب أو أغرّا ... أو يخلط البارد سخنا مرّا ردّ شعاع الشمس فاستقرا «٥» ... كل امرئ يوما ملاق شرّا قال له محمد بن الأشعث: إنك لا تكذب ولا تغر، إن القوم ليسوا بقاتليك ولا ضاربيك، وقد أثخن بالجراح وعجز عن القتال فانبهر وأسند ظهره إلى دار بجنب تلك الدار، فدنا منه محمد بن الأشعث فقال له: لك الأمان، فقال له مسلم: آمن أنا؟ قال: نعم أنت آمن، فقال القوم جميعا: نعم غير عبيد الله بن العباس السلمي لأنه قال: «لا ناقة لي في هذا ولا جمل» ، وتنحّى، فقال ابن عقيل: إني والله لولا أمانكم ما وضعت يدي في أيديكم. وأتى ببغلة فحمل عليها فاجتمعوا عليه، فنزعوا سيفه من عنقه، فكأنه أيس من نفسه فدمعت عينه وعلم أن القوم قاتلوه، وقال: هذا أول الغدر. فقال له محمد بن الأشعث: أرجوا ألّا يكون عليك بأس. فقال: ما هو إلّا الرجاء، فأين أمانكم إنّا لله وإنّا إليه راجعون وبكى. فقال له عبيد الله ابن العباس السلمي: إن مثلك ومن يطلب مثل الذي طلبت إذا نزل به مثل الذي نزل بك لم يبك. قال: إني والله ما أبكي لنفسي، ولا لها من القتل أرثي، وإن كنت لم أحبّ لها طرفة عين تلفا، ولكني أبكي لأهلي المقبلين إليّ، أبكي للحسين وآل الحسين، ثم أقبل على ابن الأشعث فقال: إني والله أظنك ستعجز عن أماني، وسأله أن يبعث رسولا إلى الحسين بن علي يعلمه الخبر، ويسأله الرجوع فقال له ابن الأشعث: والله لأفعلنّ «١» . قال أبو مخنف: فحدّثني قدامة بن سعد «٢» : أن مسلم بن عقيل حين انتهى به إلى القصر رأى قلة مبرّدة موضوعة على الباب، فقال: اسقوني من هذا الماء. فقال له مسلم بن عمر، وأبو قتيبة بن مسلم الباهلي: أتراها ما أبردها؟ فو الله لا تذوق منها قطرة واحدة حتى تذوق الحميم في نار جهنّم. فقال له

مسلم بن عقيل «٣» : ويلك، ولأمك الثكل، ما أجفاك، وأفظك، وأقسى قلبك، أنت يا ابن باهلة أولى بالحميم، والخلود في نار جهنم، ثم جلس وتساند إلى الحائط. قال أبو مخنف: فحدّثني أبو قدامة بن سعد أن عمرو بن حريث بعث غلاما له يدعى سليما فأتاه بماء في قلة فسقاه. قال وحدثني مدرك بن عمارة: أن عمارة بن عقبة بعث غلاما يدعى نسيما فأتاه بماء في قلة عليها منديل وقدح معه، فصب فيه الماء ثم سقاه، فأخذ كلّما شرب امتلأ القدح دما، فأخذ لا يشرب من كثرة الدم، فلما ملأ القدح ثانية ذهب يشرب، فسقطت ثنيتاه في القدح، فقال: الحمد لله، لو كان لي من الرزق المقسوم لشربته. قال: ثم أدخل على عبيد الله بن زياد «١» - لعنه الله- فلم يسلم عليه، فقال له الحرس: ألا تسلم على الأمير؟ فقال: إن كان الأمير يريد قتلي فما سلامي عليه؟ وإن كان لا يريد قتلي فليكثرن سلامي عليه. فقال له عبيد الله- لعنه الله-: لتقتلن. قال: أكذلك؟ قال: نعم. قال: دعني إذا أوصي إلى بعض القوم. قال: أوص إلى من أحببت. فنظر ابن عقيل إلى القوم وهم جلساء ابن زياد، وفيهم عمر بن سعد فقال: يا عمر، إن بيني وبينك قرابة دون هؤلاء، ولي إليك حاجة، وقد يجب عليك لقرابتي نجح حاجتي، وهي سرّ، فأبى أن يمكنه من ذكرها، فقال له عبيد الله بن زياد: لا تمتنع من أن تنظر في حاجة ابن عمك، فقام معه وجلس حيث ينظر إليهما ابن زياد- لعنه الله-، فقال له ابن عقيل: إن عليّ بالكوفة دينا استدنته مذ قدمتها تقضيه عنّي حتى يأتيك من غلّتي بالمدينة، وجثتي فاطلبها من ابن زياد فوارها، وابعث إلى الحسين من يرده. فقال عمر لابن زياد: أتدري ما قال؟ قال: اكتم ما قال لك، قال: أتدري ما قال لي؟ قال: هات، فإنه لا يخون الأمين، ولا يؤتمن الخائن. قال: كذا وكذا، قال: أما مالك فهو لك، ولسنا نمنعك منه فاصنع فيه ما أحببت وأما حسين فإنه إن لم يردنا لم نرده، وإن أرادنا لم نكفّ عنه، وأما جثته فإنا لا نشفعك فيها، فإنه ليس لذلك منا بأهل، وقد خالفنا وحرص على هلاكنا. ثم قال ابن زياد لمسلم: قتلني الله إن لم أقتلك قتلة لم يقتلها أحد من الناس في الإسلام «١» . قال: أما إنك أحق من أحدث في الإسلام ما ليس فيه، أما إنك لم تدع سوء القتلة، وقبح المثلة وخبث السيرة، ولؤم الغيلة لمن هو أحق به منك «٢» . ثم قال ابن زياد: اصعدوا به فوق القصر فأضربوا عنقه. ثم قال: ادعوا الذي ضربه ابن عقيل على رأسه وعاتقه بالسيف فجاءه فقال: اصعد وكن أنت الذي تضرب عنقه، وهو بكير بن حمران الأحمري- لعنه الله-، فصعدوا به وهو يستغفر الله ويصلي على النبي (ص) ، وعلى أنبيائه ورسله وملائكته- وهو يقول: اللهم احكم بيننا وبين قوم غرّونا، وكادونا وخذلونا. ثم أشرفوا به على موضع الحذّائين فضرب عنقه، ثم أتبع رأسه جسده- صلّى الله عليه ورحمه-

Abi Mikhnef has reported on the authority of Qodama bin Saad that Ibn Ziyad sent Mohammed bin Ashas with sixty to eighty persons, from the tribe of Qais under the command of Obaidullah bin Abbas Selma to arrest Muslim bin Aqeel. They came to the back of the house of Toah. When Muslim heard the galloping of horses and shouting of men, he realized that they had come to arrest him. He came out of the house with drawn sword. When the soldiers of Ibn Ziyad saw him they attacked him. He fought back. Many of them went to the house tops and dropped upon him stones and burning reeds. When Muslim realized that there was no escape from death, he fought fearlessly and bravely. Mohammed bin Ashas came forward and said: "O Young man, why do you want to fight and die for nothing. I guarantee your safety and security. But Muslim did not listen to him and continued to fight and raise following war cry:

I may be killed, but I shall remain free. Do you think death is distasteful to me?
To deceive me hot, cold sweet and sour, Promises and threats are mixed together.
I am not confused; I know what is my fate. Some day this bitter drink we must taste.

Mohammed bin Ashas came forward again and said: "I am not deceiving you. I assure you that Ibn Ziyad and his cronies cannot kill you or harm you." Muslim, who had received many wounds and was tired, exhausted and breathless after fighting so hard put his back on the wall of the house to take rest. Mohammed bin Ashas came to him again and said: "You are under my protection. I guarantee your safety." Muslim said: "Am I under your protection?" Mohammed bin Ashas and others said in one voice that he was in their protection. But Obaidullah bin Abbas Selma exclaimed: "There is no male or female camel for me in this deal." (It is an Arabic parable meaning, there is no profit for him in the deal).

Muslim surrendered himself and said: "I swear by Allah that I would not have given my hand in your hand if you had not guaranteed my safety and security. Mohammed bin Ashas and his companions took the sword from his hand, seated him on a mule, surrounded him and took him to the palace of Ibn Ziyad. When Muslim bin Aqeel

realized that he was cheated and that they would kill him, tears rolled down his cheeks. He said: "This is the first betrayal."

Mohammed bin Ashas said: "I hope nothing would happen to you." Said Muslim: "Is that all. What happened to your assurances and your guarantees." Then he said, "We are from Allah and to Him shall we return," and started weeping. Obaidullah bin Abbas Selma said to Muslim: "A person who wanted to achieve what you were after should not care for himself and weep." Replied Muslim: "I swear by Allah that I do not care for me nor I am afraid of death, although I do not wish to die. I am worried about Husayn ibn Ali and his family, who are coming to Kufah. Turning to Mohammed bin Ashas he said: "By Allah, it is my conviction that you will not be able to honour your pledge and promise. I, therefore, request you to send someone to Husayn Ibn Ali, inform him as to what has happened to me and ask him to return to Mecca." Mohammed bin Ashas said: "I swear by Allah that I would do that." It is reported by Abi Mikhnef on the authority of Qudama that when Muslim was brought to the gate of the palace of Ibn Ziyad he saw a glass full of water. When he asked for water Muslim bin Amr Baheli said: "This is very cold water, but you will not taste even a drop of it till you drink the hot water of hell."

Muslim Said: "Alas! Woe to you! May your mother be bereaved of you! O son of Baheli, what a cruel hearted and mean fellow you are. You deserve more than me to drink the hot water of hell and stay in the fire thereof forever. Due to weakness he sat down on the ground with his back on the wall." "Amr bin Hurais, who was there sent his slave, Saleem, to bring water for Muslim. He brought two glasses of water and gave them to Muslim to drink. But Mudrik bin Omarah has reported that Omarah bin Uqba sent his slave by the name of Naseem to bring water. He brought a glass of water which was covered with a handkerchief. He had a cup also in his hand. Omarah poured the water into the cup and gave it to Muslim. When Muslim wanted to drink water, blood from his lip fell into the cup. Muslim threw the water away. The cup was filled again. But when he wanted to drink it, his front teeth fell into the cup. Muslim did not drink the

water and said: "I am thankful to Allah. It seems that it is not in my luck to drink water any more."

When Muslim was taken inside the palace before Ibn Ziyad, he did not pay homage to him. The guard who was with him said: "Why do you not salute the Amir?" Replied Muslim: "If the Governor intends to kill me, what use is my greeting to him? And if he does not intend to kill me, then my greetings to him will be plenty." Ibn Ziyad (may God curse him) said: "You will definitely be killed. There is no escape for you from death." Muslim Said: "If I have to die let me make my will." Ibn Ziyad said: "You can make your will to anyone you like."

Muslim looked around and saw Omar bin Saad sitting there. He said to him: "O Omar, you are my only relative among these people. It is, therefore, your duty to help me. I want to make my will to you secretly." When Omar bin Saad refused to oblige Muslim, Ibn Ziyad said to him: "Why do you refuse to help your cousin. Go and listen to him." Omar bin Saad got up and went to Muslim bin Aqeel. Both of them went far away from the crowd, under the watchful eyes of Ibn Ziyad, and sat down on the ground.

Muslim said to Omar: "During the period of my stay in Kufah I have borrowed some money. Please pay my debts. My people would pay you back from my funds by selling my stores of grain. My second request is that you take my dead body from Obaidullah ibn Ziyad and bury it. The third and the last request is that send someone to Husayn ibn Ali (A.S.) and stop him from coming to Kufah."

Omar ibn Saad went to Obaidullah ibn Ziyad and said: "Do you know what he has said to me?" Said Ibn Ziyad: "Keep to yourself whatever he has said to you." Omar bin Saad said again: "Do you know what he has said to me?" Ibn Ziyad said: "Tell me, but a trustworthy person is not treacherous and a treacherous person cannot be trustworthy." Omar bin Saad said to Ibn Ziyad what Muslim bin Ageel had confided to him. Ibn Ziyad said to him: "You can do what he has asked you to do. If Husayn does not interfere in our affairs we shall do nothing against him. But if he comes to Kufah he will not escape

from my hands. I will not hand over the dead body of Muslim to you. So do not make that request. He does not deserve to be buried, because he rose up against us and was keen to destroy us. Then turning to Muslim he said: "May Allah kill me if I do not kill you."

Muslim retorted: "You introduce innovations in Islam and do what was never done before. You ill treat innocent people and waylay them; you kill people and dismember their bodies; no one can beat you in committing such crimes."

Ibn Ziyad did not wait any longer. He ordered that Muslim be taken to the roof top and beheaded. He asked the guards to bring Bakran bin Hamran Ahmari, who had fought against Muslim and received some injuries on his head and his shoulder. When he was brought before ibn Ziyad, he asked him to take Muslim to the roof top and cut his head."

When Muslim was being taken to the roof top he was imploring Allah's forgiveness and praising the Prophet of Islam (SAW) and other Prophets and Messengers of Allah and his Angels. At the end of his prayers he was saying: "O Allah deliver Thy judgement on these people who have betrayed me, deceived me and withdrawn their support from me."

Muslim bin Aqeel was carried to the roof top towards the shoe market, beheaded and his body was thrown to the ground.[235]

Army of Hurr blocked the path of Imam Husayn (a)

قال أبو مخنف في حديثه خاصة عن رجاله: إن عبيد الله بن زياد وجه الحر بن يزيد ليأخذ الطريق على الحسين، فلما صار في بعض الطريق لقيه أعرابيان من بني أسد، فسألهما عن الخبر، فقالا له: يا ابن رسول الله، إن قلوب الناس معك، وسيوفهم عليك، فارجع، وأخبراه بقتل ابن عقيل وأصحابه، فاسترجع

[235] Maqatil al-Talibiyeen, pg. 106

الحسين، فقال له بنو عقيل: لا نرجع والله أبدا أو ندرك ثأرنا أو نقتل بأجمعنا، فقال لمن كان لحق به من الأعراب: من كان منكم يريد الإنصراف عنّا فهو في حلّ من بيعتنا. فانصرفوا عنه، وبقي في أهل بيته، ونفر من أصحابه «٢» . ومضى حتى دنا من الحرّ بن يزيد، فلما عاين أصحابه العسكر من بعيد كبّروا، فقال لهم الحسين: ما هذا التكبير؟ قالوا: رأينا النخل، فقال بعض أصحابه: ما بهذا الموضع والله نخل، ولا أحسبكم ترون إلّا هوادي الخيل وأطراف الرماح، فقال الحسين: وأنا والله أرى ذلك فمضوا لوجوههم، ولحقهم الحرّ بن يزيد في أصحابه، فقال للحسين: إني أمرت أن أنزلك في أيّ موضع لقيتك وأجعجع بك، ولا أتركك أن تزول من مكانك «٣» . قال: إذا أقاتلك، فاحذر أن تشقى بقتلي ثكلتك أمك. فقال: [أما والله لو غيرك من العرب يقولها وهو على مثل الحال التي أنت عليها ما تركت ذكر أمه بالثكل أن أقوله كائنا من كان، ولكن والله ما لي إلى ذكر أمك من سبيل إلّا بأحسن ما يقدر عليه] «١» . وأقبل يسير والحر يسايره ويمنعه من الرجوع من حيث جاء، ويمنع الحسين من دخول الكوفة، حتى نزل بأقساس مالك، وكتب الحر إلى عبيد الله يعلمه ذلك.

Abu Mikhnaf said, specifically in his narration from his transmitters: Ubaydullah ibn Ziyad dispatched Al-Hurr ibn Yazid to intercept Al-Husayn on the road. While Al-Husayn was along the way, he met two Bedouins from the tribe of Banu Asad. He asked them for news, and they said to him, "O son of the Messenger of God, the hearts of the people are with you, but their swords are against you; therefore, turn back." They also informed him of the killing of Ibn Aqil and his companions.

Al-Husayn recited the verse of return (Inna lillahi wa inna ilayhi raji'un). The sons of Aqil then said to him, "By God, we shall never turn back until we obtain our vengeance or we are all killed together." Al-Husayn then said to the Bedouins who had joined him along the way, "Whoever among you wishes to turn away from us is absolved of our pledge of allegiance." So they dispersed from him, and he was left with only his family and a small group of his companions.

He marched on until he drew near to Al-Hurr ibn Yazid. When his companions sighted the army from afar, they cried out Allahu Akbar (God is Greatest). Al-Husayn asked them, "What is this takbir for?" They replied, "We see date-palm trees."

Some of his companions remarked, "By God, there are no date-palm trees in this place. I believe you are seeing nothing but the vanguard of the cavalry and the tips of the spears." Al-Husayn said, "By God, I see that as well."

They pressed on, and Al-Hurr ibn Yazid caught up to them with his horsemen. He said to Al-Husayn, "I have been commanded to make you dismount at whatever place I meet you, to constrain you, and not to permit you to move from your position."

Al-Husayn said, "In that case, I will fight you. Beware of bringing misery upon yourself by killing me; may your mother be bereaved of you!"

Al-Hurr replied, "By God, if any other Arab in a position similar to yours had said this to me, I would not have refrained from mentioning his mother with bereavement, whoever he might be. But by God, I have no way to mention your mother except in the best manner possible."

He then proceeded to ride alongside Al-Husayn, preventing him from returning from whence he came and preventing him from entering Kufa, until Al-Husayn dismounted at Aqsas Malik. Al-Hurr then wrote to Ubaydullah informing him of this.[236]

Imam Husayn (a) foresaw his death on the way to Kufa and tells Ali al-Akbar about his dream

قال أبو مخنف: فحدّثني عبد الرحمن بن جندب، عن عتبة بن سمعان الكلبي، قال: لما ارتحلنا من قصر ابن مقاتل، وسرنا ساعة خفق رأس الحسين خفقة ثم انتبه فأقبل يقول: إنا لله، وإنا إليه راجعون، والحمد لله رب العالمين مرتين. فأقبل إليه علي بن الحسين وهو على فرس فقال له: يا أبي جعلت فداك، مم استرجعت؟ وعلام حمدت الله؟ قال الحسين: يا بني، إنه عرض لي فارس على فرس فقال: القوم يسيرون، والمنايا تسري إليهم، فعلمت أنها أنفسنا نعيت إلينا، فقال: يا أبتاه لا أراك الله سوءا أبدا،

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ألسنا على الحق؟ قال: بلى والذي يرجع إليه العباد. فقال: يا أبت، فإذا لا نبالي، قال: جزاك الله خير ما جزى ولد عن والده

It is reported by Abu Mikhnef on the authority of Utba bin Samaan Kalbi who said: "When we crossed Beni Muqatil and proceeded for one hour, Husayn bin Ali had a short nap. He woke up after a while and uttered: "We are from Allah and to Him we shall return. Praise be to Allah, the -Lord of the Worlds." His son Ali bin al-Husayn, who was on a horse, came to him and said: "My dear father, may I be your ransom! why did you utter those words?" Husayn (A.S.) replied: "I saw a man in the dream, who was saying: "These people are proceeding along their way and death is following them. It was the news of our death." Thus, I knew that our own souls were being forewarned of death."

Said Ali bin al-Husayn: "O my father, may God never show you any evil. Are we not upon the truth?" Replied Husayn bin Ali (A.S.)" Why not; I swear by Allah, to Whom we shall return, that we are on the right path." Said Ali Akbar: "O my father, then why should we worry." Said Husayn bin Ali (A.S.): "May Allah give you good reward. The best reward a son can get from his father."[237]

The Companions Refused to abandon Imam Husayn (a)

قال أبو مخنف: فحدّثني عبد الرحمن بن جندب، عن عتبة بن سمعان الكلبي، قال: [...] فلما قاربه وتواقفوا قام الحسين في أصحابه خطيبا فقال : اللهم إنك تعلم أني لا أعلم أصحابا خيرا من أصحابي، ولا أهل بيت خيرا من أهل بيتي، فجزاكم الله خيرا فقد آزرتم وعاونتم «١» ، والقوم لا يريدون غيري، ولو قتلوني لم يبتغوا غيري أحدا، فإذا جنّكم الليل فتفرقوا في سواده، وانجوا بأنفسكم. فقام إليه العباس بن علي أخوه، وعلي ابنه، وبنو عقيل، فقالوا له: معاذ الله والشهر الحرام، فماذا نقول للناس إذا رجعنا إليهم، إنا تركنا سيدنا، وابن سيدنا وعمادنا، وتركناه غرضا للنبل، ودريئة للرماح، وجزرا للسباع، وفررنا

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عنه رغبة في الحياة، معاذ الله، بل نحيا بحياتك، ونموت معك، فبكى وبكوا عليه، وجزاهم خيرا، ثم نزل- صلوات الله عليه-.

Abu Mikhnaf said: Abd al-Rahman ibn Jundab narrated to me, from Utba ibn Sam'an al-Kalbi, who said: When Husayn bin Ali (A.S.) saw that Omar bin Saad had come to fight against him he stood among his friends and relations and addressed them as follows: "It is in the knowledge of Allah that no one has friends more faithful than my friends and no one has a family nobler than my family. Therefore, may Allah bestow His best Rewards upon you for helping me and supporting me. You must know that these people have come to kill me; they are not after any one else. When they have killed me they would not molest you. Therefore, go away from here as soon as it is dark and save yourselves from the conflict and carnage."Abbas bin Ali, Ali bin Husayn and sons of Ageel stood up and said: "May Allah protect us! How can we face the people and what should we tell them when they ask about you. Should we tell them that for the love of this worldly life we ran away and left our leader, our chief and our main support to be the target of arrows, lances and swords of the blood-thirsty bastards and as a meal for the wild beasts, which Allah may forbid? We shall not do such a thing. We shall not desert you. We shall live with you and die with you." Upon hearing these words Imam Husayn (A.S.) started weeping and all of them wept. Then he prayed to Allah to have mercy upon them.[238]

The Combat and Martyrdom of Ali al-Akbar (a)

وقال المدائني، عن العباس بن محمد بن رزين، عن علي بن طلحة، وعن أبي مخنف، عن عبد الرحمن بن يزيد بن جابر، عن حميد بن مسلم، وقال عمر بن سعد البصري: عن أبي مخنف، عن زهير بن عبد الله الخثعمي، وحدّثنيه أحمد بن سعيد، عن يحيى بن الحسن [العلوي] ، عن بكر بن عبد الوهاب، عن إسماعيل بن أبي إدريس، عن أبيه، عن جعفر بن محمد، عن أبيه، دخل حديث

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بعضهم في حديث الآخرين: إن أول قتيل قتل من ولد أبي طالب مع الحسين ابنه علي، قال: فأخذ يشد على الناس وهو يقول:

أنا علي بن الحسين بن علي ... نحن وبيت الله أولى بالنبي
من شبث ذاك ومن شمر الدني ... أضربكم بالسيف حتى يلتوي
ضرب غلام هاشمي علوي ... ولا أزال اليوم أحمي عن أبي
والله لا يحكم فينا ابن الدعي

ففعل ذلك مرارا، فنظر إليه مرة بن منقذ العبدي فقال: عليّ آثم العرب إن هو فعل مثل ما أراه يفعل، ومرّ بي أن أثكله أمه. فمر يشد على الناس ويقول كما كان يقول، فاعترضه مرّة وطعنه بالرمح فصرعه، واعتوره الناس فقطعوه بأسيافهم.
وقال أبو مخنف: عن سليمان بن أبي راشد، عن حميد بن مسلم، قال: سماع أذني يومئذ الحسين وهو يقول: قتل الله قوما قتلوك يا بني، ما أجرأهم على الله، وعلى انتهاك حرمة الرسول (ص) ثم قال: على الدنيا بعدك العفاء. قال حميد: وكأني أنظر إلى امرأة خرجت مسرعة كأنها الشمس الطالعة تنادي: يا حبيباه، يا ابن أخاه، فسألت عنها، فقالوا: هذه زينب بنت علي بن أبي طالب ثم جاءت حتى انكبت عليه فجاءها الحسين فأخذ بيدها إلى الفسطاط، وأقبل إلى ابنه، وأقبل فتيانه إليه فقال: احملوا أخاكم، فحملوه من مصرعه ذلك، ثم جاء به حتى وضعه بين يدي فسطاطه

حدّثني أحمد بن سعيد، قال: حدّثني يحيى بن الحسن العلوي، قال: حدثنا غير واحد، عن محمد بن عمير، عن أحمد بن عبد الرحمن البصري، عن عبد الرحمن بن مهدي، عن حماد بن سلمة عن سعيد بن ثابت، قال: لما برز علي بن الحسين إليهم، أرخى الحسين- صلوات الله عليه وسلامه- عينيه فبكى، ثم قال: اللهم كن أنت الشهيد عليهم، فبرز إليهم غلام أشبه الخلق برسول الله (ص) ، فجعل يشد عليهم ثم يرجع إلى أبيه فيقول: يا أباه، العطش، فيقول له الحسين: اصبر حبيبي فإنك لا تمسي حتى يسقيك رسول الله (ص) بكأسه، وجعل يكر كرّة بعد كرّة، حتى رمى بسهم فوقع في حلقه فخرقه، وأقبل ينقلب في دمه، ثم نادى: يا أبتاه عليك السلام، هذا جدّي رسول الله (ص) يقرئك السلام، ويقول: عجّل القدوم إلينا، وشهق شهقة فارق الدنيا.

And Al-Mada'ini narrated from Al-Abbas ibn Muhammad ibn Razin, from Ali ibn Talha; and from Abu Mikhnaf, from Abd al-Rahman ibn Yazid ibn Jabir, from Humayd ibn Muslim; and Umar ibn Sa'd al-Basri narrated from Abu Mikhnaf, from Zuhayr ibn Abdullah al-Khath'ami; And Ahmad ibn Sa'id narrated it to me, from Yahya ibn al-Hasan [al-Alawi], from Bakr ibn Abd al-Wahhab, from Ismail ibn Abi Idris, from his father, from Ja'far ibn Muhammad, from his father—the narrations of some having been interwoven into the narrations of the others: Verily, the first of the children of Abu Talib to be killed alongside Al-Husayn was his son, Ali. The narrator said: He began charging at the enemy forces, reciting:

I am Ali, the son of Al-Husayn, the son of Ali,
By the House of God, we are closer to the Nabi

Than that [vile] Shabas or the despicable Shimr.
I strike you with the sword until it bends,

Now attend and witness the strike of the hashemite youth
The striking of a youth from Hashem, a descendant of Ali.

And by God, today I will never cease defending my father;
By God, the son of the imposter shall never rule over us!

He did this repeatedly. Then Murrah ibn Munqidh al-Abdi looked at him and said, "May the gravest sins of the Arabs be upon me if he passes by me doing what I see him doing, and I do not make his mother be bereaved of him!" As Ali was passing by, charging at the forces and reciting what he had been reciting, Murrah intercepted him and stabbed him with a spear, throwing him to the ground. The enemy forces then swarmed over him, hacking him to pieces with their swords.

Abu Mikhnaf said, on the authority of Sulayman ibn Abi Rashid, from Humayd ibn Muslim, who said: "On that day, my own ears heard Al-Husayn saying, 'May God kill the people who killed you, O my son! How audacious they are against God, and in violating the sanctity of the Messenger (a).' He then added, 'After you, dust upon this

world (life is worthless without you).' Humayd said: It is as if I am looking right now at a woman who rushed out, shining like the rising sun, crying out, 'O my beloved! O my nephew!' I asked about her, and they said, 'This is Zaynab, the daughter of Ali ibn Abi Talib.' She came forward and threw herself over him. Al-Husayn came to her, took her by the hand, and led her back to the tent. Then he turned toward his son, and his young kinsmen gathered around him. He said, 'Carry your brother.' So they lifted him from the spot where he had fallen and brought him over, placing him in front of his tent.

Ahmad ibn Sa'id narrated to me, saying: Yahya ibn al-Hasan al-Alawi narrated to me, saying: More than one person narrated to us, from Muhammad ibn Umayr, from Ahmad ibn Abd al-Rahman al-Basri, from Abd al-Rahman ibn Mahdi, from Hammad ibn Salamah, from Sa'id ibn Thabit, who said: When Ali (al-Akbar) ibn al-Husayn marched out against the enemy, Al-Husayn—may the blessings and peace of God be upon him—let his eyes flow with tears and wept. Then he said, "O God, be You the Witness over them; for there has marched out against them a youth who, of all creation, most closely resembles the Messenger of God (SAW)." The youth began fiercely charging them, and then he would return to his father and say, "O my father, the thirst!" Al-Husayn would say to him, "Have patience, my beloved, for before evening falls upon you, the Messenger of God (SAW) will have given you a drink from his own cup."

He continued to charge time after time, until an arrow was shot at him, striking his throat and piercing it. He fell, turning over in his own blood, and then called out, "O my father, peace be upon you! This is my grandfather, the Messenger of God (SAW); he sends his greetings of peace to you and says: 'Hasten your coming to us!'" Then he gasped a single gasp and departed from this world.[239]

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[239] Maqatil al-Talibiyeen, pg. 115

The Combat and Martyrdom of the young al-Qasim (a)

حدّثني أحمد بن عيسى، قال: حدّثنا الحسين بن نصر، قال: حدّثنا أبي، قال: حدّثنا عمر بن سعد، عن أبي مخنف، عن سليمان بن أبي راشد، عن حميد بن مسلم، قال : خرج إلينا غلام كأن وجهه شقة قمر، في يده السيف، وعليه قميص وإزار ونعلان قد انقطع شسع أحدهما، ما أنس أنها اليسرى، فقال عمرو بن سعيد بن نفيل الأزدي: والله لأشدن عليه، فقلت له: سبحان الله، وما تريد إلى ذلك، يكفيك قتله هؤلاء الذين تراهم قد احتوشوه من كل جانب، قال: والله لأشدنّ عليه، فما ولّى وجهه حتى ضرب رأس الغلام بالسيف، فوقع الغلام لوجهه، وصاح: يا عمّاه. قال: فو الله لتجلّى الحسين كما يتجلى الصقر، ثم شدّ شدّة الليث إذا غضب، فضرب عمرا بالسيف فاتقاه بساعده فأطنها «٢» من لدن المرفق، ثم تنحى عنه، وحملت خيل عمر بن سعد فاستنقذوه من الحسين، ولما حملت الخيل استقبلته بصدورها، وجالت، فتوطأته، فلم يرم حتى مات- لعنه الله وأخزاه- فلمّا تجلّت الغبرة إذا بالحسين على رأس الغلام وهو يفحص برجليه، وحسين يقول: بعدا لقوم قتلوك، خصمهم فيك يوم القيامة رسول الله (ص) ثم قال: عز على عمّك أن تدعوه فلا يجيبك، أو يجيبك ثم لا تنفعك إجابته يوم كثر واتره، وقلّ ناصره، ثم احتمله على صدره، وكأني أنظر إلى رجلي الغلام تخطان في الأرض، حتى ألقاه مع ابنه علي بن الحسين، فسألت عن الغلام، فقالوا: هو القاسم بن الحسن، بن علي بن أبي طالب صلوات الله عليهم أجمعين.

Aḥmad ibn ʿĪsā narrated to me. He said: al-Ḥusayn ibn Naṣr narrated to us. He said: My father narrated to us. He said: ʿUmar ibn Saʿd narrated to us, from Abū Mikhnaf, from Sulaymān ibn Abī Rāshid, from Ḥumayd ibn Muslim, who said: A young boy came out to face us. His face shone like a piece of the full moon. A sword was in his hand, and he was wearing a shirt, a waist-wrapper (izār), and a pair of sandals. One of the straps of his sandals had snapped—I can never forget that it was the strap of the left sandal. Then ʿAmr ibn Saʿīd ibn Nufayl al-Azdī said: "By Allah, I will attack him!" I said to him: "Glory be to Allah! What do you intend by that? Is it not enough for you that these men, whom you can see, have already surrounded him from every side to kill him?" But he replied: "By Allah, I will attack him!" No sooner had the boy turned his face than ʿAmr struck him on the head with his sword. The young boy fell forward onto his face and cried

out: "O my uncle!" Ḥumayd said: By Allah, al-Husayn came rushing toward him with the swiftness of a soaring eagle. Then he entered the enemy ranks and charged like an enraged lion. He struck ʿAmr with his sword. ʿAmr raised his forearm to shield himself, but the blow severed it from the elbow. He recoiled and stumbled away. Then the cavalry of ʿUmar ibn Saʿd charged forward and rescued him from al-Husayn. But as the horsemen surged through the battlefield, they met him head-on, their horses wheeling about in confusion, and they trampled him beneath their hooves. He was not lifted from the ground until he was dead—may Allah curse him and disgrace him.

When the dust finally settled, I saw al-Husayn standing at the head of the young boy, while the convulsed youth was kicking his legs in the final throes of death in agony. Al-Husayn (a) cried: "Away with the people who killed you, Woe be unto your killer! On the Day of Resurrection, their adversary before Allah on your behalf shall be the Messenger of Allah (S)." Then the Imam (a) said: "It is unbearably heavy for your uncle that you called out to him and he was unable to respond [in time]—or that he answered you, yet his answer could no longer benefit you. Today, those who seek vengeance for him are few, while those who have turned against him are many." Then he lifted the boy and grievously clasped his chest next to his own. It is as though I can still see the boy's feet trailing along the ground as al-Husayn (a) carried him until he laid him beside his own son, ʿAlī ibn al-Ḥusayn. I asked about the identity of the boy, and they said: "He was al-Qāsim ibn al-Ḥasan ibn ʿAlī ibn Abī Ṭālib." May the blessings of Allah be upon them all.[240]

Al-Abbas (a) was the Standard-Bearer of Imam Husayn’s (a) Army

قال حرمي بن العلاء عن الزبير عن عمّه: ولد العباس بن علي يسمونه السقا، ويكنونه أبا قربة، حدّثني أحمد بن سعيد، قال: حدثني يحيى بن الحسن، قال: حدثنا بكر بن عبد الوهاب، قال: حدثني ابن أبي أويس، عن أبيه، عن جعفر بن محمد، قال:عبأ الحسين بن علي أصحابه، فأعطى رايته أخاه

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العباس بن علي.حدثني أحمد بن عيسى، قال: حدثني حسين بن نصر، قال: حدثنا أبي، قال: حدثنا عمرو بن شمر، عن جابر، عن أبي جعفر: أن زيد بن رقاد الجنبي، وحكيم بن الطفيل الطائي، قتلا العباس بن علي

Ḥaramī ibn al-ʿAlāʾ narrated from al-Zubayr, from his uncle: The descendants of al-ʿAbbās ibn ʿAlī used to call him al-Saqqāʾ ("the Water-Bearer"), and they gave him the kunyah Abū Qirbah ("Father of the Water-Skin").

Aḥmad ibn Saʿīd narrated to me. He said: Yaḥyā ibn al-Ḥasan narrated to me. He said: Bakr ibn ʿAbd al-Wahhāb narrated to us. He said: Ibn Abī Uways narrated to me, from his father, from Jaʿfar ibn Muḥammad (Imam al-Ṣādiq), who said: Al-Ḥusayn ibn ʿAlī arranged his companions into battle formations and entrusted his banner to his brother, al-ʿAbbās ibn ʿAlī.

Aḥmad ibn ʿĪsā narrated to me. He said: Ḥusayn ibn Naṣr narrated to me. He said: My father narrated to us. He said: ʿAmr ibn Shimr narrated to us, from Jābir, from Abū Jaʿfar (Imam al-Bāqir), who said: Zayd ibn Ruqād al-Janabī and Ḥakīm ibn al-Ṭufayl al-Ṭāʾī were the ones who killed al-ʿAbbās ibn ʿAlī.[241]

The Martyrdom of Abdullah al-Radhi (The Infant Child)

حدّثني أحمد بن شبيب، قال: حدّثنا أحمد بن الحرث عن المدائني، عن أبي مخنف، عن سليمان بن أبي راشد، عن حميد بن مسلم، قال: دعى الحسين بغلام فأقعده في حجره، فرماه عقبة بن بشر فذبحه. حدّثني محمد بن الحسين الأشناني، قال: حدّثنا عباد بن يعقوب قال: أخبرنا مورع بن سويد بن قيس، قال: حدّثنا من شهد الحسين، قال: كان معه ابنه الصغير فجاء سهم فوقع في نحره، قال: فجعل الحسين يأخذ الدم من نحره ولبته فيرمي به إلى السماء فما يرجع منه شيء، ويقول: اللهم لا يكون أهون عليك من فصيل

[241] Maqatil al-Talibiyeen, pg. 89

Aḥmad ibn Shabīb narrated to me. He said: Aḥmad ibn al-Ḥārith narrated to us, from al-Madāʾinī, from Abū Mikhnaf, from Sulaymān ibn Abī Rāshid, from Ḥumayd ibn Muslim, who said: Al-Husayn called for his little son and seated him in his lap. Then ʿUqbah ibn Bishr shot him with an arrow, which slit his throat.

Muḥammad ibn al-Ḥusayn al-Ashnānī narrated to me. He said: ʿAbbād ibn Yaʿqūb narrated to us. He said: Muwarriʿ ibn Suwayd ibn Qays informed us. He said: One who had witnessed the events surrounding al-Husayn narrated to us: Al-Husayn had his young son with him when an arrow came and struck the child in the throat. Al-Husayn then began scooping up the blood from the child's throat and upper chest with his hands and casting it toward the sky. Not a single drop of it fell back to the earth. As he did so, he supplicated: "O Allah, do not let him be of less worth in Your sight than the young camel of Your Prophet Saleh."[242]

The nephew of Imam Husayn (a) who rushed to the battlefield to save him

قال أبو مخنف: فحدّثني سليمان بن أبي راشد، عن حميد بن مسلم قال: أحاطوا بالحسين عليه السلام، وأقبل غلام من أهله نحوه، وأخذته زينب بنت علي لتحبسه، فقال لها الحسين: احبسيه، فأبى الغلام، فجاء يعدوا إلى الحسين، فقام إلى جنبه، وأهوى أبحر بن كعب بالسيف إلى الحسين، فقال الغلام لأبجر: يا ابن الخبيثة أتقتل عمي؟ فضربه أبجر بالسيف، واتقاه الغلام بيده فأطنّها إلى الجلد. وبقيت معلقة بالجلد، فنادى الغلام: يا أماه، فأخذه الحسين فضمّه إليه، وقال: يا ابن أخي احتسب فيما أصابك الثواب، فإن الله ملحقك بآبائك الصالحين، برسول الله (ص) ، وحمزة، وعلي، وجعفر، والحسن عليهم السلام

Abu Mikhnaf said: Sulayman ibn Abi Rashid narrated to me, from Humayd ibn Muslim, who said: They surrounded Al-Husayn—peace be upon him—and a young boy from his family rushed out toward him. Zaynab, the daughter of Ali, tried to hold him back, and

[242] Maqatil al-Talibiyeen, pg. 95

Al-Husayn called out to her, "Hold him back!" But the boy refused to be held and came running to Al-Husayn, standing right by his side. Just then, Abjar ibn Ka'b lunged with his sword toward Al-Husayn. The boy cried out to Abjar, "O son of a wicked woman, would you kill my uncle?" Abjar struck with his sword, and the boy instinctively raised his hand to protect himself; the blow severed his hand down to the skin, leaving it hanging by the flesh. The boy cried out, "O mother!" Al-Husayn caught him, pulled him close to his chest, and said, "O son of my brother, count your reward with God for what has befallen you, for God will surely join you with your righteous forefathers—with the Messenger of God (a), Hamza, Ali, Ja'far, and Al-Hasan, peace be upon them all."[243]

The killing of a young boy from the camp of Imam Husayn (a)

قال المدائني. فحدثني مخلد بن حمزة بن بيض، وحباب بن موسى، عن حمزة بن بيض، قال حدثني هانئ بن ثبيت القابضي زمن خالد، قال: قال: كنت ممن شهد الحسين، فإني لواقف على خيول إذ خرج غلام من آل الحسين مذعورا يلتفت يمينا وشمالا، فأقبل رجل منا يركض حتى دنا منه، فمال عن فرسه، فضربه فقتله.

Al-Mada'ini said: Makhlad ibn Hamza ibn Bayd and Hubab ibn Musa narrated to me, from Hamza ibn Bayd, who said: Hani ibn Thubayt al-Qabidi narrated to me during the time of Khalid, saying: "I was in Kerbala and standing by the horsemen when a small boy came out of the camp of Husayn bin Ali. He was scared and was staring left and right. Suddenly a horseman from the army of Omar dashed his horse, reached the boy, leaned forward on his horse, struck him with his sword and killed him. It was at this time that Shimr launched an attack to pillage and plunder the camp of Husayn bin Ali (A.S.).[244]

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243 Maqatil al-Talibiyeen, pg. 116
244 Maqatil al-Talibiyeen, pg. 118

When Imam al-Husayn (a) asked for water

قال أبو مخنف: فحدّثني سليمان بن أبي راشد، عن حميد بن مسلم قال: [...] وجعل الحسين يطلب الماء، وشمر- لعنه الله- يقول له: والله لا ترده أو ترد النار، فقال له رجل: ألا ترى إلى الفرات يا حسين كأنه بطوان الحيات، والله لا تذوقه أو تموت عطشا، فقال الحسين: اللهم أمته عطشا. قال: والله لقد كان هذا الرجل يقول: اسقوني ماء، فيؤتى بماء، فيشرب حتى يخرج من فيه وهو يقول: اسقوني، قتلني العطش، فلم يزل كذلك حتى مات.

Abū Mikhnaf said: Sulaymān ibn Abī Rāshid narrated to me, from Ḥumayd ibn Muslim, who said: [...] Al-Husayn (a) kept seeking water, while Shimr—may Allah curse him—kept saying to him: "By Allah, you shall never reach it until you enter the Fire." Then one of the men said: "Do you not see the Euphrates, O Husayn? It is as though it were the bellies of serpents. By Allah, you shall never taste a drop of it until you die of thirst." Thereupon al-Husayn said: "O Allah, make him die of thirst." Ḥumayd said: By Allah, that very man would later cry out, "Give me water! Give me water!" Water would be brought to him, and he would drink until it poured back out from his mouth. Yet even then he would continue crying: "Give me water! Thirst has killed me!" He remained in that agonizing state, incessantly pleading for water, until he finally died.[245]

The Martyrdom of Imam Husayn (a) and the Trampling of his Body

قال المدائني. فحدثني مخلد بن حمزة بن بيض، وحباب بن موسى، عن حمزة بن بيض، قال حدثني هانئ بن ثبيت القابضي زمن خالد، قال: قال: [...] وجعل الحسين يقاتل بنفسه، وقد قتل ولده وإخوته وبنو أخيه وبنو عمه فلم يبق منهم أحد، وحمل عليه ذرعة بن شريك- لعنه الله-، فضرب كتفه اليسرى بالسيف فسقطت- صلوات الله عليه-. وقتله أبو الجنوب زياد بن عبد الرحمن الجعفي، والقثعم، وصالح بن وهب اليزني وخولى بن يزيد، كل قد ضربه وشرك فيه. ونزل سنان بن أنس النخعي فاحتز رأسه. ويقال: إن الذي أجهز عليه شمر بن ذي الجوشن الضبابي لعنه الله. وحمل خولي بن يزيد رأسه

245 Maqatil al-Talibiyeen, pg. 117

إلى عبيد الله بن زياد. وأمر ابن زياد- لعنه الله، وغضب عليه- أن يوطأ صدر الحسين، وظهره وجنبه ووجهه فأجريت الخيل عليه .

Al-Madāʾinī said: Makhlad ibn Ḥamzah ibn Bayḍ and Ḥabbāb ibn Mūsā narrated to me, from Ḥamzah ibn Bayḍ, who said: Hānīʾ ibn Thubayt al-Qābiḍī narrated to me during the time of Khālid. He said: [...] Al-Ḥusayn himself continued fighting. By then, his sons, his brothers, his nephews, and the sons of his uncles had all been killed. None of them remained alive. Then Zurʿah ibn Sharīk—may Allah curse him—attacked him and struck his left shoulder with a sword, causing him to fall to the ground—may Allah's blessings be upon him. Abū al-Janūb Ziyād ibn ʿAbd al-Raḥmān al-Juʿfī, al-Qathʿam, Ṣāliḥ ibn Wahb al-Yazanī, and Khawlī ibn Yazīd all attacked him as well. Each of them struck him, sharing in his murder. Then Sinān ibn Anas al-Nakhaʿī dismounted and severed his blessed head. It is also said that the one who finished him off was Shimr ibn Dhī al-Jawshan al-Ḍabbābī—may Allah curse him. Khawlī ibn Yazīd carried the blessed head of al-Ḥusayn to ʿUbayd Allāh ibn Ziyād. Ibn Ziyād—may Allah curse him—then ordered that the chest, back, sides, and face of al-Ḥusayn be trampled by horses, and the horses were driven over his sacred body.[246]

Mourning of Umm al-Banin in Jannat al-Baqi’

علي بن محمد بن حمزة، عن النوفلي، عن حماد بن عيسى الجهني، عن معاوية بن عمّار، عن جعفر بن محمد: وكانت أم البنين أم هؤلاء الأربعة الإخوة القتلى، تخرج إلى البقيع فتندب بنيها أشجى ندبة وأحرقها، فيجتمع الناس إليها يسمعون منها، فكان مروان يجيء فيمن يجيء لذلك، فلا يزال يسمع ندبتها ويبكي.

Narrated by ʿAlī ibn Muḥammad ibn Ḥamzah, from al-Nawfalī, from Ḥammād ibn ʿĪsā al-Juhanī, from Muʿāwiyah ibn ʿAmmār, from Jaʿfar ibn Muḥammad (Imam al-Sadiq): “After the tragedy of Kerbala, Umm ul-Baneen, the mother of four brothers, used to go

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[246] Maqatil al-Talibiyeen, pg. 118

to the graveyard of al-Baqih and weep and recite most pathetic and painful elegies. A crowd of people used to gather round her and participate in her weeping and wailing. Even Murwan (bin Hakam) used to attend those gatherings."[247]

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[247] Maqatil al-Talibiyeen, pg. 90

From Rawdhat al-Wa'izin

Yazid (la) sent men to pledge allegiance from Imam Husayn (as)

(ما رواه الكلبي والمدائني وغيرهما من أصحاب السيرة قالوا:) انه لما مات الحسن تحركت الشيعة بالعراق، وكتبت إلى الحسين في خلع معاوية والبيعة له فامتنع عليهم، وذكر ان بينه وبين معاوية عهدا لا يجوز له نقضه حتى تمضى المدة فإن مات معاوية نظر في ذلك، فلما مات معاوية وذلك للنصف من رجب سنة ستين من الهجرة، كتب يزيد إلى الوليد بن عتبة بن أبي سفيان، وكان على المدينة من قبل معاوية ان يأخذ من الحسين " عليه السلام " بالبيعة، ولا يرخص له في التأخر عن ذلك فانفذ الوليد إلى الحسين " عليه السلام " في الليل فاستدعاه فعرف الحسين الذي أراد، فدعا جماعه من مواليه وأمرهم بحمل السلاح، وقال لهم: ان الوليد قد استدعاني في هذا الوقت ولست آمنا أن يكلفني أمرا لا أجيبه إليه وهو غير مأمون فكونوا معي فإذا دخلت إليه فأجلسوا على الباب فان سمعتم صوتي قد علا فأدخلوا عليه لتمنعوه منى فصار الحسين " عليه السلام " إلى الوليد فوجد عنده مروان بن الحكم فنعى إليه الوليد معاوية فاسترجع الحسين، ثم قرأ عليه كتاب يزيد وما أمر به في أخذ البيعة منه له، فقال له الحسين: انى لا أراك تقنع ببيعتي ليزيد سرا حتى أبايعه جهرا فيعرف ذلك الناس، فقال له الوليد أجل فقال الحسين فنصبح ونرى رأينا في ذلك فقال له الوليد: انصرف على اسم الله حتى تأتينا مع جماعة الناس فقال له مروان: والله لئن فارقك الحسين الساعة ولم يبايع لا تقدر منه على مثلها أبدا حتى يكثر القتل بينكم وبينه أحبس الرجل فلا يخرج من عندك حتى يبايع أو تضرب عنقه فوثب عند ذلك الحسين " عليه السلام " وقال: أنت يا بن الزرقاء تقتلني؟ أنت الذي كذبت وأثمت وخرج " عليه السلام " فمشى مع مواليه حتى أتى منزله فأقام " عليه السلام " في منزله تلك اللية وهي ليلة السبت لثلاث بقين رجب سنة ستين، واشتغل الوليد بن عتبة بمراسلة ابن الزبير في البيعة ليزيد وامتناعه عليهم، وخرج ابن الزبير من ليلته من المدينة متوجها إلى مكة فلما أصبح الوليد سرح في أثر ابن الزبير الرجال فبعث راكبا من موالي بنى أمية في ثمانين راكبا فطلبوه ولم يدركوه ورجعوا، فلما كان آخر النهار من يوم السبت بعث الرجال إلى الحسين " عليه السلام " ليحضر فيبايع الوليد ليزيد بن معاوية، فقال لهم الحسين: أصبحوا ثم ترون ونرى فكفوا الليلة ولم يلحوا عليه،

Reported by al-Kalbi, al-Mada'ini, and others among the scholars of the Sīrah (Prophetic biography), they said: When al-Hasan (as) passed away, the Shia in Iraq were stirred up and wrote to al-Husayn urging him to overthrow Mu'awiya and pledge allegiance to him instead. However, he refused, stating that he had a pact with Mu'awiya that he could not break until the agreed period had passed. He said that if Mu'awiya were to die, he would reconsider the matter. When Mu'awiya died in the middle of Rajab in the year 60 AH, Yazid wrote to Al-Walid ibn 'Utbah ibn Abi Sufyan, who was the governor of Medina on behalf of Mu'awiya, instructing him to take the pledge of allegiance from al-Husayn (as) without allowing him any delay. Al-Walid summoned al-Husayn (as) at night, and al-Husayn understood what he wanted. He called a group of his followers, instructed them to carry weapons, and told them: "Al-Walid has summoned me at this hour, and I do not feel safe that he will demand something from me that I cannot agree to, and he is not to be trusted. Be with me, and if you hear my voice raised, enter and prevent him from harming me."

Al-Husayn (as) went to Al-Walid and found Marwan ibn al-Hakam present. Al-Walid informed him of Mu'awiya's death, and Al-Husayn responded by saying "Inna Lillahi wa Inna Ilayhi Raji'un" (We belong to Allah, and to Him we shall return). Then, Al-Walid read Yazid's letter, which included the command to take al-Husayn's pledge of allegiance. Al-Husayn responded: "I do not think you would be satisfied with my pledge to Yazid in secret until I pledge to him publicly, so that the people may witness it." Al-Walid agreed, and al-Husayn said, "Let us wait until morning and then decide on this matter." Al-Walid said, "Go in the name of God, and return to us with the people in the morning." Marwan then said to him, "By God, if you let al-Husayn go now without taking his pledge, you will never have another chance until many are killed between you and him. Detain him and do not let him leave until he pledges allegiance, or strike his neck." At this, al-Husayn (as) stood up and said: "Would you, son of the blue-eyed woman, kill me? You are the liar and sinner!" Then al-Husayn left with his followers and returned to his home.

He stayed at home that night, which was a Saturday night with three days remaining in Rajab in the year 60 AH. Meanwhile, Al-Walid was occupied with writing to Ibn al-Zubayr to take Yazid’s pledge of allegiance, but Ibn al-Zubayr left Medina at night and headed to Mecca. When morning came, Al-Walid sent men after Ibn al-Zubayr, dispatching a rider with eighty men from the Umayyads, but they could not catch him and returned. Later in the day on Saturday, Al-Walid sent men to summon al-Husayn (as) to pledge allegiance to Yazid ibn Mu'awiya. Al-Husayn told them, "Wait until morning, and then you will see." They held back and did not press him that night.

Imam Husayn (as) left Madinah

فخرج " عليه السلام " من تحت ليلته، وهي ليلة الأحد ليومين بقيا من رجب متوجهين نحو مكة، ومضى بنوه واخوته وبنوا أخيه وجل أهل بيته إلا محمد بن الحنفية، وخرج الحسين وهو يقول: فخرج منها خائفا يترقب قال: رب نجني من القوم الظالمين، فلما دخل مكة وهو يقرأ: ولما توجه تلقاء مدين قال عسى ربى ان يهديني سواء السبيل ثم نزل فاقبل أهلها يختلفون إليه، ومن كان بها من المعتمرين وأهل الآفاق،

"So he (as) left that very night, which was Sunday night, with two days remaining in the month of Rajab, heading towards Mecca. His sons, brothers, nephews, and most of his family members, except Muhammad ibn al-Hanafiyyah, went with him. As he left, Al-Husayn (as) recited: 'So he left it, fearful and vigilant. He said, "My Lord, save me from the wrongdoing people."' When he entered Mecca, he recited: 'And when he directed himself toward Madyan, he said, "Perhaps my Lord will guide me to the sound way."' Then he settled in Mecca, and its people began to come to him frequently, along with those who were there for the pilgrimage and from other regions.

Kufans wrote 150+ letters to Imam al-Husayn

فبلغ أهل الكوفة هلاك معاوية، فارجعوا بيزيد وعرفوا خبر الحسين " عليه السلام " وامتناعه عن بيعته، فاجتمعت الشيعة في الكوفة في منزل سليمان بن صرد فذكروا هلاك معاوية فحمدوا الله عليه، فقال سليمان بن صرد: ان معاوية قد هلك وان حسينا قد تغيض عل القوم ببيعته وقد خرج إلى مكة وأنتم شيعته وشيعة أبيه فان كنتم تعلمون انكم ناصروه ومجاهدوا عدوه، وتقتل أنفسنا دونه فاكتبوا إليه فكتبوا إليه: بسم الله الرحمن الرحيم: للحسين بن علي عليهما السلام من سليمان بن صرد الخزاعي والمسيب بن نجبة ورفاعة بن شداد، وحبيب بن مظاهر وشيعته المؤمنين والمسلمين من أهل الكوفة: سلام الله عليك فإنا نحمد الله إليك الذي لا إله إلا هو، أما بعد: الحمد لله الذي قصم عدوك الجبار العنيد الذي ابتز على هذه الأمة فابتزها أمرها وغصبها فيها فتأمر عليها بغير رضا منها، ثم قتل خيارها واستبقى شرارها، وجعل مال الله دولة بين جبابرتها وأغنيائها، فبعدا لهم كما بعدت ثمود إنه ليس علينا إمام فاقبل لعل الله ان يجمعنا بك على الحق، والنعمان بن بشير في قصر الامارة لسنا نجتمع معه في جمعة ولا نخرج معه إلى عيد، ولو قد بلغنا انك أقبلت الينا أخرجناه حتى نلحقه بالشام انشاء الله، ثم سرحوا بالكتاب مع عبد الله بن مسمع الهمداني، وعبد الله بن وال وأمروهما بالنجا فخرجا مسرعين حتى قدما على الحسين " عليه السلام " بمكة لعشر مضين من شهر رمضان ثم لبث أهل الكوفة يومين بعد تسريحهم بالكتاب، وأنفذوا قيس بن مسهر الصيداوي، وعبد الرحمن بن عبد الله الأرحبي، وعمارة بن عبد الله السلولي إلى الحسين ومعهم نحو من مئة وخمسين صحيفة من الرجل والاثنين والأربعة، ثم لبثوا يومين آخرين وسرحوا إليه هاني بن هاني السبيعي، وسعد بن عبد الله الحنفي وكتبوا بسم الله الرحمن الرحيم: للحسين بن علي من شيعته المؤمنين والمسلمين.

أما بعد: فحي هلا فان الناس ينتظرونك لا رأى لهم غيرك، فالعجل العجل ثم العجل العجل، وكتب شبث بن ربعي، وحجارة بن أبجر، ويزيد بن الحرث بن رويم وعروة بن قيس، وعمرو بن حجاج الزبيدي، ومحمد بن عمرو التميمي. أما بعد: هذا فقد أخصبت الجنان وأينعت الثمار فإذا شئت فأقدم على جند لك مجندة والسلام، وتلاقت الرسل كلها عنده فقرأ الكتب، وسأل عن الناس ثم كتب مع هاني بن هاني، وسعد بن عبد الله وكانا آخر الرسل: بسم الله الرحمن الرحيم: من الحسين بن علي إلى الملا من المسلمين والمؤمنين. أما بعد: فإن هانيا وسعيدا قدما علي بكتبكم، وكان آخر من قدم علي

من رسلكم وقد فهمت كل الذي قصصتم وذكرتم ومقالة اجلائكم: انه ليس علينا إمام فاقبل لعل الله يجمعنا بك على الهدى، وانا باعث إليكم أخي وابن عمى وثقتي من أهل بيتي فان كتب إلي انه قد أجمع رأى أجلائكم وذوي الحجى والفضل منكم على مثل ما قدمت به رسلكم وقرأت كتبكم قدمت عليكم وشيكا إن شاء الله، فلعمري ما الامام إلا الحاكم بالكتاب القائم القسط، والدائن بدين الله الحابس نفسه على ذات الله والسلام

The people of Kufa heard of Muawiyah's death, they turned towards Yazid, and learned of Al-Husayn's (as) refusal to pledge allegiance. The Shia in Kufa gathered at the house of Sulayman ibn Surad, where they discussed Muawiyah's death and praised God for it. Sulayman ibn Surad said: 'Muawiyah has died, and Husayn has refused to pledge allegiance to the people. He has gone to Mecca, and you are his supporters and the supporters of his father. If you know that you will help him, fight his enemy, and sacrifice yourselves for him, then write to him.' They wrote to him:

'In the name of Allah, the Most Merciful, the Most Compassionate. To Husayn ibn Ali, peace be upon them both, from Sulayman ibn Surad al-Khuza'i, al-Musayyib ibn Najaba, Rifa'a ibn Shaddad, Habib ibn Muzahir, and his faithful and Muslim followers among the people of Kufa: Peace be upon you. We praise Allah, there is no god but Him. As for what follows: Praise be to Allah, who has broken your enemy, the tyrannical oppressor, who seized control of this nation and usurped its leadership without its consent, then killed its best people and spared its worst, and made the wealth of Allah circulate among its tyrants and the rich. Away with them as the people of Thamud were cast away. We have no leader now. Come to us, perhaps Allah will unite us with you in truth. Al-Nu'man ibn Bashir is in the governor's palace, but we do not gather with him for Friday prayers, nor do we go out with him for Eid. If we learn that you are coming to us, we will drive him out until we send him to Syria, God willing.'

They sent this letter with Abdullah ibn Masma' al-Hamdani and Abdullah ibn Wal, instructing them to hurry. They departed quickly and delivered the letter to Al-Husayn (as) in Mecca ten days into the month of Ramadan. After sending the letter, the people

of Kufa waited for two days and then sent Qais ibn Musahhir al-Saidawi, Abdul Rahman ibn Abdullah al-Arhabi, and Amr ibn Abdullah al-Sululi to Al-Husayn, with about 150 letters from individuals, groups of two, and groups of four. After waiting two more days, they sent Hani ibn Hani al-Sabi'i and Sa’d ibn Abdullah al-Hanafi with another letter that began: 'In the name of Allah, the Most Merciful, the Most Compassionate. To Husayn ibn Ali from his faithful and Muslim followers.'"

"Now then: Welcome! The people are eagerly awaiting you, and they have no other opinion but yours. So hurry, hurry, then hurry, hurry. This letter was written by Shabath ibn Rib'i, Hujr ibn Abjar, Yazid ibn Harith ibn Ruwaym, 'Urwah ibn Qays, 'Amr ibn Hajjaj al-Zubaydi, and Muhammad ibn 'Amr al-Tamimi.

Now then: The gardens have blossomed, and the fruits have ripened. If you wish, come to an army that has been prepared for you. Peace be upon you.

All the messengers met with him, and he read the letters and inquired about the people. Then, he wrote with Hani ibn Hani and Sa'd ibn Abdullah, who were the last messengers: 'In the name of God, the Most Gracious, the Most Merciful. From al-Husayn ibn Ali to the assembly of Muslims and believers.

Now then: Hani and Sa'd have brought me your letters, and they were the last of your messengers to arrive. I have understood everything you have mentioned and stated, and the words of your prominent figures: that you have no Imam, so come to us, perhaps God will unite us with you on the right path. I am sending to you my brother, my cousin, and the trusted one from my household. If he writes to me that the opinion of your leading figures and those with wisdom and virtue among you is in agreement with what your messengers have brought and what I have read in your letters, I will quickly come to you, God willing. By my life, an Imam is none other than one who rules by the Book, upholds justice, adheres to the religion of God, and dedicates himself to God. Peace be upon you.'

Imam Husayn sent Muslim ibn Aqil to Kufa

ودعا الحسين مسلم بن عقيل مع قيس بن مسهر الصيداوي، وعمارة بن عبد الله السلولي وعبد الرحمن بن عبد الله الأريحي، وأمره بتقوى الله وكتمان أمره واللطف فان رأى الناس مجمعين مستوثقين عجل إلي بذلك، فأقبل مسلم حتى أتى الكوفة فنزل دار المختار ابن أبي عبيدة، وهي التي تدعى دار سلام بن المسيب، فأقبلت الشيعة تختلف إليه فكلما اجتمع إليه منهم جماعة قرأ عليهم كتاب الحسين " عليه السلام " وهم يبكون، وبايعه الناس حتى بايعه ثمانية عشر ألفا، فكتب مسلم إلى الحسين بن علي عليهما السلام يخبره ببيعة ثمانية عشر ألفا ويأمره بالقدوم، وجعلت الشيعة تختلف إلى مسلم بن عقيل رضي الله عنه حتى علم بمكانه فبلغ النعمان بن بشير، وكان واليا على الكوفة من قبل معاوية فأقره يزيد عليها وكتب عبد الله بن مسلم، وعمارة بن عقبة، وعمر بن سعد إلى يزيد بن معاوية، أما بعد: فان مسلم بن عقيل قدم الكوفة فبايعه شيعة الحسين بن علي فان يكن لك في الكوفة حاجة فابعث إليها رجلا قويا ينفذ أمرك ويعمل مثل عملك في عدول فان النعمان ابن بشير رجل ضعيف أو هو يتضعف، فلما وصلت الكتب إلى يزيد دعا سرجون مولى معاوية فقال له ما رأيك؟ ان حسينا قد وجه إلى الكوفة مسلم بن عقيل يبايع له وقد بلغني ان النعمان ضعيف فمن ترى ان استعمل على الكوفة؟ وكان يزيد عاتبا على عبيد الله بن زياد، فقال له سرجون: أرأيت معاوية لو نشر لك أكنت آخذا برأيه؟

قال: نعم قال فأخرج سرجون عهد عبيد الله على الكوفة وقال: هذا رأى معاوية وقد أمر بهذا الكتاب فضم المصرين إلى عبيد الله فقال له: يزيد افعل ابعث بعهد ابن زياد إليه ثم دعا مسلم بن عمرو الباهلي، فكتب إلى عبيد الله معه، أما بعد: فإنه كتب إلي من شيعتي من أهل الكوفة تخبرني ان ابن عقيل بها يجمع الجموع ليشق عصا المسلمين فسر حين تقرأ كتابي هذا حتى تأتي الكوفة فتطلب ابن عقيل طلب الخرزة حتى تثقبه فتوثقه أو تقتله أو تنفيه والسلام، وسلم إليه عهده على الكوفة، فخرج مسلم بن عمرو حتى قدم على عبيد الله بالبصرة، فأوصل إليه العهد والكتاب فأمر عبيد الله بالتجهيز من وقته والمسير إلى الكوفة من الغد، ثم خرج من البصرة فاستخلف أخاه عثمان وأقبل إلى الكوفة ومعه مسلم بن عمرو الباهلي، وشريك الأعور الحارثي، وحشمه وأهل بيته حتى دخل الكوفة، وعليه عمامة سوداء وهو متلثم، والناس قد بلغهم اقبال الحسين " عليه السلام " إليهم فهم ينتظرون قدومه فظنوا حين رأوا عبيد الله انه الحسين فأخذ لا يمر على جماعة من الناس إلا سلموا عليه وقالوا مرحبا بابن رسول الله

قدمت خير مقدم فرأى من تباشرهم بالحسين ما ساءه، فقال مسلم بن عمرو: ولما كثروا قلت تأخروا هذا الأمير عبيد الله بن زياد، وسار حتى وافى القصر في الليل ومعه جماعة قد التفوا به فدعا ابن زياد مولى له يقال له معقل فقال له: خذ ثلاثة آلاف درهم ثم اطلب من مسلم بن عقيل والتمس أصحابه فإذا ظفرت بواحد منهم، أو جماعة فاعطهم هذه الثلاثة آلاف درهم وقل لهم استعينوا بها على حرب عدوكم، وأعلمهم انك منهم فإنك لو أعطيتهم إياها اطمأنوا إليك ووثقوا بك ولم يكتموا شيئا من اخبارهم ثم اغد عليهم ورح حتى تعلم مستقر مسلم بن عقيل وتدخل عليه ففعل ذلك، وجاء فطلب الاذن فأذن له، فأخذ مسلم بن عقيل بيعته وأمر أبا ثمامة الصايدي يقبض المال منه، واقبل ذلك الرجل يختلف إليهم فهو أول داخل وآخر خارج حتى فهم ما احتاج إليه ابن زياد من أمرهم وكان يخبره بهم، فاجتمع لابن عقيل أربعة آلاف رجل، وما زالوا يتوثبون حتى المساء فضاق بعبيد الله أمره، وكان أكثر عمله ان يمسك باب القصر، وليس معه في القصر إلا ثلاثون رجلا من الشرطة، وعشرون رجلا من اشراف الناس وأهل بيته وخاصته حتى كادت الشمس أن تغيب، فكانت المرأة تأتي ابنها وأخاها فتقول انصرف الناس يكفونك ويجيئ الرجل إلى ابنه وأخيه فيقول: غدا يأتيك أهل الشام فما تصنع بالحرب والشر أنصرف فيذهب به فيصرفه، فما زالوا يتفرقون عن ابن عقيل حتى أمسى وصلى المغرب وما معه إلا ثلاثون نفسا في المسجد،

Al-Husayn then called upon Muslim ibn Aqil, along with Qays ibn Mushir al-Saydawi, Amarah ibn Abdullah al-Saluli, and Abdur-Rahman ibn Abdullah al-Arhabi. He instructed him to fear God, keep his mission secret, and act with kindness. He told him that if he found the people united and resolute, he should quickly inform him. Muslim then proceeded to Kufa and stayed at the house of al-Mukhtar ibn Abi Ubaydah, which was also known as the house of Salam ibn al-Musayyib. The Shia began to visit him, and whenever a group of them gathered, he would read them al-Husayn's (as) letter, and they would weep. The people pledged allegiance to him until 18,000 had done so. Muslim wrote to al-Husayn ibn Ali (as), informing him of the allegiance of 18,000 people and urging him to come.

The Shia continued to visit Muslim ibn Aqil (may God be pleased with him) until his presence became known. The news reached al-Nu'man ibn Bashir, who was the

governor of Kufa appointed by Mu'awiya and confirmed by Yazid. Abdullah ibn Muslim, Amarah ibn Uqbah, and Umar ibn Sa'd wrote to Yazid ibn Mu'awiya, saying: 'Now then: Muslim ibn Aqil has come to Kufa, and the Shia of al-Husayn ibn Ali have pledged allegiance to him. If you have any need in Kufa, send a strong man who will carry out your orders and act with firmness, for al-Nu'man ibn Bashir is a weak man, or he is pretending to be weak.'

When the letters reached Yazid, he summoned Sarjun, the freed slave of Mu'awiya, and asked him, 'What is your opinion? Al-Husayn has sent Muslim ibn Aqil to Kufa to gather pledges of allegiance, and I have heard that al-Nu'man is weak. Whom do you think I should appoint over Kufa?' Yazid was displeased with Ubayd Allah ibn Ziyad. Sarjun replied, 'What would you do if Mu'awiya were to advise you from beyond the grave? Would you take his advice?'"

He (Yazid) said, "Yes." Sarjun then brought out Ubayd Allah's appointment letter to govern Kufa and said, "This is the advice of Mu'awiya, and he commanded this in this letter. So, assign both Basra and Kufa to Ubayd Allah." Yazid said, "Do it," and sent Ubayd Allah's appointment to him. Then, Yazid called upon Muslim ibn Amr al-Bahili and wrote a letter to Ubayd Allah, saying: "Now then, I have received a letter from my Shia in Kufa informing me that Ibn Aqil is there gathering forces to cause division among Muslims. So, as soon as you read this letter of mine, go to Kufa and seek out Ibn Aqil as you would search for a bead until you find him. Then, either capture him, kill him, or exile him. Peace be upon you." He handed him the appointment letter for Kufa.

Muslim ibn Amr set out until he reached Ubayd Allah in Basra and delivered the appointment letter and Yazid's message. Ubayd Allah then ordered preparations to be made immediately and set out for Kufa the next day. He left Basra, appointing his brother Uthman as his deputy, and headed towards Kufa, accompanied by Muslim ibn Amr al-Bahili, Sharik al-A'war al-Harithi, his servants, and family members, until they entered Kufa. Ubayd Allah was wearing a black turban and was veiled. The people had already heard that al-Husayn (as) was coming to them, so they were eagerly awaiting his

arrival. When they saw Ubayd Allah, they thought he was al-Husayn, and whenever he passed by a group of people, they greeted him, saying, "Welcome, O son of the Messenger of God! You have come at the best of times." Seeing how they rejoiced at the arrival of al-Husayn upset Ubayd Allah.

Muslim ibn Amr then said, "When the people gathered, I said to them, 'Step back! This is the Emir, Ubayd Allah ibn Ziyad.'" Ubayd Allah continued until he arrived at the palace in the evening, accompanied by a group of people who had met him along the way. Ubayd Allah then summoned a servant of his named Ma'qal and said to him, "Take three thousand dirhams, seek out Muslim ibn Aqil, and find his supporters. If you find one of them or a group, give them these three thousand dirhams and tell them to use it to aid them in fighting their enemy. Tell them that you are one of them. If you give them this money, they will trust you, confide in you, and not hide any of their news from you. Then, visit them frequently and keep coming and going until you learn the whereabouts of Muslim ibn Aqil and meet him in person." Ma'qal did as he was instructed and asked for permission to meet with Muslim, which was granted. Muslim ibn Aqil took his pledge of allegiance and instructed Abu Thumama al-Saidi to collect the money from him.

The man (Ma'qal) continued to visit them regularly, being the first to enter and the last to leave, until he gathered all the information that Ubayd Allah needed about them. Muslim ibn Aqil's followers increased to 4,000 men, and they remained prepared to act until the evening. Ubayd Allah found himself in a difficult situation, with most of his efforts focused on holding the palace gates, accompanied by only thirty policemen and twenty nobles and close associates. As the sun began to set, women would come to their sons and brothers and say, "Return home, others will suffice for you," while men would say to their sons and brothers, "Tomorrow the people of Sham will come to you; what will you achieve by fighting and creating trouble? Go home." The people continued to disperse from around Muslim ibn Aqil until evening, and when he prayed Maghrib, only thirty people remained with him in the mosque.

فلما رأى أنه قد أمسى وليس معه إلا أولئك النفر خرج متوجها نحو أبواب كندة، فما بلغ الأبواب ومعه منهم عشرة ثم خرج من الباب فإذا ليس معه انسان فالتفت فإذا هو لا يحس أحدا على الطريق ولا يدله على منزله، ولا يواسيه بنفسه ان عرض له عدو فمضى على وجهه مترددا في أزقة الكوفة لا يدرى أين يذهب، فمشى حتى انتهى إلى باب امرأة يقال لها طوعة أم ولد كانت للأشعث بن قيس فأعتقها فزوجها أسيد الحضرمي فولدت له بلالا وكان بلال قد خرج مع الناس فأمه قائمة تنتظره، فسلم عليها ابن عقيل فردت عليه، فقال لها يا أمة الله اسقني ماءا فسقته، وجلس وأدخلت الاناء ثم خرجت فقالت يا عبد الله ألم تشرب؟ قال: بلى قالت فاذهب إلى أهلك فسكت، ثم أعادت مثل ذلك فسكت ثم قالت له في الثالثة سبحان الله يا عبد الله قم عافاك الله إلى أهلك، فإنه لا يصلح لك الجلوس على بابي ولا أحله لك فقام وقال: يا أمة الله ما لي في هذا المصر منزل ولا عشيرة فهل لك في اجر ومعروف ولعلي مكافيك، قالت: يا عبد الله وما ذاك؟ قال انا مسلم بن عقيل كذبني هؤلاء القوم وغروني وأخرجوني قالت: أنت مسلم؟ قال: نعم قالت ادخل فدخل بيتا في دارها غير البيت الذي تكون فيه، ففرشت له وعرضت له العشا فلم يتعش ولم يكن بأسرع ان جاء ابنها فرآها تكثر الدخول في البيت والخروج منه فقال لها: والله انه ليريبني كثرة دخولك هذا البيت منذ الليلة وخروجك منه ان لك لشأنا قالت: يا بنى أعرض عن هذا قال: والله لتخبريني قالت اقبل على شأنك ولا تسألني عن شئ فألح عليها قالت يا بنى لا تخبرن أحدا من الناس شيئا مما أخبرك به، قال: نعم، فأخذت عليه الايمان فحلف لها فأخبرته فاضطجع وسكت، فلما أصبح غدا إلى عبد الرحمن بن محمد الأشعث فأخبره بمكان مسلم بن عقيل عند أمه، فأقبل عبد الرحمن حتى أتى أباه وهو عند ابن زياد فسار فعرف ابن زياد اسراره، فقال له ابن زياد بالقضيب في جنبه قم فأتني به الساعة فقام، وبعث معه قومه لأنه قد علم أن كل قوم يكرهون ان يصاب فيهم مثل ابن عقيل، فبعث عبيد الله بن العباس السلمي في سبعين رجلا من قيس حتى أتوا الدار التي فيها مسلم بن عقيل رضي الله عنه، فلما سمع وقع حوافر الخيل وأصوات الرجال علم أنه قد أتى، فخرج إليهم يضربهم بسيفه حتى أخرجهم من الدار، ثم عادوا إليه فشد عليهم كذلك، فاختلف هو وبكر بن حمران الأحمري، فضرب فم مسلم فقطع شفته العليا، وأسرع في السفلى، ونصلت ثنيتاه فضربه مسلم في رأسه ضربة منكرة وثناه بأخرى على حبل العاتق كادت تطلع

على جوفه، فلما رأوا ذلك أشرفوا عليه من فوق البيت فأخذوا يرمونه بالحجارة ويلهبون النار في اطناب القصب ثم يلقونها عليه من فوق البيت، فلما رأى ذلك خرج عليهم مصلتا بسيفه في السكة، وقال له محمد بن الأشعث لك الأمان لا تقتل نفسك، وهو يقاتلهم ويقول عند ذلك: أقسمت لا اقتل إلا حرا * وان رأيت الموت شيئا نكرا واخلط البارد سخنا مرا * رد شعاع الشمس فاستقرا كل امرء يوما ملاق شرا * أخاف ان أكذب أو أغرا فقال له محمد بن الأشعث: انك لا تكذب ولا تغر ولا تخدع ان القوم بنو عمك وليسوا بقاتليك ولا ضاريك، وقد عجز عن القتال فابتهر وأسند ظهره إلى جنب تلك الدار فأعاد ابن الأشعث عليه القول لك الأمان فقال آمن أنا؟ فقال نعم فقال للقوم الذين معه لي الأمان فقالوا له: نعم إلا عبيد الله بن العباس السلمي، فإنه قال لا ناقة لي في هذا ولا جمل وتنحى فقال مسلم أما لو لم تؤمنوني ما وضعت يدي في أيديكم، وأتى ببغلة فحمل عليها واجتمعوا حوله وانتزعوا سيفه فكأنه عند ذلك يئس من نفسه فدمعت عيناه ثم قال هذا أول الغدر، فقال له محمد بن الأشعث أرجو أن لا يكون عليك بأس، فقال ما هو إلا الرجا أين أمانكم؟ إنا لله وإنا إليه راجعون وبكى، فقال له عبيد الله بن العباس السلمي ان الذي يطلب مثل الذي تطلب إذا نزل به مثل الذي نزل بك لم يبك، فقال والله انى ما لنفسي بكيت، ولا لها من القتل أرثي وإن كنت لم أحب لها طرفة عين تلف ولكني أبكى لأهلي المقبلين إلي أبكى للحسين وآل الحسين صلوات الله عليهم، ثم اقبل بابن عقيل إلى باب القصر فاستأذن فأذن له فدخل على عبيد الله، فأخبره خبر ابن عقيل وذكر ما كان من أمانه له، فقال له عبيد الله: وما أنت والأمان؟ كأنما أرسلناك لتأتينا به فسكت ابن الأشعث، وانتهى بابن عقيل إلى باب القصر، وقد اشتد به العطش فقال أسقوني من هذا الماء، وتساند إلى حايط وبعث عمرو بن حريث غلاما فجاءه بقلة عليها منديل وقدح فصب فيه ماء فقال له: اشرب فأخذ كلما شرب امتلأ القدح دما من فمه فلا يقدر أن يشرب، ففعل ذلك مرة أو مرتين فلما ذهب في الثالثة ليشربه سقطت ثنيتاه في القدح، فقال الحمد لله لو كان لي من الرزق المقسوم شربته، وخرج رسول ابن زياد وأمر بادخاله فلما دخل لم يسلم عليه بالإمرة فقال له الحرس: ألا تسلم على الأمير فقال إن كان يريد قتلى فما سلامي عليه وإن كان لا يريد قتلى ليكثرن سلامي عليه، فقال له ابن زياد لعمري لتقتلن قال كذلك؟ قال نعم قال: دعني أوصى إلى بعض قومي قال: افعل فنظر مسلم إلى جلساء ابن زياد وفيهم عمر بن سعد بن أبي وقاص، فقال: يا عمر ان بيني وبينك قرابة ولي إليك حاجة، وقد يجب عليك نجح حاجتي وهو سر فامتنع عمر أن يسمع منه فقال عبيد الله: لم تمتنع ان تنظر في حاجة ابن عمك؟ قال فجلس حيث

ينظر إليهما ابن زياد، فقال إن علي دينا استدنته مذ وقت قدمت الكوفة سبعمائة درهم فاقضها عنى وإذا قتلت فاستوهب جثتي من ابن زياد فوارها وابعث إلى الحسين من يرده فانى قد كنت أعلمته ان الناس ليسوا إلا معه ولا أراه إلا مقبلا، فقال عمر لابن زياد أتدري أيها الأمير ما قال؟ انه ذكر كذا وكذا فقال ابن زياد: لا يخونك الأمين، ولكن قد يؤتمن الخائن.

أما مالك فهو لك ولسنا نمنعك ان تصنع به ما أحببت. واما جثته فإنا لا نبالي إذا قتلناه ما صنع بها، واما الحسين فهو إن لم يردنا لم نرده اصعدوا به فوق القصر واضربوا عنقه، ثم اتبعوا جسده أين هذا الذي ضرب ابن عقيل رأسه بالسيف فدعى بكر بن حمران الأحمري، فقال له اصعد فلتكن أنت الذي تضرب عنقه فصعد به، وهو يكبر ويستغفر الله ويصلى على رسول الله (صلى الله عليه وآله) ويقول اللهم احكم بيننا وبين قوم غرونا وكذبونا وخذلونا، فأشرفوا به على موضع الحراس اليوم فضرب عنقه واتبع جسده رأسه،

When he saw that it was evening and only those few were left with him, he left and headed towards the gates of Kinda. By the time he reached the gates, only ten remained with him. Then, as he exited through the gate, he found himself completely alone. He looked around but could not see anyone on the road, no one to guide him to his residence, and no one to stand by his side if an enemy confronted him. He wandered through the streets of Kufa, uncertain where to go, until he reached the door of a woman named Taw'ah, a freed slave of al-Ash'ath ibn Qays. He had freed her, and she married Usayd al-Hadrami, who fathered a son named Bilal. Bilal had gone out with the people, and his mother was standing at the door waiting for him.

Muslim ibn Aqil greeted her, and she returned the greeting. He then said, "O servant of God, give me some water to drink." She brought him water, and he drank and sat down. After she took the container inside, she came out and said, "O servant of God, did you not drink?"

He said: "Yes." She replied, "Then go to your family." He remained silent. She repeated the same, and he remained silent again. The third time, she said to him, "Glory be to Allah, O servant of Allah, go to your family, may Allah grant you well-being. It is not

appropriate for you to sit at my door, and I do not permit it for you." So, he stood up and said, "O servant of Allah, I have neither a home nor a tribe in this city. Would you consider earning a reward and doing a good deed? Perhaps I might repay you." She asked, "O servant of Allah, what is that?" He replied, "I am Muslim ibn Aqil. These people have lied to me, deceived me, and driven me out." She asked, "Are you Muslim?" He said, "Yes." She said, "Enter." He entered a room in her house that was separate from the one she usually stayed in. She laid out a bed for him and offered him dinner, but he did not eat.

It wasn't long before her son arrived and noticed her frequent entering and exiting the room that night. He said to her, "By Allah, your constant entering and leaving that room tonight is suspicious. Surely, you are involved in something." She replied, "O my son, mind your own affairs and do not ask me about anything." He persisted, so she said, "O my son, do not tell anyone what I am about to tell you." He agreed, so she made him swear an oath of secrecy, which he did. She then informed him, and he lay down quietly.

When morning came, he went to Abdul Rahman ibn Muhammad al-Ash'ath and informed him about Muslim ibn Aqil's presence at his mother's house. Abdul Rahman went to his father, who was with Ibn Ziyad, and whispered in his ear. Ibn Ziyad, tapping him with his cane, ordered, "Stand up and bring him to me immediately." He got up, and his people accompanied him, knowing that no tribe would want to be shamed by having someone like Ibn Aqil captured among them. So, Ibn Ziyad sent Ubaydullah ibn Abbas al-Sulami with seventy men from Qays to the house where Muslim ibn Aqil (may Allah be pleased with him) was staying.

When Muslim heard the sound of horses' hooves and the voices of men, he knew they had come for him. He went out and fought them with his sword, driving them out of the house. They returned, and he attacked them again. He clashed with Bakr ibn Humran al-Ahmari, who struck Muslim on the mouth, cutting his upper lip and severely injuring the lower one, knocking out two of his teeth. Muslim struck Bakr on the head,

delivering a severe blow, and followed it with another strike to his shoulder that nearly split him open.

When they saw this, they climbed up to the roof of the house and began pelting him with stones and setting fire to bundles of reeds, which they threw down on him. Seeing this, Muslim charged at them with his sword into the alley. Muhammad ibn al-Ash'ath said to him, "You have amnesty; do not kill yourself." But Muslim continued to fight them, saying:

Muslim ibn Aqil said:

"I swear I will not be killed except as a free man,

Even if I see death as something terrible.

I will mix cold and heat together,

And the light of the sun will return and settle.

Every man one day will face evil,

I fear to lie or be deceived."

Muhammad ibn al-Ash'ath then said to him, "You do not lie, deceive, or trick. These people are your kin, and they are not going to kill or harm you." Muslim became exhausted from the fight, leaned against the wall of the house, and Muhammad ibn al-Ash'ath repeated, "You are safe." Muslim asked, "Am I safe?" He replied, "Yes." Muslim then asked the others, "Do I have safety?" They replied, "Yes," except for Ubaydullah ibn Abbas al-Sulami, who said, "I have no involvement in this," and withdrew.

Muslim said, "If you had not granted me safety, I would not have surrendered." They brought a mule, and as he was placed on it, they took away his sword. At that moment, he seemed to lose hope, and tears welled up in his eyes. He said, "This is the beginning of betrayal." Muhammad ibn al-Ash'ath responded, "I hope no harm will come to you." Muslim said, "It is only hope. Where is your safety? To Allah we belong, and to Him we

shall return." He cried, and Ubaydullah ibn Abbas al-Sulami remarked, "A man seeking what you seek should not cry when faced with what you are facing." Muslim replied, "By Allah, I do not cry for myself, nor do I lament for my death, though I did not wish for my soul to perish, even for a moment. But I weep for my family who are on their way here. I weep for Husayn and the family of Husayn, peace be upon them."

Then, they brought Muslim ibn Aqil to the palace gate and sought permission to enter, which was granted. He entered and faced Ubaydullah ibn Ziyad. He informed Ubaydullah of what had transpired, including the promise of safety given to him. Ubaydullah ibn Ziyad retorted, "And what concern is it of yours to grant safety? Were you sent to bring him to me or to offer him safety?" Ibn al-Ash'ath remained silent.

As they approached the palace gate, Muslim was overcome with thirst and asked for water. He leaned against a wall, and 'Amr ibn Huraith sent a servant with a container covered with a cloth and a cup. The servant poured water for him, but whenever Muslim tried to drink, the cup filled with blood from his mouth, and he could not drink. This happened once or twice, and when he tried a third time, his two front teeth fell into the cup. He said, "Praise be to Allah! If it were decreed for me to have any sustenance left, I would have drunk it."

A messenger from Ibn Ziyad then ordered him to be brought in. When Muslim entered, he did not greet Ibn Ziyad as a ruler. The guards said, "Will you not greet the prince?" Muslim replied, "If he intends to kill me, what is the point of greeting him? And if he does not, then my greetings will be abundant." Ibn Ziyad said, "By my life, you will be killed." Muslim asked, "Is that so?" Ibn Ziyad confirmed, "Yes." Muslim then said, "Let me make a will to some of my people." Ibn Ziyad allowed him, so Muslim looked among those present and saw 'Umar ibn Sa'd ibn Abi Waqqas. He said, "O 'Umar, there is kinship between us, and I have a need for you. You must fulfill my need, and it is a secret." But 'Umar refused to listen. Ibn Ziyad said, "Why do you refuse to hear the request of your cousin?" 'Umar then sat where Ibn Ziyad could see them, and Muslim said, "I have a debt of seven hundred dirhams that I borrowed when I arrived in Kufa.

Pay it off for me. When I am killed, ask for my body from Ibn Ziyad and bury it. Send someone to Husayn to turn him back, as I had written to him that the people here were with him, but now I fear they are not."

'Umar relayed this to Ibn Ziyad, who remarked, "The trustworthy are not betrayed, but the treacherous can be trusted." He added, "As for your wealth, it is yours, and we will not prevent you from doing with it as you wish. As for your body, after we kill you, it doesn't matter what happens to it. As for Husayn, if he does not come to us, we will not go after him."

Then he ordered Muslim to be taken to the roof of the palace and to have his head struck off. He asked who had struck Muslim on the head with the sword, and Bakr ibn Humran al-Ahmari was summoned. He was ordered to ascend and be the one to execute him. As Muslim was taken up, he was saying, "Allahu Akbar," seeking forgiveness from Allah, praying for the Prophet (saw), and saying, "O Allah, judge between us and the people who deceived, lied, and betrayed us." They took him to a spot overlooking the guards and struck off his head. His body was then thrown down after his head.

Imam Husayn left Makkah for Iraq

ولما أراد الحسين " عليه السلام " التوجه إلى العراق طاف بالبيت وسعى بين الصفاء والمروة، وأحل من احرامه وجعلها عمرة لأنه لا يتمكن من إتمام الحج وكان قد اجتمع إليه مدة مقامه عليه السلام بمكة نفر من أهل الحجاز ونفر من أهل البصرة انضافوا إلى أهل بيته ومواليه من مكة وخرجوا معه نحو العراق.

When Husayn (as) prepared to set out for Iraq, he circumambulated the Kaaba, performed the Sa'i between Safa and Marwah, and shortened his pilgrimage to an 'Umrah, as he could not complete the Hajj. During his stay in Mecca, some people from the Hijaz and Basra joined him, along with members of his household and his followers from Mecca, and they all set out with him towards Iraq.

Martyrdom of Qays ibn Musahir al-Saidawi

ولما بلغ ابن زياد اقبال الحسين " عليه السلام " بعث الحصين بن نمير صاحب الشرطة حتى نزل القادسية إلى القطقطانية ولما بلغ الحسين " عليه السلام " الحاجز من بطن الرمة بعث قيس بن مسهر الصيداوي ويقال أيضا: بعث أخاه من الرضاعة عبد الله بن يقطر إلى أهل الكوفة مع كتاب فأخذه الحصين بن نمير بالقادسية فبعث به إلى ابن زياد فقال له ابن زياد: اصعد فسب الكذاب الحسين بن علي فصعد قيس فحمد الله تعالى، وأثنى عليه ثم قال أيها الناس ان هذا الحسين بن علي خير خلق الله بن فاطمة بنت رسول الله صلوات الله عليهم وأنا رسوله إليكم فأجيبوه، ثم لعن ابن زياد وأباه فأمر عبيد الله ان يرمى من فوق القصر فرمى به فتكسرت عظامه وبقي به رمق فأتاه رجل يقال له عبد الملك بن عمير الحضرمي فذبحه فقيل له في ذلك وعيب عليه، فقال أردت أن أريحه،

When news reached Ibn Ziyad that Husayn (as) was approaching, he sent al-Husayn ibn Numayr, the head of the police, to al-Qadisiyyah, near al-Qatqataniyyah. When Husayn (as) reached the Hajiz of Batan al-Rumma, he sent Qays ibn Musahir al-Saydawi (it is also said that he sent his foster brother, Abdullah ibn Yaqtar) to the people of Kufa with a letter. Al-Husayn ibn Numayr captured him at al-Qadisiyyah and sent him to Ibn Ziyad. Ibn Ziyad ordered him to ascend and curse the liar, Husayn ibn Ali. Qays ascended, praised Allah, and then said, "O people, this Husayn ibn Ali is the best of Allah's creation, the son of Fatima, the daughter of the Messenger of Allah (asws), and I am his messenger to you, so respond to him." He then cursed Ibn Ziyad and his father. Ubaydullah ordered that he be thrown from the top of the palace. His bones were shattered, but he was still alive when a man named Abdul Malik ibn Umayr al-Hadrami came and slaughtered him. When people criticized him for it, he replied, "I wanted to relieve him."

Zuhayr ibn Qayn joined Imam Husayn (as)

وكان ابن زياد أمر فأخذ ما بين واقصة إلى طريق الشام إلى البصرة فلا يدعون أحدا يلج ولا أحدا يخرج، واقبل الحسين " عليه السلام " لا يشعر بشئ حتى لقي الاعراب فسألهم، فقالوا: والله ما ندري غير إنا لا نستطيع ان نلج ولا نخرج فسار الحسين " عليه السلام " تلقاء وجهه، وحدث جماعة من فزارة وبجيلة قالوا كنا مع زهير بن القين البجلي حين أقبلنا من مكة، وكنا نساير الحسين " عليه السلام " فلم يكن شئ أبغض الينا من أن ننازله، فإذا نزل الحسين " عليه السلام " في جانب نزلنا في جانب فبينا نحن جلوس نتغذى من طعام لنا إذ اقبل رسول الحسين " عليه السلام " حتى سلم ثم دخل، فقال: يا زهير بن القين البجلي ان أبا عبد الله بعثني إليك لتأتينه فطرح كل انسان منا ما في يده حتى كأن على رؤوسنا الطير فقالت امرأته: سبحان الله أيبعث إليك ابن رسول الله ثم لم تأته؟ لو أتيته فسمعت من كلامه، ثم انصرفت فأتاه زهير بن القين، فما لبث ان جاء مستبشرا قد أشرق وجهه فأمر فسطاطه فقوض وحمل إلى الحسين " عليه السلام "، ثم قال لامرأته أنت طالق ألحقي بأهلك فإني لا أحب ان يصيبك بسببي إلا خير، ثم قال لأصحابه، من أحب منكم ان يتبعني وإلا فهو آخر العهد انى سأحدثكم حديثا غزونا البحر ففتح الله علينا وأصبنا غنائم فقال لنا سلمان الفارسي رضي الله عنه: أفرحتم بما فتح الله عليكم، وأصبتم من الغنائم؟ فقلنا نعم، فقال: إذا أدركتم شباب آل محمد فكونوا أشد فرحا بقاتلكم معهم مما أصبتم اليوم من الغنائم. فأما انا فأستودعكم الله قالوا: ثم والله ما زال في القوم مع الحسين حتى قتل رحمة الله عليه،

"Ibn Ziyad had given orders to secure the area between Waqisa and the roads leading to Syria and Basra, ensuring that no one could enter or leave. Al-Husayn (as) continued on his way, unaware of these developments, until he encountered some Bedouins and asked them about the situation. They replied, 'By Allah, we do not know anything except that we are unable to enter or leave.' Al-Husayn (as) continued on his path. A group from the tribes of Fazara and Bajila, including Zuhayr ibn Al-Qayn Al-Bajali, narrated, 'We were with Zuhayr ibn Al-Qayn as we returned from Mecca, traveling alongside Al-Husayn (as). We were determined to avoid engaging with him, so whenever Al-Husayn (as) settled in one spot, we would settle in another. While we were sitting down to eat, a messenger from Al-Husayn (as) approached us, greeted us, and then entered, saying,

"Zuhayr ibn Al-Qayn, Abu Abdullah has sent me to you, asking you to come to him." At that moment, each of us dropped what was in our hands as if birds were perched on our heads. Zuhayr's wife said, "Glory be to Allah! The son of the Messenger of Allah sends for you, and you do not go to him? Go to him and hear what he has to say, then return."

Zuhayr then went to Al-Husayn (as). He did not stay long before he returned, his face beaming with joy. He ordered his tent to be dismantled and moved to join Al-Husayn (as). Then he told his wife, "You are divorced. Go join your family, for I do not wish you to suffer any harm because of me." He then addressed his companions, saying, "Whoever wishes to follow me, let him do so, and whoever does not, this is our final parting. Let me tell you something: We once fought in the sea, and Allah granted us victory, and we gained spoils. Salman al-Farisi, may Allah be pleased with him, said to us, 'Are you happy with what Allah has granted you and the spoils you have gained?' We said yes. He then said, 'When you meet the young men of the family of Muhammad, be even happier fighting alongside them than you were with the spoils you gained today.' As for me, I entrust you to Allah."

Zuhayr then joined Al-Husayn (as) and remained with him until he was martyred, may Allah have mercy on him.

Al-Husayn's Response to the Betrayal of Kufa

ووقع الخبر عند الحسين بقتل مسلم بن عقيل وهاني فقال: إنا لله وإنا إليه راجعون رحمة الله عليهما يردد ذلك مرارا فقيل له ننشدك الله في نفسك، وأهل بيتك إلا انصرفت من مكانك هذا فإنه ليس لك بالكوفة ناصر، ولا شيعة بل نتخوف ان يكونوا عليك فنظر إلى بنى عقيل، وقال: ما ترون فقد قتل مسلم بن عقيل؟ قالوا: والله لا نرجع حتى نصيب ثارنا أو نذوق ما ذاق فأقبل الحسين " عليه السلام " وقال: لا خير في العيش بعد هؤلاء فلما كان السحر، فقال لفتيانه وغلمانه: أكثروا من الماء فاستقوا وأكثروا ثم ارتحلوا فساروا حتى انتهى إلى زبالة فأتاه خبر عبد الله بن يقطر فأخرج إلى الناس كتابا فقرأه عليهم: بسم الله الرحمن الرحيم اما بعد: فقد أتانا خبر فظيع قتل مسلم بن عقيل وهاني ابن عروة وعبد الله بن

يقطر وقد خذلتنا شيعتنا فمن أحب منكم الانصراف فلينصرف من غير حرج ليس عليكم ذمام فتفرق الناس عنه وأخذوا يمينا وشمالا حتى بقي أصحابه الذين جاؤوا معه من المدينة، ونفر يسير ممن انضموا إليه، وإنما فعل ذلك " عليه السلام " لأنه علم أن الاعراب الذين اتبعوه إنما اتبعوه وهم يظنون إنه يأتي بلدا قد استقامت له طاعة أهله فكره ان يسيروا معه إلا وهم يعلمون على ما يقدمون،

When the news of the death of Muslim ibn Aqil and Hani reached Al-Husayn (as), he said, "Indeed, we belong to Allah, and indeed to Him, we will return. May Allah have mercy on them," repeating this phrase several times. He was then advised, "We plead with you by Allah for your life and that of your family, turn back from this place. You have no supporters or Shia in Kufa; we fear they might turn against you." He looked at the sons of Aqil and asked, "What do you think, now that Muslim ibn Aqil has been killed?" They replied..."

"By Allah, we will not return until we avenge our cause or taste what they tasted." Al-Husayn (as) responded, saying, "There is no good in life after these (companions)." When dawn approached, he said to his young men and servants, "Collect plenty of water," so they gathered water and then set out on their journey. They traveled until they reached Zubala, where news reached him about the death of Abdullah ibn Yaqtar. He took out a letter and read it to the people:

'In the name of Allah, the Most Merciful, the Most Compassionate. As for what follows: We have received dreadful news of the killing of Muslim ibn Aqil, Hani ibn Urwah, and Abdullah ibn Yaqtar. Our Shia have abandoned us, so whoever among you wishes to leave may do so without guilt; you are under no obligation.'

Upon hearing this, people began to disperse, heading in different directions, until only those who had come with him from Medina and a few others who had joined him remained. Al-Husayn (as) did this because he knew that the Bedouins who had followed him had done so thinking that he was going to a place where the people had already pledged their allegiance to him. He did not want them to continue with him unless they fully understood what they were committing to.

Hurr intercepted Imam al-Husayn

وبعث بن زياد الحر بن يزيد في الف فارس إلى الحسين " عليه السلام " فجاء حتى وقفوا مقابل الحسين " عليه السلام " في حر الظهيرة فقال اسقوهم وأوردوهم وصلى بهم الحسين الظهر والعصر، ثم توجه إليهم فحمد الله وأثنى عليه وصلى على النبي (صلى الله عليه وآله) وأخبرهم بمقالة الكوفيين ورسالاتهم، وقال انا أولى بهذا الامر عليكم من هؤلاء المدعين ما ليس لهم، فقال الحر: لسنا من هؤلاء الذين كتبوا إليك وأمرنا إذا لقيناك أن لا نفارقك حتى نقدمك الكوفة، فقال له الحسين " عليه السلام " الموت أدنى إليك من ذلك، ثم قال لأصحابه: قوموا فاركبوا فركبوا، وانتظروا حتى ركبت نساؤهم فقال لأصحابه انصرفوا، فلما ذهبوا لينصرفوا حال القوم بينهم وبين الانصراف فقال الحسين " عليه السلام " فما تريد؟ قال: أريد انطلق بك إلى الأمير عبيد الله بن زياد قال إذا والله لا اتبعك فتراد القول ثلاث مرات فلما كثر الكلام بينهما، قال له الحر: انى لم أؤمر بقتالك إنما أمرت أن لا أفارقك حتى أقدمك الكوفة فإذا أبيت فخذ طريقا لا يدخلك الكوفة ولا يردك إلى المدينة يكون بيني وبينك نصفا حتى اكتب إلى الأمير فلعل الله ان يأتيني بأمر يرزقني فيه العافية من أن ابتلى بشئ من أمرك فخذها هنا فتياسر عن طريق العذيب والقادسية وسار الحسين " عليه السلام "، وسار الحر في أصحابه يسايره، ويقول يا حسين انى أذكرك الله في نفسك فانى أشهد لئن قاتلت لتقتلن، فقال له الحسين " عليه السلام ": أفبالموت تخوفني؟ وهل يعدوا بكم الخطب ان يقتلوني، وسأقول كما قال أخو الأوس لابن عمه وهو يريد نصرة رسول الله (صلى الله عليه وآله) فخوفه ابن عمه، وقال: أين تذهب؟ فإنك مقتول فقال: سأمضي وما بالموت عار على الفتى * إذا ما نوى حقا وجاهد مسلما وواس الرجال الصالحين بنفسه * وفارق مثبورا وودع مجرما فان مت لم أندم وان عشت لم ألم * كفى بك ذلا ان تعيش وترغما فلما سمع ذلك الحر تنحى عنه فكان يسير بأصحابه ناحية، والحسين " عليه السلام " في ناحية أخرى حتى انتهوا إلى عذيب الهجانات، ثم مضى " عليه السلام " حتى انتهى إلى قصر بنى مقاتل فنزل به

Meanwhile, Ibn Ziyad sent al-Hurr ibn Yazid with 1,000 horsemen to intercept Husayn (as). They arrived and stood opposite Husayn (as) in the intense heat of midday. Husayn (as) told his men to give them water and let them drink. Afterward, Husayn led them in

the Zuhr and Asr prayers. Then, he addressed them, praising Allah, sending blessings upon the Prophet (saw), and reminded them of the letters and messages sent by the people of Kufa. He said, "I am more deserving of this matter (leadership) over you than these claimants who are not entitled to it."

Al-Hurr replied, "We are not among those who wrote to you. We were ordered that once we meet you, we should not leave your side until we bring you to Kufa." Husayn (as) responded, "Death is closer to you than that." Then he told his companions, "Rise and mount your horses." They did so, and after ensuring that the women in his group were mounted, he told his companions to depart.

When they tried to leave, al-Hurr's forces blocked their way. Husayn (as) asked, "What do you want?" Al-Hurr replied, "I want to take you to the emir, Ubaydullah ibn Ziyad." Husayn (as) said, "By Allah, I will not follow you." The exchange continued three times. Finally, al-Hurr said, "I was not ordered to fight you. I was only ordered not to leave your side until I bring you to Kufa. But if you refuse, take a road that does not lead to Kufa or return to Medina. Let us take a path between the two so that I can write to the emir, and perhaps Allah will grant me a resolution that spares me from being tested by fighting against you."

Husayn (as) then turned toward the road leading to al-ʿAdhīb and al-Qadisiyyah. Al-Hurr and his men accompanied him, trying to stay parallel to him. Al-Hurr then said to Husayn (as), "O Husayn, I remind you of Allah regarding your life. I bear witness that if you fight, you will be killed." Husayn (as) replied, "Are you threatening me with death? Do you think I fear being killed? I will say to you what my cousin from the tribe of Aws said when he wanted to support the Messenger of Allah (saw) and was warned by his cousin, who said, 'Where are you going? You will be killed.' He replied...".

"I shall proceed, for death does not bring shame to a young man When he has righteous intentions and strives as a Muslim, And gives his life to the virtuous, leaving behind a defeated man, and bidding farewell to a criminal. If I die, I shall not regret, and if I live,

I shall not be blamed. It is enough disgrace for you to live in humiliation and be suppressed."

When al-Hurr heard this, he moved away from Husayn (as) and stayed at a distance with his men, while Husayn (as) continued his journey. They reached a place called 'Udhayb al-Hijanaat, then proceeded until they arrived at the castle of Banu Muqatil, where they stopped.

Imam Husayn saw a dream and his conversation with Ali al-Akbar

ولما كان في آخر الليل أمر بالاستقاء من الماء، ثم أمرنا بالرحيل فارتحل من قصر بنى مقاتل فقال عقبة بن سمعان: فسرنا معه ساعة فخفق " عليه السلام " وهو على ظهر فرسه خفقة ثم انتبه وهو يقول إنا لله وإنا إليه راجعون والحمد لله رب العالمين ففعل ذلك مرتين أو ثلاثا فأقبل إليه ابنه علي بن الحسين عليهما السلام، فقال: مم حمدت الله واسترجعت فقال: يا بنى انى خفقت خفقة فعن لي فارس على فرس وهو يقول: القوم يسيرون والمنايا تسير إليهم فعلمت انها أنفسنا نعيت الينا فقال له ابنه: يا أبة لا أراك الله سوءا ألسنا على الحق؟ قال: بلى والذي إليه المرجع والمعاد، قال: فإذا لا نبالي ان نموت محقين فقال له الحسين " عليه السلام " جزاك الله من ولد خير ما جزى ولدا عن والد،

Late at night, Husayn (as) ordered that they fetch water, and after they had done so, he commanded them to depart. As they traveled, 'Uqbah ibn Sim'an narrates: "We journeyed with him for a while, and Husayn (as), while riding his horse, suddenly dozed off and then awoke, saying, 'Indeed, we belong to Allah, and indeed, to Him, we shall return. Praise be to Allah, the Lord of the worlds.' He repeated this phrase two or three times. His son, Ali ibn Husayn (a), approached him and asked, 'O father, why do you praise Allah and recite the phrase of returning to Him?' Husayn (as) replied, 'O my son, I dozed off and saw a rider who said, "The people are moving forward, but death is moving towards them." I understood that it meant our souls have been foretold of death' His son said, 'O father, may Allah never show you anything unpleasant. Are we not on the side of truth?' Husayn (as) replied, 'Indeed, by the One to whom all return.' His son

then said, 'Then we do not care if we die as those on the side of truth.' Husayn (as) said, 'May Allah reward you with the best reward a son can give to his father.'"

Imam Husayn (as) cornered into Karbala

فلما أصبح نزل فصل الغداة، ثم عجل الركوب فأخذ يتياسر بأصحابه يريدان يفرقهم فيأتيهم الحر بن يزيد فيرده وأصحابه فجعل إذا ردهم نحو الكوفة ردا شديدا امتنعوا عليه فارتفعوا ولم يزالوا يتسايرون وكذلك حتى انتهوا إلى نينوى المكان الذي نزل به الحسين " عليه السلام " فإذا راكب على نجيب له عليه السلام متنكب قوسا مقبل من الكوفة فوقفوا جميعا ينتظرونه فلما انتهى إليهم سلم على الحر وأصحابه، ولم يسلم على الحسين " عليه السلام " وأصحابه ودفع إلى الحر كتابا من عبيد الله بن زياد.

أما بعد: فجعجع بالحسين حين يبلغك كتابي، ويقدم عليك رسولي، ولا تنزله إلا بالعراء في غير حصن وعلى غير ماء وقد أمرت رسولي ان يلزمك، ولا يفارقك حتى يأتيني بإنفاذك أمري والسلام، فأخذهم الحر بالنزول في ذلك المكان على غير ماء ولا في قرية فقال له الحسين " عليه السلام " دعنا ويحك ننزل في هذه القرية، أو هذه يعنى نينوى والغاضرية قال لا والله ما أستطيع ذلك: هذا رجل قد بعث إلى عينا علي، فقال له زهير ابن القين: انى والله ما أراه بعد الذي ترون إلا أشد مما ترون يا بن رسول الله ان قتال هؤلاء البغاة أهون من قتال من يأتينا من بعدهم، فلعمري ليأتينا بعدهم ما لا قبل لنا به فقال له الحسين " عليه السلام ": ما كنت لأبدأهم بالقتال، ثم نزل يوم الخميس، وهو اليوم الثاني من المحرم سنة احدى وستين،

The following morning, Husayn (as) led the dawn prayer and then hastened to mount his horse. He tried to move to the left with his companions, attempting to find a way out, but al-Hurr ibn Yazid prevented him, blocking their path. When Husayn (as) tried to move towards Kufa, al-Hurr blocked him severely, forcing them to stop.

They continued in this manner until they reached Nainawa, the place where Husayn (as) was destined to stay. A rider approached them on a camel, carrying a bow and coming from Kufa. They all stopped to wait for him. When the rider arrived, he greeted al-Hurr

and his men but did not greet Husayn (as) and his companions. He handed al-Hurr a letter from Ubaydullah ibn Ziyad, which read:

"Stop Husayn as soon as this letter reaches you. Do not allow him to settle anywhere except in an open area without fortifications or water. I have ordered my messenger to stay with you and not leave you until you carry out my instructions. Peace."

Al-Hurr forced Husayn (as) to stop in that barren, waterless place. Husayn (as) said to him, "Woe to you! Let us stop in this village or that one," referring to Nainawa and Ghadiriyyah. Al-Hurr replied, "By Allah, I cannot do that. This man has been sent as a spy upon me." Zuhayr ibn al-Qayn then said, "By Allah, I do not see any relief after what you have seen, O grandson of the Messenger of Allah. Fighting these tyrants would be easier than fighting those who will come after them, for by my life, others will come to fight us whom we cannot withstand." Husayn (as) replied, "I will not initiate the fight against them."

Then, on Thursday, the second of Muharram in the year 61 AH, Husayn (as) settled in that place.

Arrival of Yazid's (LA) army in Karbala and their conversation with Imam Husayn (as)

فلما كان من الغد قدم عليهم عمر بن سعد بن أبي وقاص من الكوفة في أربعة آلاف من الفوارس فنزل نينوى فبعث إلى الحسين " عليه السلام " عروة بن قيس الأحمسي، فقال: ائته فاسأله ما الذي جاء بك وما الذي تريد؟ وكان عروة ممن كتب إلى الحسين " عليه السلام " فاستحيى منه ان يأتيه، فعرض ذلك على الرؤسا الذين كاتبوه وكلهم أبى ذلك وكرهه، فقام إليه كثير بن عبد الله الأشعبي، وكان فارسا شجاعا لا يرد وجهه شئ فقال: انا اذهب إليه والله لئن شئت لأفتكن به فقال له عمر: ما أريد ان تفتك به ولكن ائته فاسأله ما الذي جاء بك؟ فاقبل كثير إليه، فلما رآه أبو ثمامة الصايدي قال: أصلحك الله يا أبا عبد الله قد جاءك شر خلق الله وأجرأه على دم وافتكه، وقام إليه وقال له: ضع سيفك، قال لا ولا

كرامة إنما انا رسول فان سمعتم منى أبلغتكم ما أرسلت به إليكم فان أبيتم انصرفت عنكم، قال فانى آخذ بقائم سيفك، ثم تكلم بحاجتك قال لا والله لا تمسه، فقال له أخبرني ما جئت به وانا أبلغه عنك، ولا أدعك تدنوا منه فإنك فاجر فأبى وانصرف إلى عمر بن سعد: فدعا عمر قرة بن قيس الحنظلي، فقال له ويحك يا قرة الق حسينا، فسأله ما جاء به وماذا يريد فأتاه قرة، فلما رآه الحسين " عليه السلام " مقبلا قال: أتعرفون هذا؟ فقال حبيب بن مظاهر: نعم هذا رجل من حنظلة بن تميم وهو ابن أختنا، وقد كنت اعرفه بحسن الرأي وما كنت أراه يشهد هذا المشهد فجاء حتى سلم على الحسين " عليه السلام " وأبلغه رسالة عمر بن سعد فقال له الحسين " عليه السلام ": كتب إلي أهل مصركم هذا ان اقدم، واما إذا كرهتموني فأنى انصرف عنكم، ثم قال له حبيب بن مظاهر: ويحك يا قرة أين ترجع إلى القوم الظالمين انصر هذا الرجل الذي بآبائه أيدك الله بالكرامة، فقال له قرة: ارجع إلى صاحبنا بجواب رسالته فأرى رأى قال فانصرف إلى عمر بن سعد فأخبره الخبر، فقال عمر: أرجو ان يعافيني الله من حربه وقتاله

The following day, Umar ibn Sa'd ibn Abi Waqqas arrived from Kufa with four thousand horsemen and camped at Nainawa. He sent 'Urwah ibn Qays al-Ahmasi to ask Husayn (as), "What brings you here, and what do you want?" 'Urwah was one of those who had written to Husayn (as), so he was ashamed to face him. He offered the task to the leaders who had also written to Husayn, but they all refused and disliked it.

Kuthayr ibn Abdullah al-Shabi, a brave and fearless warrior, then said, "I will go to him. By Allah, if you wish, I will kill him." Umar replied, "I do not want you to kill him. Just go and ask him what brought him here." Kuthayr approached Husayn (as), but Abu Thamamah al-Sa'idi said, "May Allah set you right, O Abu Abdullah! The most wicked and daring man is coming towards you." He confronted Kuthayr, saying, "Put down your sword." Kuthayr replied, "No, by Allah, I will not. I am merely a messenger. If you listen to me, I will convey the message; if not, I will leave." Abu Thamamah then said, "Let me hold the handle of your sword while you speak your message." Kuthayr responded, "By Allah, you will not touch it." Abu Thamamah then told him, "Tell me what you have come for, and I will convey it to him. I will not let you approach him because you are wicked." Kuthayr refused and returned to Umar ibn Sa'd.

Umar then sent Qurrah ibn Qays al-Hanzali, saying, "Woe to you, O Qurrah! Go to Husayn and ask him why he has come and what he wants." Qurrah approached Husayn (as), and when Husayn saw him coming, he asked, "Do you recognize this man?" Habib ibn Muzahir replied, "Yes, he is a man from Banu Hanzalah, related to us. I used to know him as a person of good judgment, but I did not expect to see him in this situation."

Qurrah greeted Husayn (as) and conveyed Umar ibn Sa'd's message. Husayn (as) replied, "The people of your city wrote to me, inviting me to come. But now that you no longer want me, I am prepared to leave." Habib ibn Muzahir then told Qurrah, "Woe to you, O Qurrah! Will you return to those unjust people? Support this man, through whose ancestors Allah honored you with dignity." Qurrah replied, "I will return to deliver the message and then decide what to do." He returned to Umar ibn Sa'd and reported Husayn's response. Umar said, "I hope Allah spares me from the necessity of fighting him."

Exchange of letters between Umar ibn Sa'ad and Ibn Ziyad (curse be unto them)

وكتب إلى عبيد الله بن زياد: بسم الله الرحمن الرحيم أما بعد: فانى حيث نزلت بالحسين، وبعثت إليه برسولي فسألته عما تقدم وماذا يطلب، فقال: كتب إلى أهل هذه البلاد، وأتتني رسلهم يسألوني القدوم ففعلت فأما إذا كرهتموني، وبدا لهم غير ما اتتني به رسلهم فأنا منصرف عنهم قال حسان بن قائد العبسي: وكنت عند عبيد الله حين أتاه هذا الكتاب فلما قرأه قال: الآن حين إذا علقت مخالبنا به يرجوا النجاة، ولات حين مناص وكتب إلى عمر بن سعد:

أما بعد: فقد بلغني كتابك، وفهمت ما ذكرت فأعرض على الحسين ان يبايع ليزيد هو وجميع أصحابه، فإذا هو فعل رأينا رأينا والسلام، فلما ورد الجواب قال عمر ابن سعد قد خشيت أن لا يقبل

ابن زياد العافية، ثم ورد كتاب بن زياد في الأثر إلى عمر ابن سعد: ان حل بين الحسين وأصحابه، والماء فلا يذوقوا منه قطرة كما صنع بالتقى الزكي عثمان بن عفان

Umar ibn Sa'd wrote to Ubaydullah ibn Ziyad.

In the name of Allah, the Most Gracious, the Most Merciful.
To continue: When I arrived at Husayn and sent my messenger to him, I asked him what he wanted and what he sought. He said, "The people of this land wrote to me and sent messengers asking me to come, so I did. But if they no longer want me, and it seems they have changed their minds from what their messengers initially conveyed, I will return."

Hassan ibn Qa'id al-Absi said: I was with Ubaid Allah when this letter arrived. After reading it, Ubaid Allah said, "Now that we have him in our grasp, he hopes for safety? There is no escape now." He then wrote to Omar ibn Sa'ad:

"To proceed: I have received your letter and understood what you mentioned. Offer Husayn the chance to pledge allegiance to Yazid, along with all his companions. If he agrees, we will act accordingly. If not, we will take our course."

When the response arrived, Omar ibn Sa'ad said, "I fear that Ibn Ziyad will not accept peace." Then, another letter from Ibn Ziyad arrived, instructing Omar ibn Sa'ad: "Prevent Husayn and his companions from accessing water, not allowing them to drink even a drop, just as was done to the pious and pure Uthman ibn Affan."

Water was blocked from al-Husayn 3 days before Ashura

فبعث عمر بن سعد في الوقت عمرو بن الحجاج في خمسمائة فارس فنزلوا الشريعة وحالوا بين الحسين وأصحابه وبين الماء ان يسقوا منه قطرة، وذلك قبل قتل الحسين بثلاثة أيام، ونادى عبد الرحمن بن حصين الأزدي، وكان عداده في بجيلة فقال بأعلى صوته: ألا تنظروا إلى الماء كأنه كبد السماء، والله لا تذوقون منه قطرة حتى تموتوا عطشا فقال الحسين " عليه السلام ": اللهم اقتله عطشا

ولا تغفر له أبدا. قال حميد بن مسلم: والله لعدته بعد ذلك في مرضه، فوالله الذي لا إله إلا هو لقد رأيته يشرب الماء حتى يبغره ويبغى ويصيح العطش العطش ثم يعود فيشرب الماء حتى يبغره ثم يبغيه ويتلظى عطشا فما زال ذلك دأبه حتى لفظ نفسه

Omar ibn Sa'ad immediately sent Amr ibn al-Hajjaj with five hundred horsemen to occupy the river and block Husayn and his companions from drinking water. This occurred three days before Husayn's martyrdom.

Abd al-Rahman ibn Haseen al-Azdi, who was with the tribe of Bajila, shouted loudly: "Look at the water, as clear as the heart of the sky, By Allah, you will not drink even a single drop until you die of thirst."

Husayn (as) prayed, "O Allah, make him die of thirst and never forgive him."

Hamid ibn Muslim reported: "By Allah, I visited him later during his illness, and by Allah, I saw him drinking water until it overflowed, crying out, 'Thirst! Thirst!' repeatedly, then drinking again until it overflowed, and he cried out once more. This continued until he died."

Ibn Ziyad's (la) order to Kill, Mutilate and Trample al-Husayn

ولما رأى الحسين " عليه السلام " نزول العساكر مع عمر بن سعد بنينوى ومددهم لقتاله، انفذ إلى عمر بن سعد: انى أريد ان ألقاك فاجتمعا ليلا فتناجيا طويلا ثم رجع إلى مكانه، وكتب إلى عبيد الله ابن زياد أما بعد: فقد أطفأ الله النائرة وجمع الكلمة وأصلح أمر الأمة، وهذا حسين قد أعطاني انه يرجع إلى المكان الذي منه أتى وان يسير إلى ثغر من ثغور المسلمين فيكون رجلا من المسلمين له ما لهم وعليه ما عليهم أو أن يأتي أمير المؤمنين يزيد ويضع يده في يده فيرى فيما بينه بينه رأيه، وفى هذا رضاء الله تعالى وللأمة صلاح فلما قرأ عبيد الله الكتاب قال هذا كتاب ناصح مشفق على قومه وكتب إلى عمر بن سعد كتابا مع شمر ابن ذي الجوشن فليعرض على الحسين وأصحابه النزول على حكمي فان فعلوا فليبعث بهم إلى سلما وان أبوا فليقاتلهم فان فعل عمر فاسمع له وأطع، وان أبى ان يقاتلهم فأنت

أمير الجيش فاضرب عنقه وابعث إلي برأسه وكان في الكتاب، انى لم أبعثك إلى الحسين لتكف عنه ولا لتطاوله، ولا لتمنيه السلامة والبقاء ولا لتعذر له عندي ولا لتكون له شافعا انظر فان نزل الحسين وأصحابه على حكمي واستسلموا فأبعث بهم إلى سلما وان أبوا فأرجف عليهم حتى تقتلهم وتمثل بهم فأنهم لذلك مستحقون فان قتل الحسين فاوطئ الخيل صدره وظهره فإنه عاق ظلوم فان أنت مضيت لأمرنا فيه جزيناك جزاء السامع المطيع وان أبيت فاعتزل عملنا وجندنا وخل بين شمر بن ذي الجوشن وبين العسكر فانا قد أمرناه بأمرنا والسلام

When Husayn (as) saw the arrival of the armies led by Omar ibn Sa'ad at Nainawa and their preparations to fight, he sent a message to Omar ibn Sa'ad requesting a meeting. They met at night and conversed for a long time. Afterward, Umar ibn Sa'd returned to his place and wrote to Ubayd Allah ibn Ziyad:

'As for what follows: Allah has extinguished the flame of discord, united the word (of the people), and mended the affairs of the Ummah. Al-Husayn has agreed to return to the place from where he came, or to move to one of the frontiers of the Muslim lands where he will be just like any other Muslim, having the same rights and duties as them. Or he could go to the Commander of the Faithful, Yazid, and place his hand in his hand, so that Yazid may decide between them. In this, there is the pleasure of Allah Almighty and the rectification of the Ummah's affairs.'

When Ubayd Allah read the letter, he said, 'This is a letter from a sincere advisor who cares for his people.' He then wrote a letter to Umar ibn Sa'd and sent it with Shimr ibn Dhi al-Jawshan. The letter instructed him to offer Al-Husayn and his companions the option to surrender to his (Ubayd Allah's) judgment. If they did so, they were to be sent to him peacefully. But if they refused, they were to be fought. He also instructed that if Umar carried out the order, he was to be obeyed, but if he refused to fight, then Shimr was to take over the army and kill him and send his head to Ubayd Allah. The letter also stated, 'I did not send you to Al-Husayn to hold back from him, nor to prolong negotiations, nor to offer him safety and preservation, nor to excuse him before me, nor to be an intercessor for him. If Al-Husayn and his companions surrender to my

judgment, then send them to me peacefully. If they refuse, attack them until you kill them and mutilate their bodies, for they deserve that. If Al-Husayn is killed, trample his chest and back with horses, for he is a disobedient oppressor. If you carry out our orders concerning him, we will reward you as an obedient listener, but if you refuse, then leave our work and our army and let Shimr ibn Dhi al-Jawshan take charge, for we have ordered him with our commands. Peace.'

Zaynab (sa) cried and slapped her face due to sorrow for her brother

فأقبل شمر بكتاب عبيد الله إلى عمر بن سعد، فلما قدم عليه وقرأه فنادى عمر بن سعد: يا خيل الله اركبي وابشري فركب الناس ثم زحف نحوهم بعد العصر والحسين عليه السلام جالس أمام بيته محتب بسيفه إذ خفق برأسه على ركبتيه وسمعت أخته الضجة فدنت من أخيها فقالت: يا أخي أما تسمع الأصوات قد اقتربت؟ فرفع الحسين " عليه السلام " رأسه فقال إني رأيت رسول الله (صلى الله عليه وآله) في المنام فقال لي انك تروح الينا فلطمت وجهها ونادت بالويل، فقال الحسين " عليه السلام " ليس لك الويل يا أختاه اسكتي رحمك الله وجاءه رسول عمر بن سعد انا قد أجلناك إلى غد فان استسلمتم سرحناكم إلى عبيد الله بن زياد أميرنا، وان أبيتم فلسنا تاركيكم

Shimr arrived with Ubayd Allah's letter and handed it to Umar ibn Sa'd. When Umar read it, he called out, 'O horsemen of Allah, mount up and bring glad tidings!' The people mounted their horses and advanced towards them (Al-Husayn and his companions) after the afternoon (Asr) prayer. Al-Husayn (as) was sitting in front of his tent, holding his sword, when he dozed off and rested his head on his knees. His sister heard the commotion and approached him, saying, 'Brother, do you not hear the sounds drawing near?' Al-Husayn (as) raised his head and said, 'I saw the Messenger of Allah (saw) in my dream, and he told me that you will be coming to us soon.' She slapped her face and cried out in lamentation. Al-Husayn (as) said to her, 'Sister, you have no reason to lament. Be quiet, may Allah have mercy on you.' Then a messenger from Umar ibn Sa'd came and said, 'We have given you until tomorrow. If you surrender, we will send

you to Ubayd Allah ibn Ziyad, our leader. If you refuse, we will not leave you.' The messenger left.

Imam Husayn gave permission to his companions to leave but all refused

وانصرف فجمع الحسين " عليه السلام " أصحابه عند قرب المساء. قال علي بن الحسين زين العابدين " عليه السلام " فدنوت منهم لأسمع ما يقول لهم وانا إذ ذاك مريض فسمعت أبي " عليه السلام " يقول لأصحابه: اثنى على الله أحسن الثناء واحمده على السراء والضراء اللهم إني أحمدك على أن أكرمتنا بالنبوة وعلمتنا القرآن وفقهتنا في الدين وجعلت لنا أسماعا وأبصارا وأفئدة فاجعلنا من الشاكرين أما بعد: فانى لا أعلم أصحابا ولا أهل بيت أبر ولا أوصل من أصحابي وأهل بيتي فجزاكم الله عنى خير الجزاء ألا وانى لأظن يوما لنا من هؤلاء إلا وقد أذنت فانطلقوا جميعا من حل ليس عليكم منى ذمام هذا الليل قد غشيكم فاتخذوه جملا فقال اخوته وأبناؤهم وبنو أخيه وأبناء عبد الله بن جعفر لم نفعل لنبقى بعدك لا أرانا الله ذلك اليوم أبدا بدأهم بهذا القول العباس بن علي (رض) واتبعته الجماعة عليه فتكلموا بمثله ونحوه، فقال الحسين " عليه السلام ": يا بنى عقيل حسبكم من القتل بمسلم فاذهبوا أنتم فقد أذنت لكم قالوا: سبحان الله ما نقول للناس؟ نقول انا تركنا شيخنا وسيدنا وبنى عمومتنا خير الأعمام ولم نرم معهم بسهم ولم نطعن معهم برمح ولم نضرب معهم بسيف ولا ندري ما صنعوا بهم لا والله لا نفعل ولكن نفديك أنفسنا وأموالنا وأهلنا أو نقاتل معك حتى نرد موردك فقبح الله العيش بعدك.

وقال مسلم بن عوسجة وقال والله لو علمت انى اقتل ثم أحيى ثم احرق ثم أحيى ثم احرق ثم أذرى يفعل بي ذلك سبعين مرة ما فارقتك حتى ألقى حمامي من دونك وكيف لا افعل ذلك وإنما هي قتلة واحدة ثم هي الكرامة التي لا انقضاء لها أبدا.

وقام زهير بن القين رحمه الله فقال والله لوددت انى قتلت ثم نشرت ثم قتلت حتى اقتل هكذا الف مرة وان الله يدفع بذلك القتل عن نفسك وعن أنفس هؤلاء الفتيان من أهل بيتك لفعلت وتكلم بعض

أصحابه بكلام يشبه بعضه بعضا في وجه واحد فجزاهم الحسين " عليه السلام " خيرا وانصرف إلى مضربه،

Al-Husayn (as) gathered his companions as evening approached." Ali ibn al-Husayn Zain al-Abidin (as) said: "I approached them to listen to what they were saying while I was sick at the time. I heard my father (as) saying to his companions: 'I praise Allah with the best of praise and thank Him in times of ease and difficulty. O Allah, I praise You for honoring us with prophethood, teaching us the Qur'an, giving us understanding in religion, and granting us ears, eyes, and hearts. Make us among the grateful. As for what follows, I do not know of any companions or family members more loyal or better than mine. May Allah reward you all on my behalf. Be aware that I do not see a day ahead of us with these people except that I have given you permission to leave. Go, all of you, without any blame from me. This night has covered you, so take it as a ride (an opportunity to leave).' His brothers, sons, nephews, and the sons of Abdullah bin Ja'far replied, 'We will not do that to remain after you. May Allah never show us that day.' Abbas bin Ali (may Allah be pleased with him) began with this speech, and the group followed him, saying similar words. Husayn (as) then said: 'O sons of Aqil, it is enough for you to have lost Muslim (ibn Aqil). Go, for I have given you permission.' They replied: 'Glory be to Allah! What would we say to the people? That we left our elder, our master, and the best of our uncles, without shooting an arrow, thrusting a spear, or striking a sword with him? We do not know what happened to them? No, by Allah, we will not do that. But we will sacrifice ourselves, our wealth, and our families for you, or we will fight with you until we reach the same fate as you. May Allah curse life after you.'

Muslim ibn Awsaja said: 'By Allah, even if I knew that I would be killed, then resurrected, then burned, then resurrected, and burned again, and this would be done to me seventy times, I would not leave you until I meet my death before yours. And why wouldn't I do that when it is only one death, followed by everlasting honor?' Zuhayr ibn al-Qayn, may Allah have mercy on him, stood up and said: 'By Allah, I wish I could be

killed, then brought back to life, then killed again a thousand times if it would save you and these young men from your family from being killed. I would do it.' Some of his companions spoke similarly, each expressing the same sentiment. Husayn (as) praised them and returned to his tent.

Imam al-Sajjad's narration about the night of Ashura

قال علي بن الحسين عليهما السلام: بينا انى جالس في تلك العشية التي قتل في صبيحتها أبى وعندي عمتي زينب تمرضني إذا اعتزل أبى في خباء له وعنده فلان مولى أبي ذر الغفاري رضي الله عنه وهو يعالج سيفه ويصلحه وأبى يقول:

يا دهر أف لك من خليل * كم لك في الاشراق والأصيل من صاحب وطالب قتيل * والدهر لا يقنع بالبديل وإنما الامر إلى الجليل * وكل حي سالك سبيل فأعادها مرتين أو ثلاثا حتى فهمتها وعملت ما أراد فخنقتني العبرة فرددتها ولزمت السكوت وعلمت ان البلاء قد نزل.

قال الضحاك بن عبد الله: ومر بنا خيل لابن سعد يحرسنا وان حسينا " عليه السلام " ليقرأ (ولا تحسبن الذين كفروا إنما نملي لهم خيرا لأنفسهم إنما نملي لهم خيرا ليزدادوا اثما ولهم عذاب مهين ما كان الله ليذر المؤمنين على ما أنتم عليه حتى يميز الخبيث من الطيب)

Ali ibn al-Husayn (asws) said: 'As I sat that evening, which was the night before the morning my father would be killed, my aunt Zainab was tending to me as I was ill. My father had secluded himself in a tent, with a servant of Abu Dharr al-Ghifari, may Allah be pleased with him, who was sharpening and preparing his sword. My father was reciting: "O Time, shame on you as a friend, How many companions and seekers you kill at dawn and sunset? Time will never be satisfied with replacements, The matter belongs only to the Almighty, And every living being follows the same path."

He repeated it two or three times until I understood what he meant and I knew that the calamity had descended. My tears choked me, but I held them back and remained silent, knowing that the trial had begun.'

Dahhak ibn Abdullah said: 'A group of horsemen from Ibn Sa'd's army passed by, guarding us. Husayn (as) was reciting: "And do not think that those who disbelieve are better for themselves because We give them respite. We only give them respite so that they may increase in sin, and they will have a humiliating punishment. Allah would not leave the believers in the state they are in until He separates the evil from the good."

Morning of Ashura and the Repentance of Hurr ibn Yazid al Riyahi

فلما أصبح الحسين " عليه السلام " فعبأ أصحابه بعد صلاة الغداة وكان معه اثنان وثلاثون فارسا وأربعون راجلا فجعل زهير بن القين في ميمنة أصحابه وحبيب بن مظاهر في مسيرة أصحابه وأعطى رأيته للعباس أخاه وجعلوا البيوت في ظهورهم وأمر بحطب وقصب كان من وراء البيوت ان تنزل في خندق كان وان يحرق بالنار مخافة ان يأتوهم من ورائهم وأصبح عمر ابن سعد لعنه الله في ذلك اليوم وهو يوم الجمعة وقيل يوم السبت فعبأ أصحابه وخرج فيمن معه من أصحابه نحو الحسين " عليه السلام " فضرب الحر فرسه فلحق بالحسين " عليه السلام " فقال له جعلت فداك يا بن رسول الله انا صاحبك الذي حبستك عن الرجوع، وجعجعت بك في هذا المكان، والله لو علمت أنهم ينتهون بك إلى ما أرى ما ركبت منك الذي ركبت وانى تائب إلى الله عز وجل مما صنعت فترى من توبة؟ فقال له الحسين: يتوب الله عليك.

When the morning came, Husayn (as) arranged his companions after the dawn prayer. With him were thirty-two horsemen and forty foot soldiers. He placed Zuhayr ibn al-Qayn on the right wing of his army and Habib ibn Muzahir on the left. He gave his banner to his brother Abbas and positioned the tents behind them. He ordered that firewood and reeds behind the tents be thrown into a trench and set on fire to prevent the enemy from attacking from behind.

On that day, which was Friday, or according to some reports, Saturday, Umar ibn Sa'd, may Allah curse him, prepared his army and marched with his companions towards Husayn (as). Hur, who had initially blocked Husayn's return, spurred his horse towards Husayn and said: "May I be your sacrifice, O son of the Messenger of Allah! I am your

companion who prevented your return and drove you to this place. By Allah, if I had known they would do what they are doing now, I would not have acted as I did. I repent to Allah Almighty for what I have done. Do you see any chance of forgiveness?" Imam Husayn (as) replied, "May Allah accept your repentance."

Army of Yazid mocking al-Husayn & his Duaa against them & their immediate demise

واقبل رجل من عسكر بن عمر بن سعد على فرس يقال له: ابن أبي جويرة المزني فلما نظر إلى النار تتقد، صفق بيده، ونادى يا حسين وأصحاب الحسين أبشروا بالنار، فقد تعجلتموها في الدنيا، فقال الحسين " عليه السلام ": من الرجل؟ فقيل: ابن أبي جويرة المزني، فقال الحسين " عليه السلام ": اللهم أذقه عذاب النار في الدنيا، فنفر به فرسه وألقاه في تلك النار، فاحترق ثم برز من عسكر عمر بن سعد رجل آخر يقال له تميم بن حصين الفزاري، فنادى يا حسين ويا أصحاب الحسين أما ترون الفرات يلوح كأنه بطون الحيات؟ والله لا أذقتم منه قطرة حتى تذوقوا الموت جرعا، فقال الحسين " عليه السلام ": من الرجل؟ فقيل: تميم بن حصين فقال الحسين " عليه السلام ": هذا وأبوه من أهل النار، اللهم اقتل هذا عطشا في هذا اليوم قال: فخنقته العطش حتى سقط من فرسه فوطئته الخيل بسنابكها فمات، ثم اقبل رجل آخر من عسكر عمر بن سعد يقال له: محمد ابن الأشعث بن قيس الكندي، فقال: يا حسين بن فاطمة أي حرمة لك من رسول الله (صلى الله عليه وآله) ليست لغيرك، فتلا الحسين " عليه السلام " هذه الآية: (ان الله اصطفى آدم ونوحا وآل عمران على العالمين، ذرية بعضها من بعض) ثم قال: والله ان محمدا لمن آل إبراهيم، وان العترة الهادية لمن آل محمد، من الرجل؟ فقيل: محمد بن الأشعث ابن قيس الكندي، فرفع الحسين " عليه السلام " رأسه إلى السماء فقال: اللهم أذل محمد بن الأشعث ذلا في هذا اليوم لا تعزه بعد هذا اليوم أبدا، فعرض له عارض فخرج من العسكر يتبرز فسلط الله عليه عقربا فلدغته فمات بادي العورة،

Then a man from the army of Umar ibn Sa’d, known as Ibn Abi Juwairah al-Muzani, approached on horseback. When he saw the fire burning, he clapped his hands and shouted, "O Husayn, and O companions of Husayn, rejoice in the fire, for you have

hastened it in this world!" Imam Husayn (as) asked, "Who is this man?" It was said, "He is Ibn Abi Juwairah al-Muzani." Imam Husayn (as) then said, "O Allah, let him taste the torment of fire in this world." His horse suddenly panicked, throwing him into that fire, where he was burned.

Then another man from Umar ibn Sa'd's army, named Tamim ibn Hushayn al-Fazari, advanced and called out, "O Husayn, and O companions of Husayn, don't you see how the Euphrates shines as if its surface is the bellies of serpents? By Allah, you will not drink a drop from it until you taste death in sips!" Imam Husayn (as) asked, "Who is this man?" It was said, "He is Tamim ibn Hushayn." Imam Husayn (as) then said, "This man and his father are from the people of Hell. O Allah, kill him by thirst today." Thirst overtook him so severely that he fell from his horse, and the horses of his own army trampled him under their hooves, killing him.

Then another man from Umar ibn Sa'd's army, named Muhammad ibn al-Ash'ath ibn Qays al-Kindi, approached and said, "O Husayn, son of Fatimah, what privilege do you have from the Messenger of Allah (saw) that others do not?" Imam Husayn (as) recited this verse: "Indeed, Allah chose Adam, Noah, the family of Abraham, and the family of 'Imran over all people, descendants, some of whom are from others." Then Imam Husayn (as) said, "By Allah, Muhammad is among the descendants of Abraham, and the guiding lineage is from the family of Muhammad. Who is this man?" It was said, "He is Muhammad ibn al-Ash'ath ibn Qays al-Kindi." Imam Husayn (as) then raised his head to the sky and said, "O Allah, humiliate Muhammad ibn al-Ash'ath with humiliation today, from which he will never recover." While he was leaving the camp to relieve himself, Allah sent a scorpion that stung him, causing his death with his private parts exposed.

Imam al-Husayn's Last Sermon to the army of Yazid (la)

فبلغ العطش من الحسين " عليه السلام " وأصحابه فدخل عليه رجل من شيعته يقال له يزيد بن الحصين الهمداني، فقال: يا بن رسول الله أتأذن لي ان اخرج إليهم فأكلمهم؟ فأذن له فخرج إليهم

فقال: يا معشر الناس ان الله عز وجل بعث محمدا (صلى الله عليه وآله) بالحق بشيرا ونذيرا، وداعيا إلى الله بإذنه وسراجا منيرا وهذا ماء الفرات تقع فيه خنازير السواد، وكلابها وقد حيل بينه وبين ابنه فقالوا يا يزيد فقد أكثرت الكلام فاكفف عنا، فوالله ليعطش الحسين كما عطش من كان قبله فقال الحسين عليه السلام: اقعد يا يزيد، ثم وثب الحسين عليه السلام متكيا على سيفه، فنادى بأعلى صوته، فقال: أنشدكم الله أتعلمون ان جدي رسول الله (صلى الله عليه وآله)؟ قالوا: نعم قال أنشدكم الله هل تعلمون أن أبى علي بن أبي طالب قالوا اللهم نعم، قال: أنشدكم الله هل تعلمون ان أمي فاطمة بنت رسول الله عليها السلام قالوا: نعم، قال: أنشدكم الله هل تعلمون ان جدتي خديجة بنت خويلد وأول نساء هذه الأمة اسلاما؟ قالوا: نعم قال: أنشدكم الله هل تعلمون ان سيد الشهداء حمزة عم أبى؟ قالوا: اللهم نعم، قال: فأنشدكم الله هل تعلمون ان الطيار في الجنة عمى؟

قالوا: اللهم نعم، قال: فأنشدكم الله هل تعملون ان هذا سيف رسول الله (صلى الله عليه وآله)؟ وانا متقلده، قالوا: نعم، قال: فأنشدكم الله هل تدرون ان هذه عمامة رسول الله (صلى الله عليه وآله) انا لابسها؟ قالوا: اللهم نعم، قال: فأنشدكم الله هل تعلمون ان عليا كان أولهم اسلاما وأعلمهم علما وأعظمهم حلما وانه ولى كل مؤمن ومؤمنة؟ قالوا اللهم نعم، قال: فبم تستحلون دمى؟ وأبى الذايد عن الحوض غدا، يذود عنه رجالا كما يذاد البعير الصادر عن الماء ولواء الحمد في يد جدي يوم القيامة قالوا: قد علمنا ذلك كله ونحن غير تاركيك حتى تذوق الموت عطشا، فأخذ الحسين بطرف لحيته وهو يومئذ ابن سبع وخمسين سنة، ثم قال: اشتد على اليهود غضب الله حيث قالوا، عزيز ابن الله واشتد غضب الله على النصارى حين قالوا المسيح ابن الله واشتد غضب الله على المجوس حين عبدوا النار من دون الله واشتد غضب الله على قوم قتلوا نبيهم واشتد غضب الله على هذه العصابة الذين يريدون قتل ابن نبيهم

The thirst among Husayn (as) and his companions became unbearable. A man from his followers, named Yazid ibn al-Husayn al-Hamdani, came to him and said, "O son of the Messenger of Allah, will you allow me to go out and speak to them?" Imam Husayn (as) permitted him, so he went out and addressed them, saying, "O people, Allah Almighty sent Muhammad (saw) with the truth as a bearer of glad tidings, a warner, a caller to Allah by His permission, and a shining lamp. This is the water of the Euphrates, into

which the swine and dogs of this region can drink, yet it is withheld from the son of your Prophet!" They replied, "O Yazid, you have spoken too much. Stop speaking, for by Allah, Husayn will suffer thirst as those before him did."

Imam Husayn (as) then said to Yazid, "Sit down, Yazid." Imam Husayn (as) then stood up, leaning on his sword, and called out in a loud voice, "I ask you by Allah, do you know that my grandfather is the Messenger of Allah (saw)?" They said, "Yes." He then said, "I ask you by Allah, do you know that my father is Ali ibn Abi Talib?" They said, "Yes, by Allah." He continued, "I ask you by Allah, do you know that my mother is Fatimah, the daughter of the Messenger of Allah (sa)?" They said, "Yes." He then asked, "I ask you by Allah, do you know that my grandmother is Khadijah bint Khuwaylid, the first woman to accept Islam?" They said, "Yes." He then asked, "I ask you by Allah, do you know that the leader of martyrs, Hamzah, is my father's uncle?" They said, "Yes, by Allah." He continued, "I ask you by Allah, do you know that my uncle Ja'far is the one who flies in Paradise?" They said, "Yes, by Allah." He then said, "I ask you by Allah, do you know that this is the sword of the Messenger of Allah (saw) which I am wearing?" They said, "Yes, by Allah." He asked again, "I ask you by Allah, do you know that this is the turban of the Messenger of Allah (saw) which I am wearing?" They said, "Yes, by Allah." He then asked, "I ask you by Allah, do you know that Ali was the first to embrace Islam, the most knowledgeable, the most patient, and the guardian of every believer and believer?" They said, "Yes, by Allah." He then asked, "Then why do you permit my blood to be shed? And why do you not consider that tomorrow my father will be at the pool, driving away people just as thirsty camels are driven from water? The banner of praise will be in the hand of my grandfather on the Day of Judgment." They said, "We know all of this, but we will not leave you until you taste death by thirst."

Imam Husayn (as) then grabbed his beard—he was fifty-seven years old at the time—and said, "The wrath of Allah was severe on the Jews because they said, 'Uzayr is the son of Allah.' The wrath of Allah was severe on the Christians because they said, 'The Messiah is the son of Allah.' The wrath of Allah was severe on the Magians because they

worshipped fire instead of Allah. And the wrath of Allah is severe on those who wish to kill the son of their Prophet."

Maqtal of al-Hurr ibn Yazid

فقال الحر بن يزيد: يا بن رسول الله أتأذن لي ان أقاتل عنك؟ فأذن له فبرز وهو يقول: اضرب في أعناقكم بالسيف * عن خير من حل بلاد الخيف فقتل منهم ثمانية عشر رجلا ثم قتل فأتاه الحسين " عليه السلام "، ودمه يشخب فقال بخ بخ يا حر أنت حر كما سميت في الدنيا والآخرة ثم أنشأ الحسين " عليه السلام ": لنعم الحر حر بنى رياح * وحر عند مختلف الرماح ونعم الحر إذ نادى حسينا * فجاد بنفسه عند الصباح

Then Hur ibn Yazid said, "O son of the Messenger of Allah, will you allow me to fight on your behalf?" Imam Husayn (as) granted him permission, and Hur advanced while saying:

"I will strike at your necks with the sword,

For the best of men who reside in the land of Khayf."

He killed eighteen men from them and was then martyred. Imam Husayn (as) came to him as his blood gushed forth and said, "Well done, well done, O Hur! You are truly free, as your name suggests, in this world and the Hereafter." Then Imam Husayn (as) recited:

"Indeed, Hur is a noble man of Banu Riah,

A free man at the clash of spears,

He is noble as he calls out to Husayn,

Sacrificing himself at dawn."

Maqtal of Zuhayr, Habib and other companions of Imam al-Husayn (as)

ثم برز من بعده زهير بن القين البجلي، وهو يقول مخاطبا للحسين " عليه السلام ": اليوم نلقى جدك النبيا * وحسنا والمرتضى عليا فقتل منهم تسعة عشر رجلا، ثم صرع وهو يقول: انا زهير وانا ابن القين * أذبكم بالسيف عن حسين ثم برز من بعده حبيب بن مظاهر الأسدي وهو يقول: انا حبيب وأبى مظاهر * لنحن أزكى منكم وأطهر ننصر خير الناس حين يذكر فقتل منهم أحدا وثلاثين رجلا، ثم قتل رضي الله عنه، ثم برز من بعده عبد الله بن أبي عروة الغفاري وهو يقول: قد علمت حقا بنو غفار * انى أذب في طلاب الثار بالمشرفي والقنا الخطار وقتل منهم عشرين رجلا، ثم قتل رحمه الله. ثم برز من بعده برير بن خضير الهمداني وكان اقرأ أهل زمانه وهو يقول: انا برير وأبى خضير * لا خير فيمن ليس فيه خير فقتل منهم ثلاثين رجلا، ثم قتل رضوان الله عليه، وبرز من بعده مالك بن انس الكاهلي، وهو يقول: قد علمت كاهلها ودودان * والخندقيون وقيس عيلان بان قومي قصم الاقران * يا قوم كونوا كأسود الجان آل علي شيعة الرحمن * وآل حرب شيعة الشيطان فقتل منهم ثمانية عشر رجلا، ثم قتل رحمة الله عليه. وبرز من بعده زياد بن مهاصر، أو مصاهر الكندي، فحمل عليهم وأنشأ يقول: انا زياد وأبى مصاهر * أشجع من ليث القرين الخادر يا رب انى للحسين ناصر * ولابن سعد تارك مهاجر فقتل منهم تسعة ثم قتل رضوان الله عليه.

Then Zuhayr ibn al-Qayn al-Bajali stepped forward and, addressing Imam Husayn (as), said:

"Today we shall meet your grandfather the Prophet,

And Hasan, and the chosen Ali."

He killed nineteen men before being martyred, saying:

"I am Zuhayr, the son of al-Qayn,

I defend you with the sword, O Husayn."

After him, Habib ibn Muzahir al-Asadi advanced, saying:

"I am Habib, and my father is Muzahir,

We are more virtuous and purer than you,

We support the best of people when mentioned."

He killed thirty-one men before being martyred.

After him, Abdullah ibn Abi Arwa al-Ghifari advanced, saying:

"Banu Ghifar knows for sure,

That I defend in the pursuit of revenge,

With a sharp sword and a penetrating spear."

He killed twenty men before being martyred.

Then Burayr ibn Khudayr al-Hamdani advanced. He was the most learned man of his time and said:

"I am Burayr, and my father is Khudayr,

There is no good in one who has no goodness in him."

He killed thirty men before being martyred. Then Malik ibn Anas al-Kahili advanced, saying:

"Kahil, Dudan, the Khandaqiyyun, and Qays Aylan,

Know that my people break the ranks,

O people, be like the fierce lions,

The followers of Ali are the party of the Most Merciful,

While the followers of Harb are the party of Satan."

He killed eighteen men before being martyred. Then Ziyad ibn Muhasir or Musahir al-Kindi advanced, charging at them and saying:

"I am Ziyad, and my father is Musahir,

Braver than a fierce lion,

O Lord, I am a supporter of Husayn,

And I have abandoned Ibn Sa’d."

He killed nine men before being martyred.

Maqtal of Wahb the ex-Christian

وبرز من بعده وهب، وكان نصرانيا أسلم على يد الحسين " عليه السلام " هو وأمه فاتبعوه إلى كربلا، فركب فرسا، وتناول بيده عمود الفسطاط، فقاتل وقتل من القوم سبعة أو ثمانية، ثم استوسر فأتى عمر بن سعد لعنه الله فأمر بضرب عنقه، ورمى به إلى عسكر الحسين " عليه السلام "، فأخذت أمه سيفه وبرزت فقال لها الحسين " عليه السلام " يا أم وهب اجلسي فقد وضع الله الجهاد عن النساء، انك وابنك مع جدي محمد (صلى الله عليه وآله) في الجنة.

Then Wahb, who was a Christian and had converted to Islam at the hands of Imam Husayn (as), along with his mother, followed him to Karbala. He mounted a horse and grabbed a tent pole, fighting and killing seven or eight men before being captured. He was brought to Umar ibn Sa’d, who, may Allah curse him, ordered his beheading and had his body thrown into Imam Husayn's (as) camp. His mother took up his sword and advanced, but Imam Husayn (as) said to her, "O mother of Wahb, sit down, for Allah has relieved women from jihad. You and your son will be with my grandfather Muhammad (saw) in Paradise."

Maqtal of Hujr and Abdulla ibn Muslim

ثم برز من بعده هلال بن حجاج وهو يقول:

أرمي بها معلمة أفواقها * والنفس لا ينفعها اشفاقها فقتل منهم ثلاثة عشر، ثم قتل رحمة الله عليه. وقد برز من بعده عبد الله بن مسلم بن عقيل، وأنشأ يقول:

أقسمت لا اقتل الا حرا * وقد وجدت الموت شيئا نكرا اكره ان ادعا جبانا فرا * ان الجبان من عصى وفرا فقتل منهم ثلاثة، ثم قتل رحمة الله عليه.

After him, Hujr ibn Hujr al-Mahzumi advanced, saying:

"I shoot with arrows whose shafts are marked,

The soul gains no benefit from fear."

He killed thirteen men before being martyred.

After him, Abdullah ibn Muslim ibn Aqil advanced, reciting:

"I swear, I will not be killed except as a free man,

I find death something abhorrent,

I hate to be called a coward or to flee,

For a coward is one who disobeys and flees."

He killed three men before being martyred.

Maqtal of Ali ibn Husayn (al-Akbar)

وبرز من بعده علي بن الحسين " عليه السلام "، فلما برز عليهم دمعت عين الحسين " عليه السلام " فقال اللهم كنت أنت الشهيد عليهم فقد برز ابن رسولك، وأشبه الناس وجها وسمتا به فجعل يرتجز وهو يقول:

انا علي بن الحسين بن علي * نحن وبيت الله أولى بالنبي اما ترون كيف أحمي عن أبي فقتل منهم عشرة ثم رجع إلى أبيه، فقال: يا أبة العطش، فقال له الحسين " عليه السلام " صبرا يا بنى يسقيك

جدك بالكأس الأوفى، فرجع فقاتل حتى قتل منهم أربعة وأربعين رجلا ثم قتل صلوات الله عليه وعلى أبيه.

Then Ali ibn Husayn (as) advanced, and when he did, tears welled up in the eyes of Imam Husayn (as). Imam Husayn (as) said, "O Allah, You are the witness against them. He is the son of Your Messenger, the one who most resembles him in face and manner." Ali began to recite:

"I am Ali, the son of Husayn, the son of Ali,

By the Lord of the Kaaba, we are the most worthy of the Prophet,

Don't you see how I defend my father?"

He killed ten men before returning to his father, saying, "Father, I am thirsty." Imam Husayn (as) replied, "Be patient, my son, your grandfather will quench your thirst with a full cup." He returned to fight and killed forty-four men before being martyred. May Allah's blessings be upon him and his father.

Maqtal of al-Qasim ibn Hassan

وبرز من بعده القاسم بن الحسن بن علي عليهم السلام وهو يقول: لا تجزعي نفسي وكل فان * اليوم تلقين ذوي الجنان فقتل منهم ثلاثة، ثم رمى عن فرسه " عليه السلام "

After him, Qasim ibn Hasan ibn Ali (a) advanced, reciting:

"Do not be distressed, my soul, for all that is ephemeral,
Today you will meet the people of Paradise."

He killed three men before being thrown from his horse and then martyred.

Maqtal of Abdullah ibn Husayn (Ali al-Asghar)

ثم جلس الحسين " عليه السلام " امام الفسطاط فأتى بابنه عبد الله بن الحسن " عليه السلام " وهو طفل فأجلسه في حجره، فرماه رجل من بنى أسد فذبحه، فتلقى الحسين صلوات الله عليه دمه، فلما ملا كفه، صبه في الأرض

Then Al-Husayn, peace be upon him, sat in front of the tent, and his son Abdullah ibn Al-Hassan, peace be upon him, who was a child, was brought to him. He placed him on his lap. A man from Banu Asad shot an arrow at him, slaughtering him. Imam Husayn (as) caught his blood, and when his hands were full, he poured it onto the ground.

Thirst of Imam Husayn

وحملت الجماعة على الحسين، فغلبوه على عسكره واشتد به العطش فركب المسناة يريد الفرات فاعترضه خيل بن سعد لعنهم الله، وفيهم رجل من بنى دارم، فقال لهم ويلكم حولوا بينه وبين الماء ولا تمكنوه من الفرات، فقال الحسين " عليه السلام ": اللهم أظمئه فغضب الدارمي ورماه بسهم فأثبته في حنكه، فانتزع الحسين " عليه السلام " السهم وبسط يده تحت حنكه فامتلأت راحتاه بالدم فرماه إلى الأرض، ولما رجع الحسين " عليه السلام " من المسناة إلى فسطاطه تقدم إليه شمر بن ذي الجوشن في جماعة من أصحابه، وأحاطوا به فأسرع منهم رجل يقال له مالك بن انس فشتم الحسين " عليه السلام " فضربه على رأسه بالسيف وكان على رأسه قلنسوة فقطعها حتى وصل إلى رأسه فأدماه فامتلأت القلنسوة دما، فقال له الحسين " عليه السلام ": لا أكلت بيمينك ولا شربت بها، وحشرك الله مع الظالمين.

The enemy forces overwhelmed Imam Husayn (as), and he became severely thirsty. He mounted his horse and headed towards the Euphrates, but the cavalry of Ibn Sa’d (may Allah curse them) blocked his way. Among them was a man from Banu Darim who said, "Woe to you! Prevent him from reaching the water and do not let him access the Euphrates!" Imam Husayn (as) prayed, "O Allah, make him thirst!" The Darimi man became angry and shot an arrow at Imam Husayn (as), which lodged in his throat. Imam

Husayn (as) pulled out the arrow, and blood filled his palms, which he then threw to the ground. When al-Husayn, peace be upon him, returned from the Euphrates to his tent, Shimr ibn Dhi al-Jawshan (LA) advanced toward him with a group of his followers. They surrounded him, and a man named Malik ibn Anas (LA) hastened toward him, insulting al-Husayn, peace be upon him. Malik struck him on the head with a sword, and since al-Husayn was wearing only a cap on his head, the blow cut through to his scalp, causing it to bleed, and the cap filled with blood. Al-Husayn, peace be upon him, then said to him, 'May you never eat or drink with your right hand again, and may God resurrect you with the wrongdoers.'"

Maqtal of Imam al-Husayn

ثم القى القلنسوة ودعا بخرقة فشد بها رأسه، واستدعى قلنسوة أخرى فلبسها واعتم عليها، ونظر يمينا وشمالا لا يرى أحدا فرفع رأسه إلى السماء فقال: اللهم انك ترى ما يصنع بولد نبيك وحال بنو كلاب بينه وبين الماء.

قال حميد بن مسلم: فوالله ما رأيت مكثور قط قد قتل ولده وأهل بيته وأصحابه اربط جأشا، ولا أمضى جنانا منه ان كانت الرجال لتشد عليه، فيشد عليها بسيفه فيكشف عن يمينه، وشماله انكشاف المعزى إذا شد فيها الذئب فلما رأى ذلك شمر بن ذي الجوشن استدعا الفرسان، فصاروا في ظهور الرجالة، وأمر الرماة ان يرموه فرشقوه بالسهام، حتى صار كالقنفذ، ونادى شمر الفرسان والرجالة، فقال: ويلكم ما تنتظرون بالرجل، ثكلتكم أمهاتكم فحمل عليه من كل جانب، فضربه زرعة بن شريك على كتفه اليسرى فقطعها، وضربة أخرى منه على عاتقه فكبا منها على وجهه فطعنه سنان بن انس بالرمح فصرعه، وبدر إليه خولي بن يزيد الصبحي فنزل ليجتز رأسه فأرعد فقال له شمر: فت الله في عضدك ما لك ترعد فنزل إليه فذبحه، ثم دفع رأسه إلى خولي بن يزيد فقال أحمله إلى الأمير عمر بن سعد،

Then he (Imam Husayn) threw away the bloodstained cap, called for a cloth, and wrapped it around his head. He then asked for another cap, wore it, and wrapped his turban around it. Looking around and seeing no one, he raised his head towards the sky

and said, "O Allah, You see what is being done to the son of Your Prophet, and the sons of Kalb have barred him from the water."

Hamid bin Muslim witnessed this and later said, "By Allah, I have never seen anyone more resilient, whose heart was stronger, than Husayn. Despite the fact that his children, family, and companions had been killed, men would attack him, and he would charge at them with his sword, scattering them like goats before a wolf."

When Shimr bin Dhi al-Jawshan saw this, he called for the cavalry and positioned them behind the foot soldiers. He then ordered the archers to shoot at Imam Husayn (as), and they rained arrows upon him until he looked like a Porcupine. Shimr then shouted at his men, "Woe to you! What are you waiting for? May your mothers be bereft of you!" They attacked him from all sides. Zura'a bin Sharik struck him on his left shoulder, nearly severing it, and struck him again, causing Imam Husayn (as) to fall face forward. Sinan bin Anas then stabbed him with a spear, pinning him down. Khawli bin Yazid al-Asbahi rushed forward to cut off his head, but his hands trembled. Shimr, enraged, said, "May Allah shatter your arm! Why are you trembling?" Shimr then beheaded Imam Husayn (as) himself, handing his head to Khawli bin Yazid, and said, "Take it to the commander, Umar bin Sa'd."

Plundering of the Tents after Husayn's Martyrdom

ثم اقبلوا على سلب الحسين " عليه السلام " وجاء عمر بن سعد فصاح النساء في وجهه، وبكين فقال لأصحابه: لا يدخل أحد منكم بيوت هؤلاء النساء، ولا تعرضوا لهذا الغلام المريض، يعنى علي بن الحسين فسألته النسوة ان يسترجع ما أخذ منهن ليسترن به، فقال من أخذ من متاعهن شيئا فليرده فوالله ما رد أحد منهم شيئا،

They then began to plunder Imam Husayn's (as) belongings. Umar bin Sa'd came, and the women cried out at him and wept. He said to his companions, 'None of you should enter these women's tents or harm this sick boy,' meaning Ali bin Husayn. The women

asked him to return what had been taken from them to cover themselves, but he said, 'Whoever took anything from their belongings should return it.' By Allah, no one returned anything.

Trampling of the Body of Al-Husayn

ونادى عمر لعنه الله من يندب للحسين فيوطيه فرسه فانتدب عشرة منهم فداسوا الحسين صلوات الله عليه بخيولهم حتى رضوا ظهره

Umar, may Allah curse him, then called out, 'Who will trample upon Husayn's body with his horse?' Ten men volunteered, and they trampled on Husayn, may Allah's blessings be upon him, until his back was crushed.

Imam Husayn's Horse returned to the Tents

واقبل فرس الحسين " عليه السلام " حتى لطخ عرفه، وناصيته بدم الحسين " عليه السلام "، وجعل يركض ويصهل فسمع بنات النبي صلوات الله وسلامه صهيله، فخرجن فإذا الفرس بلا راكب فعرفن ان حسينا " عليه السلام " قد قتل وخرجت أم كلثوم بنت الحسين واضعة يدها على رأسها تندب وتقول: وا محمداه هذا حسين بالعراء قد سلب العمامة والرداء.

Husayn's horse came forward, its mane and forehead stained with his blood, neighing and galloping. The daughters of the Prophet, may Allah's peace and blessings be upon them, heard its neighing and rushed out to find the horse without its rider. They knew then that Husayn, peace be upon him, had been killed. Umm Kulthum, the daughter of Husayn, came out, putting her hand on her head, lamenting and saying, 'O Muhammad! This is Husayn, left exposed in the open, stripped of his turban and cloak.'

Amount of Wounds inflicted on the body of Al-Husayn

وقال الباقر " عليه السلام ": أصيب الحسين بن علي عليهما السلام، ووجد به ثلاثمائة وبضعة وعشرين طعنة برمح أو ضربة بسيف أو رمية بسهم. وروى أنها كانت كلها في مقدمته لأنه " عليه السلام " كان لا يولى.

Imam al-Baqir (as) said, "Husayn bin Ali (a) was martyred, and he bore three hundred and some twenty wounds from spears, sword strikes, or arrows." It is reported that all of these wounds were on his front side because he never turned his back in retreat.

Head of al-Husayn (as) was sent to Ibn Ziyad (LA)

وبعث عمر بن سعد برأس الحسين " عليه السلام " إلى ابن زياد عليهم لعاين الله فاقبل سنان لعنه الله حتى ادخل رأس الحسين " عليه السلام " على ابن زياد لعنه الله، وهو يقول:

املا ركابي فضة وذهبا * انا قتلت الملك المحجبا قتلت خير الناس أما وأبا * وخيرهم إذ ينسبون نسبا

قال ابن زياد: ويحك إذا علمت أنه خير الناس أبا وأما فلم قتلته إذا، فأمر به وضرب عنقه وعجل الله بروحه إلى النار،

Umar bin Sa'd sent Husayn's head to Ibn Ziyad, may Allah curse them. Sinan, may Allah curse him, came forward with the head of Husayn, peace be upon him, and presented it to Ibn Ziyad, may Allah curse him, saying:

"Fill my saddle bags with silver and gold,

For I have killed the noble king,

I have killed the best of people in terms of parentage and lineage."

Ibn Ziyad said, "Woe to you! If you knew that he was the best of people in terms of parentage and lineage, then why did you kill him?" He then ordered Sinan to be beheaded, and Allah hastened his soul to Hell.

Umm Kulthum's (sa) words to Ibn Ziyad (la)

وارسل ابن زياد لعنه الله إلى أم كلثوم بنت الحسين صلوات الله عليه، فقال: الحمد لله الذي قتل رجالكم فكيف ترين ما فعل الله بكم؟ فقالت عليها السلام: يا بن زياد لئن قرت عينك بقتل الحسين " عليه السلام " فطالما قرت عين جده (صلى الله عليه وآله) به وكان يقبله، ويلثم شفتيه ويضعه على عاتقه يا بن زياد أعد لجده جوابا فإنه خصمك غدا، قال حاجب عبيد الله بن زياد لعنهم الله: لما جاء برأس الحسين " عليه السلام " أمر فوضع بين يديه طشت من ذهب وجعل يضرب بقضيب في يده على ثناياه، ويقول لقد أسرع الشيب إليك يا أبا عبد الله، فقال رجل من القوم: مه فانى رأيت رسول الله (صلى الله عليه وآله) يلثم حين تضع قضيبك، فقال: يوم بيوم بدر

Ibn Ziyad, may Allah curse him, sent a message to Umm Kulthum, the daughter of Husayn (as), saying, "Praise be to Allah who has killed your men. How do you see what Allah has done to you?" She replied, "O Ibn Ziyad, if your heart is pleased with killing Husayn (as), then know that his grandfather (saw) was always pleased with him, used to kiss him, and place him on his shoulders. O Ibn Ziyad, prepare an answer for his grandfather, for he will be your opponent tomorrow." Ubayd Allah ibn Ziyad's servant, may Allah curse them all, said, "When Husayn's head was brought before him, he placed it in a golden basin and began to strike his teeth with a stick, saying, 'How quickly your hair has turned gray, O Abu Abdullah!' A man from the crowd said, 'Stop! I saw the Messenger of Allah (saw) kissing those lips where you now place your stick.' Ibn Ziyad said, 'A day for a day at Badr.'

Imprisonment al-Sajjad (as) and his Womenfolk

ثم أمر بعلي بن الحسين " عليه السلام " فغل وحمل مع السبايا والنسوة إلى السجن، وكنت معهم فما مررنا بزقاق إلا وجدناه ملآن رجالا ونساء يضربون وجوههم ويبكون، فحبسوا في سجن وضيق عليهم

He then ordered that Ali bin Husayn (as) be shackled and taken with the captives and women to the prison. I was with them, and we found every alley we passed filled with men and women striking their faces and weeping. They were imprisoned and severely confined."

Khutbah of Sayyidah Zaynab (sa) to Ibn Ziyad (la)

ثم إن ابن زياد لعنه الله دعا بعلي بن الحسين " عليه السلام " والنسوة، واحضر رأس الحسين صلوات الله عليه، وكانت زينب بنت علي فيهم، فقال ابن زياد لعنه الله الحمد لله الذي فضحكم، وقتلكم وأكذب أحاديثكم فقالت زينت عليها السلام: الحمد لله الذي أكرمنا بمحمد وطهرنا تطهيرا إنما يفضح الله الفاسق، ويكذب الفاجر قال: كيف رأيت صنع الله بكم أهل البيت؟ قالت كتب عليهم القتل فبرزوا إلى مضاجعهم وسيجمع الله بينك وبينهم فيتحاكمون عنده فغضب أين زياد لعنه الله وهم بها فسكن منه عمر بن حريث، فقالت زينب يا بن زياد وحسبك ما ارتكبت منا فلقد قتلت رجالنا وقطعت أصلنا وأبحت حريمنا وسبيت نسائنا وذرارينا فإن كان ذلك للاشتفاء، فقد اشتفيت فأمر ابن زياد بردهم إلى السجن وبعث البشائر إلى النواحي بقتل الحسين، ثم أمر بالسبايا ورأس الحسين فحملوا إلى الشام.

Ibn Ziyad, may Allah curse him, then summoned Ali bin Husayn (as) and the women and brought Husayn's head, may Allah's blessings be upon him, before them. Zaynab, the daughter of Ali, was among them. Ibn Ziyad, may Allah curse him, said, "Praise be to Allah who disgraced you, killed you, and proved your words false." Zaynab (sa) replied, "Praise be to Allah who honored us with Muhammad and purified us thoroughly. The one who is disgraced is the sinner, and the one who is a liar is the wrongdoer." Ibn Ziyad, may Allah curse him, said, "How do you find what Allah has done to your family?" She said, "Allah ordained death upon them, and they went forth to their resting places. Allah will gather you and them, and they will plead their case against you before Him." Ibn Ziyad, may Allah curse him, became angry and threatened her, but Umar bin Harith calmed him. Zaynab (sa) said, "O Ibn Ziyad, is it not enough for you that you

have killed our men, cut off our lineage, and violated our sanctity? If this satisfies your revenge, then you are satisfied." Then he commanded that the captives and the head of Husayn be sent to Sham."

Al-Sajjad and his Womenfolk entered Sham & Al-Sajjad's encounter with an old man

ولقد حدثني جماعة كانوا اخرجوا في تلك الصحبة انهم كانوا يسمعون بالليالي نوح الجن على الحسين " عليه السلام " إلى الصباح وقالوا فلما دخلنا دمشق، ادخل بالنساء السبايا بالنهار مكشفات الوجوه، فقال أهل الشام الجفاة: ما رأينا سبايا أحسن من هؤلاء، فمن أنتم فقالت سكينة بنت الحسين " عليه السلام " نحن سبايا آل محمد فأقيموا على درج المسجد حيث يقام السبايا وفيهم علي بن الحسين " عليه السلام " وهو يومئذ فتى شاب فأتاهم شيخ من أشياخ أهل الشام، فقال لهم: الحمد لله الذي قتلكم وأهلككم وقطع قرن الفتنة فلم يأل عن شتمهم فلما انقضى كلامه فقال له علي بن الحسين " عليه السلام ": اما قرأت كتاب الله عز وجل؟ قال نعم قال: اما قرأت هذه الآية؟ قل لا أسئلكم عليه أجرا إلا المودة في القربى قال: بلى قال فنحن أولئك.

ثم قال: اما قرأت وآت ذا القربى حقه؟ قال: بلى قال: فنحن هم.

ثم قال: فهل قرأت هذه الآية إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا؟ قال: بلى قال: فنحن هم فرفع الشامي يده إلى السماء.

ثم قال: اللهم إني أتوب إليك ثلاث مرات اللهم إني أبرء إليك من عدو آل محمد ومن قتل أهل بيت محمد لقد قرأت القرآن فما شعرت بهذا قبل اليوم.

It has been reported to me by several people who accompanied us on that journey that at night they heard the jinn mourning Husayn, peace be upon him, until morning. When we entered Damascus, the women captives were paraded during the day with their faces uncovered. The harsh people of Damascus said, "We have never seen captives more beautiful than these; who are you?" Sakina, the daughter of Husayn (as), replied, "We are

the captives of the family of Muhammad." They were made to stand on the steps of the mosque, where captives are usually displayed, and among them was Ali bin Husayn, who was then a young man. An old man from the people of Damascus came and said to them, "Praise be to Allah who killed you, destroyed you, and cut off the root of your sedition." He then began to insult them. When he finished speaking, Ali bin Husayn (as) said to him, "Have you read the Book of Allah, the Exalted?" The old man replied, "Yes." Ali bin Husayn (as) said, "Have you read this verse: 'Say, I ask you for no reward for this except love for my near relatives'?" The old man replied, "Yes." Ali bin Husayn (as) said, "We are those relatives." He then asked, "Have you read the verse: 'Give the relative his right'?" The old man replied, "Yes." Ali bin Husayn (as) said, "We are those relatives." He then asked, "Have you read the verse: 'Indeed, Allah intends to remove all impurity from you, O People of the Household, and to purify you thoroughly'?" The old man replied, "Yes." Ali bin Husayn (as) said, "We are those people."

The old man then raised his hands towards the sky and said, "O Allah, I turn to You in repentance three times. O Allah, I declare my innocence before You from the enemies of the family of Muhammad and from those who killed the family of Muhammad. I have read the Quran, but I never realized this until today."

Yazid's disrespect of Imam al-Husayn's Head

ثم ادخل نساء الحسين " عليه السلام " على يزيد بن معاوية لعنهما الله وأخزاهما فصحن نساء أهل يزيد، وبنات معاوية وأهله وولولن وأقمن المأتم، ووضع رأس الحسين " عليه السلام " بين يديه لعنه الله، فقالت سكينة: والله ما رأيت أقسى قلبا من يزيد ولا رأيت كافرا ولا مشركا أشر منه ولا أجفى منه ووضع الرأس بين يديه واقبل يزيد ويقول وينظر إلى الرأس: ليت أشياخي ببدر شهدوا * جزع الخزرج من وقع الأسل لاستهلوا واستطاروا فرحا * ولقالوا يا يزيد لا تشل ما أبالي بعد فعلى بهم * نزل الويل عليهم أم رحل لست من خندف إن لم انتقم * من بنى أحمد ما كان فعل قد قتلنا القرم من أبنائهم * وعدلناه

بدر فاعتدل فبذاك الشيخ أوصاني به * فانبعث الشيخ في قصد سيل لعبت هاشم بالملك فلا * خبر جاء ولا وحي نزل ثم أمر برأس الحسين " عليه السلام " فنصب على باب مسجد دمشق.

Then the women of Husayn (as) were brought before Yazid bin Muawiya—may Allah curse and disgrace them both. The women of Yazid's household, as well as the daughters of Muawiya and his family, began to cry and wail, holding a mourning gathering. The head of Husayn (as) was placed before Yazid—may Allah curse him. Sukayna said, "By Allah, I have never seen a heart harder than Yazid's, nor have I seen a disbeliever or polytheist more evil and harsh than him." The head was placed before him, and Yazid began to look at it and say:

"I wish my ancestors at Badr had witnessed The grief of the Khazraj from the blow of the spears. They would have cheered and flown with joy, And would have said, 'O Yazid, may your hand never be paralyzed.' I do not care what happens after this, Whether torment descends upon them or departs. I am not of the Khindif tribe if I do not avenge The sons of Ahmad for what they have done. We have killed the best of their noblemen, And we have balanced the scales of Badr. That elder had advised me to do so, So that elder set out with determination. The Hashimites played with kingship, but no news came, nor did any revelation descend."

Then Yazid ordered the head of Husayn (as) to be placed at the door of the mosque in Damascus.

When Fatimah bint al-Husayn (sa) was asked for slavery

فروى عن فاطمة بنت الحسين " عليه السلام " انها قالت: لما أجلسنا بين يدي يزيد (لع) رق لنا أول شئ وألطفنا ثم إن رجلا من أهل الشام اسمه حمر قام إليه فقال له: يا أمير المؤمنين هب لي هذه الجارية؟ يعنيني - وكنت جارية وضيئة فأرعبت وفزعت وظننت انه يفعل ذلك فأخذت بثياب أختي، وهي أكبر منى واعقل.

فقالت له كذبت والله ولعنت، ما ذاك لك ولا له فغضب يزيد (لع)، وقال بل كذبت والله لو شئت لفعلته، قالت: لا والله ما جعل الله ذلك لك، إلا أن تخرج من ملتنا، وتدين بغير ديننا فغضب يزيد لعنه الله، ثم قال: إياي تستقبلين بهذا إنما خرج من الدين أبوك وأخوك، فقالت: بدين الله ودين جدي، وأبى وأخي اهتديت أنت وجدك وأبوك، قال: كذبت يا عدو الله، قالت: أمير يشتم ظالما ويقهر بسلطانه، قالت فكأنه لعنه الله استحيا فسكت فعاد الشامي لعنه الله، فقال: يا أمير المؤمنين هب لي هذه الجارية، فقال: أعزب وهبك الله حتفا قاضيا.

It is narrated from Fatima, the daughter of Husayn (as), that she said: "When we were made to sit before Yazid (may Allah curse him), he first showed us some compassion and treated us kindly. Then a man from the people of Sham (Syria), named Hamr, stood up and said to him, 'O Commander of the Faithful, grant me this girl,' referring to me—I was a beautiful young girl, and I was terrified and frightened, thinking that he would do so. So I held onto my sister's clothes, and she was older and wiser than me. She said to him, 'You lie, by Allah, and may you be cursed! This is neither for you nor for him.' Yazid (may Allah curse him) became angry and said, 'By Allah, you lie! If I wished, I could have done it.' She replied, 'No, by Allah! Allah has not allowed that for you, unless you abandon our faith and profess a religion other than ours.' Yazid, may Allah curse him, then became angry and said, 'Do you oppose me like this? Indeed, your father and brother have left the faith.' She said, 'By the faith of Allah, and by the faith of my grandfather, my father, and my brother, you and your grandfather and father were rightly guided.' He said, 'You lie, O enemy of Allah.' She said, 'A ruler who oppresses wrongfully and exercises tyranny with his power!' Yazid, may Allah curse him, seemed embarrassed and remained silent.

The man from Sham, may Allah curse him, then repeated, 'O Commander of the Faithful, grant me this girl.' Yazid replied, 'Go away! May Allah curse you with a swift demise.'

The Cruel Prison of Ahlulbayt

ثم إن يزيد لعنه الله أمر بنساء الحسين " عليه السلام " والأطفال مع علي بن الحسين عليهما السلام في مجلس لا يكنهم من حر ولا برد، حتى تقشرت وجوههن،

Yazid (may Allah curse him) then ordered that the women of Husayn (as) and the children, along with Ali bin Husayn (as), be confined in a place that did not protect them from the heat or cold, until their faces became chapped.

Blood was found under every stone of Bayt al Maqdas

ولم يرفع ببيت المقدس حجر على وجه الأرض الا وجد تحته دم عبيط، وابصر الناس الشمس على الحيطان حمراء كأنها الملاحف المعصفرة إلى أن خرج علي بن الحسين عليهما السلام بالنسوة ورد رأس الحسين عليه السلام إلى كربلاء.

No stone was lifted in Bayt al Maqdas (Jerusalem) on the face of the earth except that it was found beneath it fresh blood, and people saw the sun on the walls red as if it were draped in dyed cloth until Ali bin Husayn (as) brought the women back, and the head of Husayn (as) was returned to Karbala.[248]

اعظم الله اجورنا و اجورکم بمصابنا بالحسین

[248] Rawdhat Al-Wa'izin by Al-Nishaburi - Page 169